

Parent Night Resources:

Internet protections

[Family Shield by OpenDNS](#) (wifi – protection)

[Screen Accountability™ | Covenant Eyes](#)

[Accountability Software - Find Peace and Freedom - Accountable2You](#) (better for apple i-devices)

[Net Nanny: Parental Control Software & Website Blocker | Net Nanny](#)

<http://www.iwebguard.com/parental-controls-for-pc/>

Book Lists

https://www.amazon.com/hz/wishlist/ls/NFB8XJZ72XE4?ref=wl_share

[Making Home Work Companion Resource Download – Striving Together Publications](#) (free family conversation resource)

https://www.amazon.com/hz/wishlist/ls/2YFKV2OHHX34L?ref=wl_share

[Minibooks & Booklets – Striving Together Publications](#)

<https://newgrowthpress.com/minibooks/>

[What Do You Do When Anger Gets the Upper Hand? \(prpbooks.com\)](#)

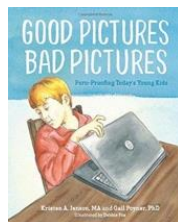
Online Resources

Covenant Eyes Parent Guide <https://hubs.ly/H0KJZ750>

Covenant Eyes Family Protection [Protecting Minors and Their Families - Covenant Eyes](#)

Axis – current culture issues and culture translator - [AXIS - Connecting Parents, Teens & Jesus in a Disconnected World | Axis](#)

Search for Parental Controls for your child's device



AGES: 3-6 and 6-10

Great books for teaching your pre-school and elementary child about pornography and what to do when they see it. The author believes in Jesus, but it is written as a secular resource.

<https://protectyoungeyes.com/resources>

	<p>AGES: 10-15</p> <p>A great book for teaching your middle or early high school student about the risks of sexting, porn, and digital dangers, written from a Christian perspective.</p> <p>https://protectyoungeyes.com/resources</p>
	<p>AGES: Parents with any age child</p> <p>The internet offers shallow, distorted answers to deep questions with one click. This ebook gives parents practical teaching about a godly self-image, sexuality, shame, sin, media literacy, and parental controls, all wrapped up in the beauty of the gospel, and includes age-specific conversation guides about sex and technology for pre-school through high school.</p> <p>http://info.covenanteyes.com/equipped-raising-godly-digital-natives-ebook</p>
	<p>AGES: 12-adult</p> <p>For older teens and young adults, Screen Accountability teaches you to click well. Great for iOS, Mac, Windows, Android. Sign up through our church website today! Join our community, because we are better <i>together!</i></p> <p>https://covenanteyes.com</p>
	<p>Subscribe to their bi-weekly parent tech trends newsletter by texting the word "protect" (no quotes) to the number 66866 and then follow the prompts. This organization stays current on the latest digital issues facing kids today and does hundreds of presentations around the country at churches and schools.</p> <p>https://protectyoungeyes.com</p>
	<p>Gain weekly insight into how pop culture, technology, and media are influencing your students.</p> <p>https://axis.org/ct/</p>

PROVERB'S PERSONALITIES ¹
FIVE TYPES OF PEOPLE FROM PROVERBS
Levels of Maturity

I. The Simple – one void of understanding (Prov. 7:7)

Prov 7:7 And behold among the simple ones, I discerned among the youths, a young man void of understanding.”

A. Definition: someone who lacks understanding (both intellectual and volitional) and wisdom (discernment and cunning). Can refer to someone who is mentally challenged (Ez. 45:20), but is usually used in a moral or volitional sense. (Understanding deals with the heart more than the head.)

B. Characteristics:

1. *Ignorance or naivete (can be good when innocence toward sin – Rom. 16:19)*
Prov 9:16 Whoso is simple, let him turn in hither: and as for him that wanteth understanding, . . .
2. *Easily misled or deceived*
Rom. 16:18 – good words and fair speeches deceive the hearts of the simple.
Prov 14:15 The simple believeth every word: but the prudent man looketh well to his going.
3. *Lacks foresight and discernment – wanders into temptation (Prov. 7:6-8) – wandering by the street corner of the strange woman*
Prov 22:3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.
Prov 27:12 A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.
4. *Are naturally inclined towards foolishness – (inheritance is something naturally received by being a legitimate heir).*
Prov 14:18 The simple inherit folly: but the prudent are crowned with knowledge.
5. *Loves being simple – (content to go with the flow, follow the crowd)*
Prov 1:22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

▪ Slogan – _____ Dah, I don't know _____

C. Decision: must intentionally seek and receive wisdom, or naturally digress to folly (Prov. 9).

1. *The simple is presented two calls in Proverbs 9. One is the call of wisdom (9:1-6) to life and understanding through the fear of the LORD and the knowledge of the holy (9:10) resulting in long life (9:11). The second is the call of the foolish or strange woman (9:13-17) to the forbidden, to pleasure, and to immediate gratification that requires no effort resulting in death (9:18)*
2. *The choice is ultimately between holiness and self-restraint, or passion and feeling.*

D. Dealings: Wisdom is gained through:

1. *The Word – of God and instruction*
Ps 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.
Ps 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.
2. *Negative consequences in the lives of others*
Prov 19:25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.
Prov 21:11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.
3. *Direct consequence (The Rod) – to the extent foolishness needs to be removed – It seems that the idea of the simple is often connected with the youth or young man. Prov. 22:15 says that foolishness is bound in the heart of the child. Since the natural inheritance of the simple is folly*

¹ James Wooten, PR 306 Interpersonal Relationship Notes, Pensacola Christian College

and the word "simple" includes the idea of foolishness, the simple is often to some extent foolish and needs to have foolishness driven from him.

Prov 10:13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. (c.f. Prov. 7:7)

Prov 22:15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

E. Dangers:

1. Susceptible to moral temptations and being led astray because they lack discernment and do not look down the road. Focus on the immediate and external will lead to trouble.
2. Rejection of Wisdom (fear of the LORD, knowledge, and reproof) will lead to destruction – (play the fool).

Prov 1:32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

F. Conclusions: See Diagram

1. Our lives – the litmus test for the simple is whether they will choose wisdom or folly. Are our lives marked by self-restraint or self-gratification? Can we learn from the word or consequences in the lives of others, or do we have to learn the "hard way"? Will we receive correction or turn from it? Are we easily seduced by temptation, and forbidden pleasure? Do we find ourselves easily drawn into the "wrong crowd", and swayed to poor choices (Prov. 1:10-19)? If so we are probably simple – and headed towards foolishness.
2. In life – it can be modeled this way – as children we are all **simple with foolishness** bound in us. If children are left to themselves they will become foolish. It is the parents' job to first drive out the foolishness with the rod, and then instruct the simple with the word. **The rod is the consequence and context that proves the authority of the word.** Both are necessary, and the rod proves that the reproof has power, and is to be obeyed. The rod without reproof leaves the child simple, and leads to bitterness and resentment towards authority as a bully. Reproof without the rod is powerless over foolishness, leaves the child a fool, and leads to rebellion towards authority as a nag or "know it all."
3. In relationships
 - a. Friendship – use grace and discretion
 - i) I'm simple – be very selective in choosing friends as you will be easily influenced.
 - ii) They're simple – they will follow the crowd, but not know where to draw the line of appropriateness. Be careful about joking around and unloading problems upon them, they may not know how to respond other than being offended or taking up your offense. Be careful about not being a stumbling block, and be sensitive to your Christian Liberty with them. Expect them to be late, and do not lend them anything you hope to get back, because they will probably forget or lose it. A deep relationship will take growth and time.
 - b. Dating/courting – use caution
 - i) Guy is simple – lacks the discernment to be an effective leader, and the wisdom to spiritually guide a home. He is also probably undisciplined with finances and spending. Guys if you are consistently drawn to girls of immodest dress or questionable character – be careful you may be setting yourself up for failure. Seek and respect your mother's opinion of the girl you want to date, and establish extra-safeguards regarding time alone together and amount of physical contact.
 - ii) Girl is simple – lacks the stability to be a reliable wife, because she is easily seduced and may be tempted to unfaithfulness later on. She will probably over-react in many situations, and will expect not only her needs to be met but her wants to be pandered too. Ladies if you consistently attract guys with questionable friends and loose speech, especially sexual comments – be careful – you do not want to be taken advantage of, or lose your purity. If he applies pressure for physical intimacy – drop him. Look to dad for guidance on who to date, and be extremely cautious of romanticism – the idea of being in love with being in love.
 - c. Work/Church – require accountability and have patience
 - Employee – in some ways this person has never grown up and will struggle with attention span and distraction. Give instruction and direction through the word, if they cannot follow it and consistently make excuses rather than accept responsibility for their

actions they are probably simple. Do not give unmonitored responsibility to someone who is simple, they do not have the discipline to consistently finish the task. Inspect their work. They will have to be supervised, and they will need some extra help during the training process. Be careful about providing unlimited internet and phone access, as well as a wide open expense account – as these things will probably be abused because of the simple ones susceptibility to temptation and excess.

- d. Spouse – provide protection and instruction
 - You will have to provide additional safeguards because of their ease of seduction. This may mean not watching/having TV, or movies, or listening to certain types of music. It may mean password protecting the Internet. Maybe you can handle it, but they cannot; love them enough to deny yourself. You will have to put a particular guard on your time. It will be very easy for the simple to allow amusements or hobbies to run away with them. They could easily become absorbed in sports, video games, scrap booking, web surfing, chat rooms, e-mail, movies, cell phone usage, or a good book to the point of ignoring family or responsibility. Also be particularly sensitive to saving some portion of your income, because the simple is not thinking about retirement or a rainy day. Talk through and develop family plans in regard to budget, child rearing, and weekly schedule. Steps to maturity won't happen by accident, and the simple will just go with the flow. Hold each other accountable for personal devotions, and develop a routine for family devotions. This is crucial in building a hedge against moral temptation.
- e. Children – discipline and admonish – see previous notes (in life)
- f. Leadership/Authority – unprepared and dangerous
 - The simple lacks the understanding to be in this position – be careful about placing yourself in such a circumstance.
(Pro 30:21-22) For three things the earth is disquieted, and for four which it cannot bear: For a servant when he reigneth; and a fool when he is filled with meat;

Discussion Questions

- 1. Read Proverbs chapter 9, and list your observations about the call of wisdom, and the call of the foolish woman. How are these two calls similar? How are they different? Paraphrase them in today's language and situation.

Observations:

Similarities/Differences

Paraphrase in today's language and situation

2. Between these two calls Proverbs 9:10 says, “The fear of the Lord is the beginning of wisdom...”
Read Proverbs 8:13, and describe how hatred could be of help to the simple one.

3. Based upon the biblical description of a simple person, share how you believe the “simple” would act in the following three scenarios:

A college student on spring break -

A thirty something adult that never “grew up” -

A baby boomer facing retirement in 8-10 years -

II. The Fool – one who despises (disrespect) wisdom and instruction (Prov. 1:7)

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

A. Definition: someone who despises (counts of little value) wisdom and instruction and hates knowledge, because of their corruption and immorality. Someone who is stupid morally because he trusts in his own heart and believes he is right, therefore he rejects God and resists correction.

- *Three Words for fool*
 - *Nabal – stupid; wicked – comes from the root to fall, or make vile – [moral and spiritual disregard – TWOT – pg. 1285 vol. 2]*
 - *Keciyl – fat – stupid or silly – a dull person [Expanded Strongs]*
 - *Eviyl – to be perverse – silly – morally undesirable; despises wisdom and discipline and mocks guilt – the fool's only authority is himself [Expanded Strongs]*
- *Three Types – (Stelzer)*
 - *Stupid – dull, stubborn, and despising those who would help them (1:7), with no delight in understanding (18:2)*
 - *Corrupt – morally perverted, unreasonable, corrupt speech (10:18), deceitful (14:8)*
 - *Brutish – as a dog to vomit (26:11), and an ox to slaughter (7:22)*

B. Characteristics:

1. *Literal or Practical Atheists – (Deny the authority and attributes of God – either in terms of existence or by practice) – This is KEY*

Ps 14:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

Ps 53:1 The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.
2. *Moral corruption and wicked works – see verses above*

2Ti 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
3. *Lying, slanderous, and vain speech – (Jesus said that evil thoughts, murders, adulteries etc. proceed out from the heart – Matt. 15:19, Mark 7:21; so it is natural that a fools speech will reveal his nature)*

Prov 10:8 The wise in heart will receive commandments: but a prating [empty speaking] fool shall fall.

Prov 10:10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

Prov 10:18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

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

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

Prov 17:7 Excellent speech becometh not a fool;

Prov 18:7 A fool's mouth is his destruction, and his lips are the snare of his soul.

Prov 19:1 Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Prov 29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

Ecc 5:3 For a dream cometh through the multitude of business; and a fool's voice is known by **multitude of words.**

Ecc 10:12-14 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?
4. *Unbridled anger in speech and action*

Prov 12:16 A fool's wrath is presently known: but a prudent man covereth shame.

Prov 14:16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

Prov 18:6 A fool's lips enter into contention, and his mouth calleth for strokes.

Prov 27:3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

Ecc 7:9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

5. *Shame and grief to self and others*

Prov 3:35 The wise shall inherit glory: but shame shall be the promotion of fools.

Prov 14:24 The crown of the wise is their riches: but the foolishness of fools is folly.

Prov 17:21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.

Pro 17:25 A foolish son is a grief to his father, and bitterness to her that bare him.

6. *Self-righteous or self-confident*

Prov 12:15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

Prov 14:16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

Prov 28:26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

7. *Sin is fun, a game, a joke – this is where they begin to harden themselves to the place of being a scorner.*

Prov 14:9 Fools make a mock [the word for scorn/scorner] at sin: but among the righteous there is favour.

Prov 10:23 It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

8. *Refuses correction and instruction*

Pro 17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.

Pro 1:22 How long, ye simple ones, will ye love simplicity? and the scorned delight in their scorning, and fools hate knowledge?

Pro 15:5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

9. *Poor decisions and the chasing of empty dreams; distracted by the irrelevant and non essential – consumed with the giddy and foolish – (Since they refuse instruction and correction they feel their ideas and pursuits are best)*

Pro 14:8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

Pro 14:24 The crown of the wise is their riches: but the foolishness of fools is folly.

Pro 16:22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

Pro 17:16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

Pro 17:24 Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. [the idle dreamer]

10. *Meddles in the affairs of others – curious about everyone else's business*

Pro 20:3 It is an honour for a man to cease from strife: but every fool will be meddling.

11. *Hypocrisy – a life that does not match wisdom*

Pro 26:7 The legs of the lame are not equal: so is a parable in the mouth of fools.

12. *Unreliable – a product of no focus*

Pro 26:6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

13. *Laughter and mirth from the silly and empty – what do I laugh at?*

Ecc 7:3-6 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. (4) The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. (5) It is better to hear the rebuke of the wise, than for a man to hear the song of fools. (6) For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

14. *Financial irresponsibility – no saving – spend it all – no discipline*

Pro 21:20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

C. Decision: must cry and repent at affliction, or he will be destroyed.

1. *Affliction, cry, and deliverance (Waterfront Rescue Mission – Men who have played the fool) – end result of actions and speech*

(Psa 107:17-21) Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the LORD in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

2. *Refusal to repent leads to a progressively hardened heart, and will end in judgment. Their heart refuses to understand and this leads to death.*

Pro 10:21 The lips of the righteous feed many: but fools die for want of wisdom [heart].

Psa 94:1-2 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. (2) Lift up thyself, thou judge of the earth: render a reward to the proud. (Psalms 94:8-9) Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see?— (God sees and knows).

Pro 1:32-33 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. (33) But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Pro 3:35 The wise shall inherit glory: but shame shall be the promotion of fools.

Pro 26:3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Pro 10:14 Wise men lay up knowledge: but the mouth of the foolish is near destruction.

Pro 7:22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

D. Dealings: Rebuke and the Rod

1. *Rebuke*

Pro 26:4-5 Answer not a fool according to his folly, lest thou also be like unto him. (5) Answer a fool according to his folly, lest he be wise in his own conceit.

- a. Answer not: manner (hasty, angry, vain words); lest thou be like – play the fool yourself – restrain reactions – fools will often insight the worst in you.
- b. Answer: consequence and correction – show the error of his way so that the fool will not become hardened in his sin. If the fool becomes wise in his own conceit – considers it wisdom, then He will become entrenched in his position, and possibly a scorner or sluggard.

2. *Rod and restraint – affliction is compared to the bridle of a donkey and the whip for a horse*

Pro 26:3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Pro 10:13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

Pro 19:29 Judgments are prepared for scorners, and stripes for the back of fools.

3. *Caution – in giving honor and responsibility*

Pro 26:6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

Pro 26:8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

Pro 19:10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

4. *Separation of close personal ties – if possible.*

Pro 13:20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

E. Dangers

1. *To have success in the wrong path, and in their own way – this will lead to becoming wise in their own conceits and settled in sin.*
2. *To mock at sin – this makes light of wrongdoing and righteous instruction and brings the fool to the place of being a scorner.*

F. Conclusions: See Diagram

1. *Our lives: moral perversion, response to correction, use of words, and anger are key factors that help us identify whether or not we are fools, or in what areas we are acting foolishly. If we are consistently dominated by lust, short tempered (particularly in an explosive manner), and we bristle at and discount correction, and our speech is marked by hasty, angry, dishonest, or immoral words, then we are probably fools, or playing the fool in some way.*
 - a. **Test** – shame of Parents – An excellent test is whether or not I bring shame upon the people that love me and are trying to help me – particularly my parents. Am I a joy and a blessing to my family, or a heartache, heaviness, and calamity?
 - b. The fool is ultimately the proud individual who trusts self rather than God, and must therefore manipulate life on his own (lying, hypocritical lips), defend his own rights (anger), and pursue his own agenda and pleasure (lust and moral failure).

2. *In life: it is humbling to realize we are all born with foolishness bound in us. Only through the acceptance of correction and instruction can wisdom be found and foolishness driven out.*
 - a. The call is for fools to be of an understanding **heart** (Prov. 8:5), not mind – this is a matter of character, choice, responsibility, accountability, and moral discernment.
 - b. A fool must consciously humble himself to receive truth, and realize the affliction has been brought by God to bring him to repentance.
 - c. Keep your mouth closed, and do not show how foolish you are (Prov. 17:28), and be counted wise. Bridling speech is a step to discipline in the life. But ultimately a change of heart is what is needed.
 - d. Examine the life of a fool – habitual patterns of sin or folly are evidence that true humbling has not occurred in those areas.
 - Pro 26:11 *As a dog returneth to his vomit, so a fool returneth to his folly.*
 - Pro 13:19 *The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.*
3. *In relationships*
 - a. Friendships – separate – a fool will reveal his foolishness. What is inside will come out. Watch speech and reactions. Friendship with an angry man will lead you down the same path. Their companions will be destroyed.
 - b. Dating/Courting – separate – consider the above characteristics – do you want to be married to that. Poverty and shame are their consequence in life (Prov. 13:18).
 - c. Work/Church – require accountability, and restrain responsibility
 - Beware of flattery – this person will cover hatred with lying lips
 - Beware of revealing secrets – their much, meddling and empty speech will lead to trouble.
 - Beware of placing in a position of leadership or prominence – they will lead others astray, and will be unreliable themselves – expect excuses.
 - Supervise carefully – because of selfishness, a possibly immoral heart, and lack of focus and direction, this person will easily shame your company or hurt your church’s testimony. Limit their exposure to important clients and the general public. Make sure they are doing what they are supposed to be doing, when they are supposed to be doing it. High accountability.
 - Do not coddle – consequence must accompany correction for misconduct, and carefully observe to see whether they will return to their foolishness, and how they respond to correction. A poor response will indicate the need for greater action.
 - Beware of responding in anger and personal frustration – “This person just doesn’t get it.”
 - d. Spouse – guard yourself, and pray that affliction brings repentance
 - Discord, anger, sorrow and shame will mark your home.
 - It will be easy to respond in kind with this angry contentious person, “and learn their ways”. Answer not: be like. – heated arguments, selfish manipulation, and threats will not solve the problem, but make you like them.
 - Wives – submit and be quiet – meekness, and the model of grace and truth will be most affective. Pray for wisdom to gently provide answers for foolish conceits, and that your husband will be humbled in his foolish conduct. Love him in the humiliation, so that he will know that he won you not through his conceit, but in spite of it. **This is key!**
 - Husbands – lead and love – a cool head, and calm response will set the stage for communication and growth. Do not tear your wife down to others. Limit her access to meddle in someone else’s business. Consider carefully what secrets you will share, and do not threaten, scream or use physical violence. Pray for daily patience; this process will be like a continual dropping (a dripping faucet). Be kind, be firm, expect opposition, tirades, rebellion, and bribery when you overrule her wishes. This will test your strength, both in resolve and in manner of response.
 - If the problem is a sinful habit – carefully observe their response to correction (it is the abomination of fools to depart from sin), and if they return to the sin. Consequences must be brought to bear, and in cases of immorality or abuse, this may even include temporary separation.

- e. Children – drive it out!
 - Many verses talk about a foolish son bringing his parents to shame. Use the rod and reproof, and deal with problems quickly.
 - Correct for a change of heart/attitude – compliance is not submission. If the child is still responding poorly to correction, bring more consequences to bear. Consequence must continue until a change in attitude occurs (this will be evidenced differently at different age levels). Is there tenderness, sensitivity, and quietness?
 - Have high accountability and safeguards in areas of previous sin.
 - Avoid sarcasm, embarrassment, and yelling as means of correction – Answer not according to their folly. Do not argue, bicker, or place yourself on the child’s level.
 - Especially with teenagers – maintain you poise, communicate your expectations, and assign consequences. Be careful of debate and argument.
 - Have answers – Answer a fool – lest wise in own conceit – if you have not trained your child to respond properly to correction by the time they are a teen, it will be a challenge. The way of truth is better, teach how. Show why, when you give the command/instruction to help preempt the wrong response/conduct (“but why?”).
- f. Leadership/authority – avoid provoking to anger, sorrow, obedience and meekness.
 - It should not be common for a fool to be in the place of authority because of the shame they cause and their lack of wisdom (Prov. 17:2, 19:10). This may be a sign of judgment (Pharaoh); and the people under a fool’s authority will be oppressed (Prov. 28:15-16) and mourn (Prov. 29:2).
 - Because of the quick temper, and unstable actions – be very cautious, do not provoke to anger (wise in relation to authority in general), do good works, be gentle, and meek (Titus 3:1-3). Remember, before we were saved, we played the fool, so show them the kindness of the Savior that you have received (Titus 3:3-4).

Discussion Questions

1. Read 1 Sam. 25. In this story in what ways did Nabal behave foolishly, Abigail behave wisely, and David behave wisely and foolishly?

Nabal

Abigail

David

2. How could these three individuals have responded differently?

3. Based upon the biblical description of a fool, share what you believe is the biblical response to the following three types of fools.

A teenager who is in rebellion -

Two coworkers who are having an affair -

A family member struggling with an addiction -

<p>The Fool (from Pastor V's notes) Meaning: "Dullard, one who is stupid or obstinate" Characteristics:</p>
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- This is the common, “garden-variety” fool.
- Makes wrong decisions out of stubbornness. (As opposed to the simple man who makes foolish decisions because of naivety.)
- Unwilling to obey authority.
- May develop an anger problem.
- Does not respond well to correction, instruction or discipline. Excuses, defends or makes light of sin.

Pathway:

- An unrestrained simpleton becomes a fool. (14:18)

Correction & Prevention:

- Confront Him 8:5-7
- Reprove his foolishness 26:5 (but don't argue with him) 23:9; 29:9
- Punish him 26:3
- Don't honor him 26:1,8
- Avoid being his companion 13:20; 14:7

III. The Scorner – one who interprets truth from his own viewpoint (Prov. 21:24)

A. Definition: someone who not only rejects truth and council, but ignores rebuke, mocks judgment, and hates those who reprove him. Someone who has hardened themselves to the point of delighting in scorning (pride and pleasure), and refuses to go to the wise.

- *The word has the idea to interpret, lit. “to make mouths at” – to try to pronounce a foreign language; also a teacher.*

B. Characteristics:

1. *Proud and angry – They both reject instruction, and mock those who do not share their position. They defend their behavior and position and react defensively and with hostility to those who challenge them.*

Pro 21:24 Proud and haughty scorner is his name, who dealeth in proud wrath.

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

Pro 13:1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.

Pro 9:8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

2. *Lack of Wisdom – cannot find it – looking in the wrong places, will not receive correction.*

Pro 14:6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

3. *Causes contention and a snare to others – because of pride and a desire to defend their position, they will try to garner followers (“teacher” aspect of the word), and tear down those who threaten their pride, behavior, or position.*

Pro 29:8 Scornful men bring a city into a snare: but wise men turn away wrath. (Illus. Jewish leaders of Jerusalem in Isa. 28.)

Pro 22:10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

4. *Abomination to God (Prov. 3:34) and men (Prov. 24:9) – morally disgusting – there ought to be repulsion.*

5. *Bondage to sin – wrapped in the chains of sin, because of their pride (Isa. 28:22).*

- Slogan “_____”

C. Decision: Heed final warnings, and despise the mocking they once delighted in (Prov. 1:22, Isa. 28:14-22).

1. *There is very little hope for the scorner, even the rod is a questionable means of reaching them. The means of correction mentioned is for the benefit of others.*

D. Dealings: strong action either through punishment or removal

1. *Smite – either physically or through consequence so that others (the simple) will see the consequences of this action and pride, and not follow the same path.*

Pro 19:25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

Pro 21:11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

2. *Judge – cannot overlook or excuse misconduct with this individual – they will try to intimidate through mockery; expect opposition, and expect to be hated. Be prepared and have a plan of action, and a set measure of consequence.*

Pro 19:29 Judgments are prepared for scorners, and stripes for the back of fools.

3. *Remove – If smiting and judgment do not humble the scorner, remove them for the sake of others.*

Pro 22:10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

4. *Never simply rebuke – use of the word alone is worthless when dealing with a scorner, it will only lead them to hate and mock you more.*

Pro 9:7-8 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. (8) Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

E. Dangers:

1. *Bondage to sin – Isa. 28:22 – wrapped in bands*
2. *Negative effects on others*

Pro 29:8 Scornful men bring a city into a snare: but wise men turn away wrath.

3. *Severity of Destruction – Isa. 28*

F. Conclusions: See Diagram

1. *Our lives: the litmus test for a scorner is whether or not he hates those who correct him, and mocks righteousness. If our lives are characterized by a sneer and sarcasm towards authority and godliness, if we take joy in tearing others down, and are trying to lead others in rebellion, we are probably scornors. Pride and wrath are the hallmarks of this person's life.*
2. *In life: this is the end of the fool who becomes "wise in their own conceit".*
 - a. The conceit means "eye", and this person basis his life upon what he sees with his eye. His view is supreme. While in reality this way of living may be superficial and vain, the scorner considers himself final authority, and is not only secure in his position and pride, but finds joy in mocking all who do not follow him.
 - b. Teenagers who have never had foolishness driven from them, and have experienced little or no consequence for sin, but have had success or pleasure in their foolishness, could easily become scornors.
 - c. If there is a person who is a center of unrest and contention in a group, particularly in opposition to righteousness and authority, they may be a scorner.
 - d. Judgment is prepared/coming.
3. *In relationships*
 - a. Friendships – separate – their confidence and sarcastic wit will be attractive, but they will lead you to destruction. Do not try to reason with them – they will have an answer for everything.
 - b. Dating/Courting – separate – see above.
 - c. Work/Church – consequence/ Church discipline (termination of employment)
 - If they are guilty of wrong doing – evaluate how they respond to correction, and carefully monitor their behavior and attitude after rebuke or confrontation. Consequences must be severe, quick, and firm. Watch for bad attitude and anger, if these persist along with misconduct, remove the individual for the sake of the organization. For churches, deliver the individual unto Satan with the hope of their restoration through the affliction and discipline.
 - d. Spouse – do not rebuke, avoid provoking to anger, pray that judgment will soften them. Be prepared for criticism. Pray for patience, and the ability to give a soft answer in conflict. Avoid sarcasm, they are a professional. As with the fool, temporary separation may be necessary depending on the situation.
 - e. Children – Stern consequences – words will cause the child to hate you, and will be ignored.
 - This is a last ditch scenario to try and turn the child back to the path of righteousness. This extreme condition will call for extreme measures.
 - Consequences must be obvious to other and particularly younger children. You may not win back the scorner, but you can at least save your other children.
 - If severe consequences do not result in repentance and humility, removal from the home to a facility for troubled children may be the only recourse (in the OT the last resort was stoning).
 - f. Leadership/Authority – will lead to destruction. See notes on "the Fool". Expect persecution and possible martyrdom (depending on the situation) as you stand for righteousness.

Supplemental Note: How much of late night television (Leno, Letterman, etc...) and stand up comedy is nothing more the expert scornors being paid to share their mockery and sarcasm? Do they attempt to make God and purity look ridiculous, while promoting immorality and self-gratification as the "slick", "cool", or fashionable way of life? Is this really the best thing to feed our minds? Will this lead us to righteousness and wisdom?

Discussion Questions

1. Read Isaiah 28. In this chapter the priests, prophets, and leadership of Israel are rebuked by God for their sin and drunkenness. They are described as scornful men in vs. 14. What are the causes, characteristics, and consequences of their scorning?

Causes

Characteristics

Consequences

IV. Sluggard/Slothful – one who rejects/avoids responsibility (Prov. 22:13; 26:13 “the lion in the street”; will not bring his hand to his mouth – Prov. 19:24; 26:15).

A. Definition – someone who lacks the discipline and integrity to follow through on their God given responsibility of work.

- *Along with the scorner this person is wise in their own conceit (they are full of excuses and want others to take their responsibility for them); however they do not find joy in their circumstances.*
- *The root word of slothfulness first occurs in Judges 18:9 when the Danite spies were encouraging their brethren to go conquer the land – to accept responsibility for obedience to God’s overall instruction (wrong place, but still Canaan). Work is given by God, and slothfulness is ultimately an attempt to usurp God’s authority, and find an alternate means of providing for my own needs other than work. It is a form of disobedience and rebellion, and can take as much time, effort, and energy as actual work.*
- *This rejection or avoidance of responsibility, supported by the pride of excuse is at the same level of desperation as the scorner, and is the alternate end of a fool who has had some measure of success in his folly (consider the gambler who after a short run of success will not quit even if it costs him his entire fortune). The focus is financial and temporal; the broader scope is that of responsibility.*
- *The scorner’s sins seem to deal mainly with authority, morality, and anger; while the sluggard’s sins with work, responsibility, time, and finances. Both are wise in their own conceits.*

B. Characteristics:

1. *Makes excuses – has a reason every time for not getting done what he is supposed to; or why he is not doing what he should.*
Pro 22:13 The slothful man saith, There is a lion without, I shall be slain in the streets.
Pro 26:16 The sluggard is wiser in his own conceit than seven men that can render a reason.
2. *Lives by convenience – is controlled by circumstance and desire*
Pro 20:4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.
3. *Lacks diligence and self-discipline (set in contrast to the diligent)*
Pro 13:4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.
Pro 21:25 The desire of the slothful killeth him; for his hands refuse to labour. [He lets his flesh control him]
4. *Is covetous – full of want, but empty of reward*
5. *Does not plan ahead or prepare for the future*
Pro 6:6-8 Go to the ant, thou sluggard; consider her ways, and be wise: (7) Which having no guide, overseer, or ruler, (8) Provideth her meat in the summer, and gathereth her food in the harvest.
Pro 10:5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.
6. *Has trouble getting started and wasting time – sleeps at inopportune times*

Pro 6:9-11 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? (10) Yet a little sleep, a little slumber, a little folding of the hands to sleep: (11) So shall thy poverty come as one that travelleth, and thy want as an armed man.

7. *Has trouble finishing - quits*

Pro 12:27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

8. *Lacks substance in time of need*

Pro 20:4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

9. *Wastes resources and opportunities (Stelzer) – does not maintain what he is given (poor stewardship).*

Pro 18:9 He also that is slothful in his work is brother to him that is a great waster.

Pro 24:30-34 I went by the field of the slothful, and by the vineyard of the man void of understanding; (31) And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. (32) Then I saw, and considered it well: I looked upon it, and received instruction. (33) Yet a little sleep, a little slumber, a little folding of the hands to sleep: (34) So shall thy poverty come as one that travelleth; and thy want as an armed man.

SPECIAL NOTE: “slothful in his work” – the sluggard in not only someone who does not work, or refuses to work, but someone that is slack and inattentive in his employment.

10. *Causes irritation and confusion – rather than getting the assigned task done or being a help, this person hinders the project, gets in the way, and always has an excuse for their uselessness.*

Pro 10:26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

11. *Rough circumstances – can never seem to “get ahead” – this person is so busy looking for the short cut, they always get stuck in the bushes.*

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

12. *Avoidance of responsibility (a desire to be pampered) – bosom – either posture of one warming their hands, or the name of a bowl where the food is located. Won't even go through the effort to eat. Hyperbole*

Pro 19:24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

- Slogan “_____”

C. Decision: take responsibility for work, then diligently plan and execute that responsibility (Prov. 6:6-8).

- *The sluggard is called to consider the ant and be wise.*
 - **Hold yourself accountable to do right** – The ant has no guide, overseer, or ruler – works independently without supervision – takes responsibility
 - **Use time wisely** – The ant prepares meat in summer, and gathers in harvest – follows appropriate action for the appropriate season. Does not put things off.
 - **Do the work** – the ant gathers – “just do it”

D. Dealings: Allow consequences to come upon them (do not coddle).

1. *Their lack of work will result in their having nothing – this is good, because their covetousness (desire) will perhaps motivate them.*

2Th 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

2. *Do not give a sluggard important responsibility – they will bring shame and frustration.*

Pro 10:5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

3. *Do not try to reason with a sluggard – they are wise in their own conceit, and expert excuse makers – they are as proficient as making excuses, as scorners at mocking.*

Pro 26:16 The sluggard is wiser in his own conceit than seven men that can render a reason.

E. Dangers

1. *Emptiness and shame (poverty) – the expected end*
2. *Refusal to heed instruction*

F. Conclusions – See diagram

1. *Our lives: there appear to be degrees or different extents to which someone is a sluggard. The test of the sluggard is diligence – of time, resources, effort, and energy. Are you consistently unprepared in time of need, are you ruled by circumstance and convenience, do you constantly make excuses for not having done what you should? Are you wasteful? Do you regularly leave projects or assignments half finished? Does someone have to stand over your shoulder to make you do your job?*
 - a. **The extreme sluggard** – “will not put his hand to his mouth” – connect this with will not work; will not eat – stubborn even in the face of judgment (Matthew Henry). – the I don’t care sluggard – the street corner sluggard. Most people would not choose to live in their condition.
 - b. **The non-working sluggard** – “hands refuse to labor”
 - c. **The procrastinating sluggard** – “a little sleep” – motivated by the pressure and urgency of the moment – they are willing to sacrifice the peace of tomorrow for the leisure of today.
 - d. **The move-on to the next thing sluggard** – “does not finish the job” – did not cook what they took in hunting
 - e. **The wasteful/distracted sluggard** – “slothful in his work”
2. *In life: discipline and diligence are key to overcoming being a sluggard. The fool will naturally become a sluggard when they have shirked responsibility and escaped consequence. Often we are sluggards in some areas, but not others. **Bible reading and prayer are two areas of great challenge. There is often very little accountability in these areas, and we may not immediately perceive the consequences for lack of diligence.***
 - *If a person is constantly making excuses for failure and unpreparedness, they are still struggling with being a sluggard – this is a means of verification.*
3. *In relationships*
 - a. Friendships – expect frustration and confusion – if you have a friend who is a sluggard you will not be able to count on them for anything. Get used to excuses, and expect disappointment. They will let you down, and probably often.
 - Do not cover for them, do not give them your work, and do not help them cheat. The sluggard is always looking for the easy way out – they are using you.
 - Be careful about partnering in business with a sluggard, they will waste your resources, ruin your business, cost you your reputation, and seek for you to bail them out. The same implications would be true for group projects and sports teams.
 - b. Dating/courting – end the relationship until they take responsibility – do you enjoy poverty, doing two peoples’ jobs, watching what you have done or earned be wasted, and waiting on someone hand and foot – marry a sluggard.
 - Guy is a sluggard – do not resume dating until he has proven diligence in work responsibilities (school or financial), taken leadership in the spiritual aspects of the relationship, and even assumes some measure of responsibility for you (most of this will be in marriage).
 - **NOTE: Taking responsibility as a leader means more than just being accountable for your own actions. It is understanding that as your actions affect the growth, behavior, and responses of another, and that to some extent you assume responsibility (through your influence) for them and their actions.** As a parent, if you have a child that throws temper tantrums, have you trained them not to do so or have you by a defensive spirit and angry words modeled for them that method of response. Future husbands, if you have a wife that is careless with finances, is it because she is insubmissive to your budget and household plan, oblivious to how much she spends, or is it because you have never established budget, communicated clearly your expectations, established spending safeguards (if that is a legitimate weakness she has), or are asking her to feed your family on \$25 per month (unrealistic expectations). **The sluggard will avoid taking responsibility for another, and will seek to assign blame elsewhere when there are problems. The wise leader not only recognizes**

the de-facto responsibility they have in the lives of others through influence, but chooses to take responsibility for the actions of others even when they may not have too – they choose to bare blame – it is part of ownership. If my dog chews your shoes, not only do I correct the dog; I pay for the shoes.

- Girl is a sluggard – do not resume dating until she has proven diligence in work responsibilities (school or financial), demonstrates that she can be content on what ever level of income you make, does not make excuses for mistakes, and you observe a servant's spirit and willingness to help. Another possible consideration – Is she neat? Does she take good care of her possessions?
- c. Work/Church – do not put in a position of responsibility/authority.
 - Church – don't look for a sluggard to volunteer if it is a job that requires a lot of effort and work. Be very up front with your people about the amount of effort and time a certain position or job will take. Don't oversell an "opportunity." Not only is this honest, it will weed out the sluggards. Also be very careful about who you ask to serve in different positions. Beware of the individual who volunteers **only** for high profile tasks that require little time, preparation, or commitment, and who avoid menial work.
 - Work – if you come to realize that one of your employees is a sluggard, if they shirk duties, never get the job done, and always have excuse; employ corrective measures – especially financial ones (remember the sluggard is covetous). The sluggard will not respond to verbal correction. Use the excuses verification test to see if they are ready to assume responsibility.
- d. Spouse – help them in the areas they are a sluggard, and take responsibility for the extreme sluggard.
 - Nagging will be ineffective and result in frustration and anger on the part of both parties, open conversation and accountability are necessary to help a sluggard who wants to change. If they are a distracted, move on to the next thing, procrastinating, or non-working sluggard identify the target problem, and develop a plan with them to overcome it. A sluggard will have a particularly hard time planning. After agreeing upon a course of action, set up agreed upon measures of accountability in terms of executing the plan, and agreed upon penalties for failure to follow the program. The sluggard must have input and agree to these conditions or compliance is unlikely. A financial penalty of some sort may be wise given the covetous heart of a sluggard (the wallet will get their attention).
 - If the sluggard is an extreme sluggard and is content with their pathetic state; pray and help pick up the load – there is little you can do – "there is more hope for a fool than them".
- e. Children – train them to work
 - Require them to complete their chores and schoolwork
 - Inspect what they have done
 - Set deadlines
 - Teach them how to plan, prioritize, set up a schedule
 - MOST IMPORTANTLY – Teach them to take responsibility for their actions. Assign projects, tell them your expectations, and verify that it has been done timely and correctly – do not stand over their shoulder once you have taught them how to do something and have seen that they can do it. They can do it themselves (children ought contribute to the general welfare and running of the home). This provides ground for true praise (not vain flattery – how patronizing) and accomplishment.
 - Penalize for work not done – an example may be – "Make your bed before breakfast" – you inspect and the bed is not made – will not work; will not eat – "no breakfast"
- f. Leadership/authority – submit and take responsibility for extra work.
 - The sluggard in authority will pass the buck on blame and work (not only to the good and the gentle but also to the froward). He will make excuses. If you are going to be blamed for work not done that was not yours in the first place, it may be wise to seek additional responsibilities so that you can do them. In the business setting, it is unlikely that a sluggard will remain in an authority position for the long term.

Discussion/Action

1. Most of us struggle in some area(s) with being a procrastinating, move on the next thing, or distracted/ wasteful sluggard. Honestly evaluate your own life, and humbly ask your family, spouse, or friends the following questions?
 - Are there any areas or tasks where I regularly procrastinate, fail to finish the job, or get easily distracted?
 - Are there any responsibilities I regularly leave undone or never seem to get around too?
 - Do I have a schedule (even a mental to do list)?
 - Do I have a budget?
 - Do I save any money?
 - Do I have regular devotions (prayer and Bible study)?
 - Am I covetous?
 - Men – am I a godly leader in my home?
2. If needed, develop a weekly schedule, Bible reading program, and budget.

V. **The Wise – one who has the understanding to use knowledge to live skillfully (Psalm 101:1-2; Prov. 1:1-5)**

A. **Definition – someone who observes matters and receives instruction to gain the knowledge and understanding to make right decisions resulting in a skillful, moral, godly, and blessed life.**

- *Key Words (Stelzer/Strong's) – Hebrew words for “wisdom/wise”*
 - *Chakam* – to teach wisdom, to make oneself wise, to show oneself wise, to deal wisely.
Wise dealings and pursuits.
 - *Awram* – cunning, crafty, prudent, subtlety. **The ability to avoid danger and stay out of trouble, self-protection (positive)** – 1 Sam. 23:22 – David fleeing and escaping from Saul.
 - *Sakal* – to be circumspect, to deal prudently, have success, teach understanding – **Wise understanding and application, to become intelligent** – 1 Sam. 18 – David behaved himself more wisely than all the servants of Saul.
 - *Biyn* – to separate mentally or distinguish – **Wise discernment to make right choices**

B. **Characteristics**

1. *Moral Goodness – contrasted with the foolishness of wickedness*
Psa 36:3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.
2. *Source of life is the Word of God*
Pro 13:14 The law of the wise is a fountain of life, to depart from the snares of death.
3. *Fear/Knowledge/Trust in God*
Psa 107:43 Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.
 - **NOTE: The wise realizes the following about God (in this Psalm) – His wisdom, goodness, redemption, deliverance, chastisement, and restoration.**Pro 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.
Pro 28:26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. (the fool trusts in his own heart instead of God).
4. **Teachable Spirit** – *a willingness to learn, hear instruction, obey command, and receive correction*
Pro 1:5-6 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: (6) To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
Pro 8:33 Hear instruction, and be wise, and refuse it not.
Pro 9:8-9 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. (9) Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.
Pro 10:8 The wise in heart will receive commandments: but a prating fool shall fall.
Pro 13:1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.
Pro 15:5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.
Pro 15:31 The ear that heareth the reproof of life abideth among the wise.
Pro 17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.
Pro 18:15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
Pro 21:11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.
Pro 25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear.
Ecc 4:13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished.
5. *Mature Behavior*
Psa 101:1-2 <A Psalm of David.> I will sing of mercy and judgment: unto thee, O LORD, will I sing. (2) I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

6. *Plans ahead*

Pro 10:5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

7. *Saves financially*

Pro 21:20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

8. *Foresees and avoids evil*

Pro 22:3 A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.

Pro 27:12 A prudent man foreseeeth the evil, and hideth himself; but the simple pass on, and are punished.

9. *Considers knowledge carefully*

Pro 10:14 Wise men lay up knowledge: but the mouth of the foolish is near destruction.

Pro 14:8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

Pro 14:15 The simple believeth every word: but the prudent man looketh well to his going.

10. *Considers consequences – cause and effect and a serious mind*

Pro 21:12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

Ecc 7:4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. (the end of life is in view)

11. *Strength through right decisions*

Pro 24:5-6 A wise man is strong; yea, a man of knowledge increaseth strength. (6) For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

Ecc 7:19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

Ecc 8:1 Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

Ecc 8:5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

12. *Impartiality*

Pro 24:23 These things also belong to the wise. It is not good to have respect of persons in judgment.

13. *Departs from evil (through the fear of God)*

Pro 14:16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

14. *Chooses the path of godliness*

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

15. ***Discretion and control of anger***

Pro 12:6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

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

Pro 13:16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.

16. *Controls heart (emotions)*

Pro 23:19 Hear thou, my son, and be wise, and guide thine heart in the way.

17. *A peacemaker who pacifies anger*

Pro 16:14 The wrath of a king is as messengers of death: but a wise man will pacify it.

Pro 29:8 Scornful men bring a city into a snare: but wise men turn away wrath.

18. *Not deceived (alcohol)*

Pro 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

19. *Judges sin*

Pro 20:26 A wise king scattereth the wicked, and bringeth the wheel over them.

20. ***Gracious and restrained speech***

Pro 10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

Pro 11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

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

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

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

Pro 29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

Ecc 10:12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

21. *Speaks deliberately from a heart that deliberates*

Pro 16:21-23 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. (22) Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. (23) The heart of the wise teacheth his mouth, and addeth learning to his lips.

22. *Their word carries weight*

Ecc 9:17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

Ecc 12:11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

23. *Builds up people*

Pro 14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

24. *Joy to parents and others*

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

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

Pro 23:15 My son, if thine heart be wise, my heart shall rejoice, even mine.

Pro 23:24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25. *Inherits glory and honor*

Pro 3:35 The wise shall inherit glory: but shame shall be the promotion of fools.

Pro 9:12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it. **(people will know – reputation)**

Pro 14:24 The crown of the wise is their riches: but the foolishness of fools is folly.

Pro 14:33-35 Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known. (34) Righteousness exalteth a nation: but sin is a reproach to any people. (35) The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

26. *Wise friends*

Pro 13:20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

C. Decision: to continue to pursue and follow after wisdom

D. Dealings: Increased wisdom through

1. *The Word – a simple rebuke will be enough to effect change in the heart of the wise – very tender hearted*
2. *Example – a wise man will observe the end of the wicked and will learn from example*
3. *Honor and promotion – place the wise in authority and rule (Prov. 11:29)*

E. Blessings:

1. *Prosperity and success – the meaning of one of the words – “treasure in the house of the wise”*
2. *Honor and glory – their inheritance and expected end*
3. *Knowledge of God*
4. *Skill in living – part of being wise*
5. *Rule over the foolish – authority and position*

F. Conclusions: See diagram

1. *Our lives – two areas spoken about heavily concerning the wise are their pursuit of knowledge and truth (this includes the ability to receive correction), and the correct use of speech. These two points help us evaluate our level of wisdom – are we gracious, measured, and edifying in our speech, and humbly able to receive rebuke? If so, we are on the path to wisdom.*

2. *In life – we start simple and gain wisdom through the Word as we fear God and get to know Him, and how He runs His world.*
 - a. 3 Stages of Wisdom (Stelzer)
 - i) Knowledge – foundational – necessity of studying the Bible, gathering facts
 - ii) Understanding – transitional – begin to know the meaning of facts – significance, relevance, and relationship
 - iii) Wisdom – practical – application of truth – obedience in daily living
 - b. 3 Areas of life (a cyclical process) (Stelzer)
 - i) Aptitude – instruction
 - ii) Attitude – motivation
 - iii) Action – obedience
 - Learn what God says, be stirred by it, OBEY it – this leads to more learning, trusting, doing – the next level – progressive.
 - c. Godly Wisdom vs. Worldly Wisdom – **James 3:13-18**
 - i) Note: The Context is in connection with speech, which is a key aspect and demonstration of wisdom or the lack thereof.
 - ii) The Wise Man
 - a) Has knowledge – a foundation
 - b) Has a good conversation – righteous testimony
 - c) His works (done with meekness) will show forth his wisdom
 - iii) Worldly Wisdom (foolishness)
 - a) The heart – war within prompted jealousy or bitterness toward another
 - (1) Bitter envying – jealousy against the good of another (Zod. Word Study Dictionary pg. 699).
 - (2) Strife – contention and battle within
 - b) The command – **“be quiet”** – to boast of an ideology “wisdom” that flows from and resulted in strife, envy, and bitterness in one’s own life is a lie against the truth. Remember the description of the fool and scorner – their pride, anger, and much speech – see the similarity here – close your mouth – be counted wise – do not destroy the reputation of another. Examine your heart – is it full of peace and joy that radiates through meekness, or is it characterized by turmoil, anger, bitterness, and envy. What a contrast with the previous verse. If the latter describes you – stop lying against the truth, both to yourself and others. Boast not – glory not in your “wisdom.”
 - c) The origin – earthly, sensual, devilish
 - (1) Earthly – scope – considers primarily what is external and observable – does not consider the spiritual and accountability to a creator (evolutionary)
 - (2) Sensual – focus – self and the individual – psuchikos – the natural, the soul (psychological) – what will make me happy, what can I figure out, what makes sense to me (unbelieving – requires no faith)
 - (3) Devilish – nature or character – the proud and rebellious nature of this way of life – this is of Satan who exalts himself as God against God – self is the final authority and end (rebellious)
 - d) The result – confusion and sin – lack of clarity and multiplicity of wrong doing grow from earthly wisdom
 - (1) Recall that the fool will lay open his folly – what is inside will come out (probably through speech in the context of James 3) – where envying and strife – confusion and every evil work
 - (2) The litmus test of wisdom is the fruit it produces
 - a. If a person has to go to a counselor for 20 years for counsel, is that confusion.
 - b. If a person’s advice leads them, you or another to sin – is that every evil work.
 - c. How many psychological systems, self help books, and parenting guides fill our book stores – Is society more righteous, wise, and meek that 50 years ago, or less?

- d. Much in our world today that masquerades as wisdom, and boasts itself as the path of enlightenment is a lie against the truth.

iv) Divine Wisdom (from above)

a) Characteristics and order

- (1) First pure – innocent, modest, perfect – that which is clean and chaste – the first goal of divine wisdom is purity – to correct that which is unclean and make it clean; to protect the clean from the unclean (see Leviticus for a more detailed discussion – the job of the priest (Lev. 10:10-11) – in that economy this was the imparting of wisdom through prohibition and designation in nearly every area of life).
- (2) Peaceable – makes peace and enjoys peace (when a man's ways please the Lord He maketh even His enemies to be at peace with him) – engenders restoration of relationships and resolution of problems – does not let things linger.
- (3) Gentle – mild and appropriate – it deals in measure with an issue – it is kind and considers the need of others in both speech and conduct. It does what is necessary to achieve purity and peace, but is not abusive to over exert itself beyond that. Patience and moderation – allows for processes of growth in the lives of others and self.
- (4) Easy to be entreated – easily persuaded; compliant – keep in context: this is not naivete or being simple – this is related to the previous trait of gentleness and is twofold in nature – a man that possess divine wisdom is moved by the repentant appeal of one under correction, and is himself easily moved to correction by the rebuke or appeal of one calling him to the truth. The first aspect is motivated by fullness of mercy, and the second by purity and peace.
- (5) Full of mercy and good fruits – this wisdom is marked by compassion towards others and action in the life – works and words – an abundance of good fruits (cf. the fruit of the Spirit, pure religion, etc...)
- (6) Without partiality and hypocrisy – no hidden agendas or selfish favoritism, divine wisdom is sincere and equitable – it does not prefer people of certain station or background and in so doing seek its own advantage. It is honest, transparent, first pure itself, and as such is resistant to bribes and vain flattery.

- b) The result – righteousness and peace – what a contrast to confusion and every evil work.

3. *In Relationships*

- a. Friendship – walk with wise men and sharpen one another
 - Those who walk with wise men will be wise. This is not only because of right influences, examples and associations, but also the freedom to honestly and meekly correct one another in areas of weakness – iron sharpening iron.
- b. Dating/courting – pray seriously concerning marriage – a prudent wife is from the Lord.
 - God is the one who gives a virtuous husband or wife – this person may or may not be the one for you; so cultivate that friendship as described above and seek God's leading for the future.
- c. Work/Church – place in authority, and honor
 - The wise will make a great leader, councilor, teacher, etc... Do not be threatened by their wisdom, but encourage it to flourish and provide it the opportunity to influence others.
 - Honor what you want to see in your people – this provides role models
- d. Spouse – encourage, communicate, and seek their council
 - The same principles as friendship apply here. Also you are heirs together of the grace of life. Pray together and lift one another up – see notes on marriage.
- e. Children – entrust with greater responsibility and independence
 - As they display wisdom and maturity, treat young people as young adults. Entrust them with greater responsibility and independence. Still verify fulfillment of those responsibilities at least occasionally.
- f. Leadership/Authority – seek council, follow instruction, and entreat mercy
 - Based upon the description of the wise and divine wisdom – the people should rejoice when the righteous rule. Wise leadership should be able to provide godly council and

set a trustworthy direction that you can follow. Their decisions should be full of mercy – be willing admit failures and seek help getting back on track – they will want to help.

Conclusions:

- A. We all start simple and have a choice between wisdom and folly
- B. The fool, scorner, and sluggard have all set themselves as the authority of their lives – they fear man rather than God – they must humble themselves.
- C. The wise humbly receives instruction
- D. Wisdom is evidenced through action not intellect – knowing what to do and failing to do it is self-deception – that man is not wise.
- E. Wisdom is not gained instantly and not lived by accident – growth is a process that happens on purpose, and must be maintained through constant vigilance.

Training for Godliness

Notes from Troy Dorrell – Campus Church – 4/2/06 PM – Trying versus Training

Grace the greatest change agent in the world

Discipline – a compliment to Grace

Training versus Trying – or the Two great pains in life.

Matt. 26:26- – Focus on the performance of the disciples in a moment of trial and testing

Watch with me – watching a spiritual discipline – the ability to stay up late in the night and pray with God

They were sleeping – could you not watch with me 1 hour – watch and pray

Spirit is willing – flesh is weak.

Often a frailty and failing that competes with a desire to do right – flesh is in need of training.

Sleep on now – sad words

Introduction: The Question – “Who would like to run a marathon with me tomorrow morning?”

- F. Pick a couple guys out of the audience. – could you do it right now? No
- G. A year from now – approach to preparation – runs everyday – a block, two, four, a mile . . .
- H. Other guy – runs two blocks – a video on running... same clothes... never runs
- I. A great difference between training and trying
- J. To reach God given potential; follow God’s plan – cannot happen apart from training and hard work

Definition: Discipline – that which allows us to do things that we could not otherwise do without its employment – there are certain joys and successes that cannot be had in life without discipline.

- K. Piano illus. – he can’t play, but his daughter who has practiced many hours can. He is 42 and she is 15 – he had experienced more of life, older, wiser... but he had not trained.
- L. The adding of weights in weight training in college.

M. There are times in the Christian life – trying is not enough – a good marriage, fruit that remains, success in finances, etc... all require discipline.

1. **Success and failure are rarely determined in a moment of crisis, but in the daily habits that form and cement our character everyday.**
2. *Same in athletics – champions are not made in the ring but honored there, the football game is not decided on the playing field, but on the practice field.*
3. *Life is not a highlight reel – where a few plays are important – every moment is important.*
4. *How would you like to be an effective soul winner, teacher, and vibrant Christian? Requires work and discipline. A victorious life in all circumstances- a difference maker*
5. *To do what Jesus did – we must live as He lived – what did Jesus do – If to be like Christ – must take into account the total picture of His life – as deity He fasted, prayed, and exercised spiritual disciplines throughout His life – Since He did it – how much more necessary for us.*
 - a. GK Chesterton – “Christianity has not so much been tried and found wanting, but it has been found difficult and left untried.”
 - b. Do we come to Christ with enthusiasm, but not the commitment necessary to follow Him?
 - c. There is price to be paid in the Christian life – for many it is too high.
 - d. Get up, study, pray – Jesus’ call to discipleship
 - e. The price is immeasurably higher not to discipline – those who take the easy road always pay for it later in life.
6. *There is a tremendously higher price for failing to live a disciplined life – we must learn to delay our gratification for a later (greater) reward.*

VI. The Example of Peter’s denial

A. The Prediction of Jesus – Matt. 26:31-34 – their failure – Jesus loved them, but He knew trying would not be enough – they were not prepared – As a Pastor He hate predicting failure.

1. *The Michael Jordan – look the part, buy the Jersey, wear the number – but fail to take in account the life.*
2. *Must master prayer, Bible reading, Bible study – could not pray here one hour*
 - a. Matt. 17 – could not cast out the demon – “cometh not out but by prayer and fasting”
3. *Christ’s prediction was based upon their performance.*

B. The promise of Peter

1. *Peter and the others thought they would succeed – He judged himself based upon his intentions and not his decisions and disciplines*
 - a. **The power to deceive ourselves is very great**
 - b. He believes Peter was sincere – He loved his Lord and wanted to do right
2. **The General Human Failing – failure to live the life to secure the benefit that I want.** – *He wanted to do right, He want to live for His Savior, but He failed to live the life that would make that desire a reality.*
 - a. Illus. – how many of you like to pay your bills – many people do not live the life necessary to do it
 - b. Health later in life – few pay the price when they are young

- c. Friends – show yourself friendly – my responsibility to secure them.
- d. Be soul winners and difference makers – grace energizes the discipline
- 3. *Every product has a process – a series of steps – there is a process behind the effective Christian life – it is often dressed in overalls and looks like work.*
- 4. *Peter promised – he tried, he started well, but was not prepared as someone who could not even pray for one hour.*

C. The performance of the disciples – vs. 37-43 – eyes were heavy

- 1. *They were like tea bags – what was on the inside came out – no prayer life, no fasting, no faith – their performance was predictable*
- 2. *Quote “Your systems of behavior are perfectly designed to produce the results your getting (in terms of prediction)”*
 - a. Marital problems
 - b. Rebellious teen
 - c. Churches that fail
- 3. *You reap what you sow – if you don’t like where you are at – change your system – train for what you want.*
- 4. *The disciples had not trained, so they failed*
- 5. *Two great pains in life*
 - a. The pain of discipline – a price to be paid to produce and perform – good fruits
 - b. The pain of regret – those who experience it are one who failed to discipline themselves
 - i) Did not spend time with kids – watched TV
 - ii) Did not knock on doors
 - iii) Did not read the Bible and pray
 - c. Choose the disciplined life – the fruits are wonderful

VII. The Exercise of Godliness – (Notes from personal study)

A. The Purpose of training – 1 Tim. 4:7-10 – “unto godliness”

1Ti 4:7-10 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. (8) For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. (9) This is a faithful saying and worthy of all acceptance. (10) For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

- 1. *“exercise” – gymnasium – to practise naked (in the games), i.e. train (figuratively)*
- 2. *Exercise unto godliness – a life that bears resemblance to and has relationship with God – vitally connected to the Father.*
- 3. *“Partakers of His holiness” – Heb. 12:10-17*

B. The Hindrances to training

- 1. *“Profane and old wives' fables” – deception or false doctrine*
- 2. *“Suffer reproach” – hard opposition, mocking*

C. The Conditions of training

- 1. *Labor – hard work*
- 2. *“Looking diligently” – Heb. 12:15 – constant awareness, effort, and focus*

D. The Cost of not training – Heb. 12:10-17

Heb 12:10-17 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. (11) Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (12) Wherefore lift up the hands which hang down, and

the feeble knees; (13) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. (14) Follow peace with all men, and holiness, without which no man shall see the Lord: (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; (16) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. (17) For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

1. *Bitterness*
2. *Fornication*
3. *Profane man – to count of little value*
4. *Loss of blessing and opportunity*

E. The Means of training – chastening “doesn’t feel good while you are going through it”

1. *“exercised thereby” – receive the correction*
2. *“scourgeth every son” – involves pain*
3. *“endure” – remain under it so as to give reverence to God*

- Prioritize, goals, action, and practice (repetition) – exercise model

F. The Strength for training – God’s grace – the basis is the character and goodness of God – a man fails of grace through pride – God resisteth the proud but giveth grace to the humble.

1. *Grace teaches (trains, disciplines) men to deny ungodliness and worldly lusts (Tit. 2:11-14). How?*
 - a. By showing our future in His coming kingdom – it is worth it.
 - b. By showing His example and sacrifice for us – I owe it to Him.
 - c. By showing the end of Christ’s redemption is a peculiar, zealous, purified people – He will invest people, power, and circumstance in me to bring me to an expected end. **Chastening is for our good – trust Him.**

G. The Example of training – Jesus – who stove against sin unto death for the joy – Heb. 12:1-4

Heb 12:1-4 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, (2) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (4) Ye have not yet resisted unto blood, striving against sin.

H. The Promise of training – “for our good” – motivation – don’t quit, don’t turn out of the way, lift up those hands that are hanging low and weak knees – consider the context of the beginning of the chapter – Run with patience the race – it is worth it.

1. *Peaceable fruit of righteousness – peace and righteousness in the life*
2. *Godliness is profitable in all things – profit (1 Tim. 4:8).*
3. *Promise (a pledge for good) of the life that now is – God’s goodness now (1 Tim. 4:8).*
4. *And the life to come (1 Tim. 4:8)*

I. The Pre-requisite to training – “Lay aside every weight and the sin”

1. *A conscience void of offence – void of offence toward God and man*
2. *Godly sorrow – 2 Cor. 7:8-11, James 4 – the Peter illus.*
 - a. Possibilities – godly (salvation not to be repented of)/worldly (death)

- b. Process – James 4:6-10a (Humility, Submission, Resist, Draw nigh, Cleanse, Purify, Be afflicted, Weep, Mourn)
- c. Product – James 4:10b ff – He will lift up: 1 Cor. 7:11 (strongs)
 - i) Carefulness – speed, eagerness, haste, diligence
 - ii) Clearing – answer, clearing of self, defense
 - iii) Indignation – anger at sin
 - iv) Fear – terror at possibly falling into it again
 - v) Vehement desire – earnest longing for – a desire to avoid, and not do it again
 - vi) Zeal – heat, fervency of mind
 - vii) Revenge – retribution on the sin
 - viii) Clear – clean, innocent, modest, perfect, chaste

3. *No provision for the flesh – Rom. 13*

J. The Curriculum of training – the Word used in life – Heb. 5:12-14

Heb 5:12-14 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. (13) For every one that useth milk is unskilful in the word of righteousness: for he is a babe. (14) But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

1. *Mature and exercised senses – “use” – habit, practice – “senses” – perception, judgment.*
2. *The test of training – right decisions to know good from evil.*
3. *The product of training for godliness – **discernment** – **wisdom** (Schettler)*

K. The Character of training – 2 Peter 1:3-10

2Pe 1:3-10 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: (4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; (6) And to knowledge temperance; and to temperance patience; and to patience godliness; (7) And to godliness brotherly kindness; and to brotherly kindness charity. (8) For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (9) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (10) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

1. *The Word contains the promises – through faith a partaker of the divine nature (holiness included) – and escape from the corruption of the world through lust.*

Vs. 5 and 10 – giving all diligence – Jn. 15 vine and branches

Eight synonyms in Psalm 119 that correspond to these eight virtues

Truth to be believed – Faith; Law to be obeyed – Virtue; Commandments to be lived out – Knowledge; Orders to follow – Temperance; Statutes to rely on – Patience, Picture to copy – Godliness; Judgments to share – Brotherly kindness; and Promises to appropriate – Charity.

- a. Faith – belief, assurance, moral conviction (
 - b. Virtue – manliness, valor – moral excellence
 - c. Knowledge – the act of knowing – to know absolutely
 - d. Temperance – self control, self restraint
 - e. Patience – cheerful or hopeful endurance, abides in hope
 - f. Godliness – piety (look like God)– worship, devotion
 - g. Brotherly kindness – affection, kindness, love of the brethren
 - h. Charity – sacrificial love – (love as I have loved you)
2. *The result - “Shall never fall”*

L. The Choice of Training – 2 Peter 2:12-14, 1 Tim. 4:7-10 – covetousness or godliness

2Pe 2:12-14 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; (13) And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; (14) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

1. *Fools and Scorners live as natural brute beasts*
2. *Can train the wrong heart by consistently seeking to gratify the flesh*
3. *The natural heart is full of – adultery, murders, fornication, rebellion, selfish desires...*