

Proverbs 24-01-17a

Good evening. This is Wednesday night, 17th of January, 2024. We're at Grace and Truth Bible Church, looking at the book of Proverbs.

We are in chapter 13. We've worked our way a little over halfway through, but there is a wonderful structural key here that I only recently figured out, wasn't in any of my wonderful commentaries. I've got a dazzlingly great commentary by Bruce Waltke.

Dr. Waltke, one of my favorite all-time guys. He is the go-to guy. He and Dr. Alan Ross, when it comes to Hebrew, Old Testament, they didn't work together to my knowledge, but they are sort of the Kylan Dalich of my generation in terms of insight, wonderful observations in the original language.

But for better or for worse, this is all me. I didn't find it anywhere. I just wasn't satisfied with what I was gleaning and what we were observing in this chapter.

And it has suddenly unfolded like a rose blooming in the morning. And I really find it helpful and useful for application for myself. And I hope you will find it the same.

So we're going to see this structure and then look at what it means. It's one thing to see a structure, it's something else to answer the question, so what? And so we're going to ask and answer the question, so what? As we look at this chapter in just a moment, but let's begin by asking God's blessing on our fellowship and time to study. We'll begin.

Father, it is a sobering and awesome and a wonderful privilege to realize that as we pray to you, we are entering into your throne room for grace to help in time of need. Our time of need is pretty much always. And what an opportunity we have in Christ to approach you as our father.

We need no appointment. We don't have to get on the schedule. We don't have to wait.

We have the privilege as your children of coming boldly before you to communicate our concerns, our thanksgivings, our requests, our intercessions, and reveal before you the inmost thoughts of our hearts. We thank you for that. We thank you that we can come and confess our sins and find forgiveness and cleansing, renewal, restoration.

It is only found in and through your grace, which is ours because of the Lord Jesus. We thank you for him. We are conscious of his current status seated at your right hand, representing us, the function and presence of your Holy Spirit who conveys these words of prayer to you in words that we could never utter.

We thank you for all these things. And we thank you for the presence of your spirit in our hearts, the opportunity to have your word illuminated to live and breathe its fire in our souls. We pray that as we look at this portion of that word together tonight, that the Holy

Spirit will find us teachable, impressionable, that this seed can be planted deep in the soil to produce its 30-fold, 60-fold, and hopefully in our case, 100-fold fruit.

We ask it in Jesus' name, amen. This chapter has many treasures, many wonderful insights and observations, but as with other portions of Proverbs, we sometimes have difficulty following the thread. What exactly is it that I should take away? It is as though you have over-compressed music.

Those of us that have ever used a DBX system in days past realize that earlier recording technology, the days of analog recordings where you have a record and a stylus to cut the record, they could not have a great cymbal blast, something extremely loud, because the needle would go so far as to cut into an adjacent groove. And so they said, well, let's make the loud sounds softer and let's make the soft sounds louder so that they will rise above the noise and static of the record grooves and so on. And that's a wonderful thing.

You reduce the dynamic range of the music to where it will fit. And we often get the idea that God is compressing and limiting the volume of his communication to us so that it is within the range of our understanding. He doesn't tell us things that would frighten us to death or would over-awe us or confuse us and create in us fear and consternation.

So God has a measured communication to us and it is calibrated to our understanding. The difficulty sometimes is that if we're not careful and if we're not receptive and if we haven't developed our sensitivity, the only thing that gets through is kind of all at one volume level. And the soft sounds are so loud and the loud sounds are so soft that it all kind of gets mixed into a stew and no one flavor.

We have difficulty figuring out, well, what's really important? What is the point? It just all comes at us. And this is my sort of metaphor for what can happen in Proverbs. You've got these wonderful truths, but they're in a stew.

And you never know when you stick in your spoon, if you're gonna get a carrot or a potato or a green bean or a piece of onion or a bay leaf or a chunk of meat or what. It doesn't necessarily emerge from that which is formless and void. There's just darkness on the face of the deep.

And so we need light, we need illumination. And it isn't just us. Even in the ancient day, when people were so much smarter, had such more well-developed mental capacity, it still needs a form.

It needs a delivery method that will put the best foot forward, put first things first, have light and shadow in a way that we get definition and we get understanding. That's what context does. What is our favorite structural element that God uses from the index to the maps in the Bible? What do we find so often that is characteristic of God's structural

organization of his word? It starts with chi and ends with asm.

Chi asm. I love a chi asm. It immediately helps me see the things that correspond and to see the things that at the center are emphasized.

Human history is a beautiful chi asm. The book of Isaiah is a gigantic chi asm, and we've seen them over and over again. So we should be unsurprised to find that chiastic structure is in use here in Proverbs, but it is not immediately apparent to the naked eye.

And as we have been talking in recent weeks about spending time in reflection, marinating, letting this content kind of cook, and it's just not something you can do quickly. It's not something you can do slapdash or superficially. It just takes time to observe.

Well, over these past days and weeks, I have had some of that time, and it is amazing to me what has emerged from that quality time spent with the text. I suggest you have a pencil. This will help you see what is going on in your Bible.

Write lightly. If you want to erase it later, you can get one of these nice white soft erasers and your Bible can be restored to newness. You may end up seeing something slightly different than what I am suggesting, but this is a great starting place.

In recent weeks, I have been suggesting that once you kind of figure out how Proverbs works, you can do a lot of this excavation yourself. And I encourage every one of us to spend personal time, not waiting for the next Bible class from church, but creating the next Bible class in the interaction between the Holy Spirit, which is in our soul, the text, which is on the page, and the Father and the Son in heaven, who are anxious for us to understand, to grow in grace and knowledge, to reach that point of turning into application, transformation by the renewing of our minds. And this is something all of us have to do personally and individually anyway.

And you listening to the sound of my voice have enough time and enough experience with the word of God that this is not going to be too high, too far, too difficult. It's just a matter of kind of getting the key. Oh, that's how this works.

So what I'm going to suggest to you is that, and I'm not going to go back and review earlier chapters, but just starting with chapter 13, we saw that it begins a very new section with a wise son and the characteristics of that wise son. From chapter 13, verse one to chapter 14, verse two. Chapter 14, unfortunately, in my view, picks up in the wrong place.

It cuts off the end of chapter 13. So we're going to see that this section actually extends from 13.1 through 14.2. Chapter 14, if it's going to begin anywhere, ought to begin at verse three. And you're going to see why.

So the introduction to this section is 13.1. Are you a wise son or are you a scoffer? If you're a wise son, you're going to understand and incorporate and heed the content which follows. If you're a scoffer, eh, that's just a paced up job. It's confetti thrown, you know, Solomon threw stuff at the wall to see what would stick.

He just grabbed random aphorisms and here they are. That's scoffing. So with that introduction, which is an encouragement to treat what follows as instruction and a path to wisdom and to enhance and increase our wisdom and to understand that it is also in places going to rebuke us and correct us and instruct us in righteousness.

The content then begins at verse two. I will tell you now, what follows by way of structural observation is all me. So take it for what it's worth.

I believe there is a chiasm that begins in verse two and extends through verse six. The center of it is verse four. So what I have done in my Bible, and I encourage you to do, is begin with, this is the easiest way, begin by circling verse four.

Just put a little wiggly circle around verse four. That's the center. From verse four, I have what looks like a V that starts at the top of that circle, which is the bottom of verse three.

And I extend the legs of that V up through the corners of verse two. You see what I mean? So where the two is that says V2, I draw a diagonal line down to the center of that circle at verse four. And then I come back up from that to, in my Bible, the first line of verse two is, a man shall eat well by, well, my little V line comes up there.

What I'm gonna be doing is making an X that disappears behind that circle on verse four. So I've got a V that says, we're converging toward verse four. So what am I gonna do at the bottom of verse four? I'm gonna extend an upside down V from the bottom of that circle through the bottom corners of verse six.

Make sense? So I can see with my circle, I've kind of got an X. This is my chiasm. You can do that any way you want, but I've just drawn my line right through the words of the verse. It's light, I can read past it.

It's not a distraction, but it shows me the chiasm centered on verse four. Between verse six and verse seven, I've just made a little squiggly couple of lines to show that there's a division there. I'm gonna be starting a new chiasm.

So I've just got a little separator there. Something new is happening beginning at verse seven. And interestingly enough, the next chiasm is a V. If you draw a circle around verse nine, the light of the righteous rejoices, the lamp of the wicked will be put out.

I circle that verse. I've just got a little wavy circle with my pencil. And my V goes up to the number seven at verse seven and to the end of the last word in the first line of verse seven there, there is one who makes in my Bible.

And so I've got that V there. Mine splits on a page, but below verse nine, I've got my upside down V that extends down to the bottom of verse 11. And between 11 and 12, I've got another squiggly line.

Okay, let's just start with that. And let's just see how this is working. If you can, it should make these chiasms a lot easier to see.

It is for me. Anyway, I'm kind of a visual guy. So let's look at that first one that we observed, which is verses two through six.

So a wise man in verse two, eats well by the fruit of his mouth. The soul of the unfaithful feeds on violence. If this is a chiasm, what is the corresponding thought? It's going to be down in verse six, right? That's where the wide parts of my X point.

Righteousness guards him whose way is blameless. Wickedness overthrows the sinner. And you notice that the fruit of the mouth, this is appetite.

Appetites, whether they are pointed well or not, yield an outcome. And what this does is associate our appetites and our speech with righteousness and wickedness. That's the correspondence.

And that's not something you would immediately see until you detect that this is a chiasm because these are complimentary ideas, not synonymous ideas. And this tells us that there is a righteousness and wickedness component in our desires and in our speech that our righteousness or wickedness can be observed and measured by what we desire and what we say. So what is the fruit of our mouth? This is going to reflect righteousness or wickedness.

What is the desire of our heart? This is going to be a reflection. And when people want a thing, they can't hide it for long. It becomes observable.

It just leaks out in conversation, in facial expressions, in stewardship of time. When you want a thing, you end up shopping for it, looking for it, talking about it. If you want a person, if you become enamored, you know, when you're young and you get infatuated and you think, oh, I really just can't get enough of this person, people find out, you know, you can't hide a real inspired desire to spend time with and have a relationship with another person.

So that's the outside bracket there. And this is useful. Why? It's one thing to say, well, you know, you need to have good desires and you need to have good speech.

That's, you just watch your mouth, you know, look at the thoughts and intents of your heart. Okay, fine. But these scriptures say, here's what's on the line.

The judgment of my life, am I righteous or am I wicked? And am I blameless and

righteousness? Because I pursued righteousness by faith to renew my mind, to cleanse my heart so that what emerges out of my mouth reflects what is in my heart. This is the means of righteousness. This is the means of being and becoming blameless, becoming and remaining blameless.

There's a path to that. I can specifically measure where I stand by looking at recent conversations, recent stewardship of my time. What did I pursue by way of my appetites, by way of my desires, my cravings, my preferences? What really caused me to allocate my time the way I did? This goes back to what we talked about last week, goals, values, and priorities.

So how useful is this to see the relationship between verse two and verse six? One informs and illuminates the other. And looking at those side by side gives me an application traction. I have something I can actually do.

I have a measure by which I can see my progress. This is the scale on the bathroom floor for telling whether or not my attempts to diet are yielding fruit. And what I eat doesn't seem to immediately impinge on my weight unless I know that there's a relationship between the two.

That's what this is telling us. The fruit of the lips is, in other words, what emerges from my lips is actually what is going to nourish me. Nourish how? Nourish spiritually.

When the fruit of my lips is good, I'm going to be eating well. It's unexpected. It's ironic.

It is, it's not a tautology because one is in one direction and one is in the other. What emerges as the fruit, the produce of my lips is going to enable me to eat well. I will be nourished.

I will be built up. If that which comes out of my lips is good, is righteous, is blameless. Wickedness is going to overthrow the sinner because the soul of the unfaithful feeds on, and by the way is never satisfied by, violence, harm to others.

Violence is always harm to others, their property, their person, their reputation, whatever it may be. And that is feeding on the wind. And that is going to overthrow the one who commits that sin.

It is defined here as sin. Notice the relationship. This is how Proverbs works.

This is how it works. When you understand what is connected to what. So now let's move to the next layer inside that chiasm.

How does this help us? You look at verse three, he who guards his mouth preserves his life. And notice the top of this chiasm is interrelated, right? The fruit of the mouth guarding the mouth preserves life. So this top of the V, these lines that head toward

verse four, they also connect verse two and verse three.

And we should see that they are connected. They follow. And so we have the mouth, the speech.

And when it says the fruit of the lips, we know guarding the mouth preserves life. And this is sort of metaphorical. If you're careful about not eating poison berries, you guard your life.

If you're careful about guarding the door of your lips and bridling the tongue, which is set on fire by hell, James says. So the literal illustrates the spiritual. Guarding our mouth preserves life.

He who guards his mouth preserves his own life. He is being nourished. He who opens wide his lips, you know, he who sows to the flesh, he'll love the flesh, reap corruption.

He who opens wide his lips and has an unguarded tongue and the flames of hell are freely issuing forth shall have destruction. Three, if you look at your chiasm, look at the top part of that bottom upside down V is verse five. So part of this guarding the mouth is what? Don't lie.

Don't deceive. Don't say things that you don't know to be true. This includes gossip.

You don't know if it's true or not. If you don't know if it's true and you speak in any way, that is lying. You're spreading something you don't know to be true.

It's kind of like whatever is not a faith is sin. Whatever is not of truth is deceitful and is a lie and is destructive, harmful. We shouldn't say anything unless we know it to be true.

If we're going to speculate, if we're going to opine, if we're going to blather, we need to label it as such and be clear. I'm not stating this as fact. This is my opinion.

This is what I think. I began this class by telling you, I believe these are chiasms. I'm not going to say God has put a chiasm in chapter 13.

I'm telling you, this is what I see. And it's been immensely helpful for me to process, to digest, and to turn into application. This is the whole point.

Why are we looking at this if it doesn't make a difference in how we live? It's got to make a difference or it's a waste of our time. We're doing something wrong if looking at the word of God does not transform us, does not criticize, judge, and change the thoughts and incidents of our heart for the better. So this has been helpful to me.

Look at the correspondence between three and five. Guarding the mouth preserves life. Opening the lips ends up with destruction.

Look at verse five, the righteous hates lying. Once again, notice how righteousness is in both verse five and verse six. Our upside down V lines connect verse five and verse six in the way that two and three are connected by what you say, the fruit of the mouth, reflecting what is in the heart.

Here, verses five and six, righteousness and wickedness are in both verses. And those two verses, righteousness and wickedness, go back to directly link to what we do with our mouth. Is it fruit or is it violence? So what is at the center? The center needs to be linked to what precedes and what follows.

And it needs to have a special emphasis and summary. That's why it's at the middle. So what does verse four say? The nephesh of a lazy man.

Remember, nephesh gets repeated over and over here. I wish we had time. You could just soak in chapter 13 forever.

But the soul here is nephesh. It's also the word for throat. It's also the word for appetite.

It weaves through all of these verses and ties them together. But the soul of the lazy desires, and there's nothing. But the soul of the diligent shall be made rich.

And we've seen as we progress through chapter 13 that riches is not talking primarily about material wealth. It's talking about spiritual treasure, spiritual treasure. So what is the key to managing the fruit of our lips, managing the thoughts of our heart, managing our desires, entering into righteousness or becoming loathsome and coming to shame, as it says in verse five.

The difference between honor and shame, between righteousness and wickedness, what does it take to enter into the good part and avoid the bad part? Diligence. This is something we have to work at, circle it. It's in the middle of the chiasm.

You can't be lazy about this. You can't be unconcerned. Can't be lackadaisical.

Can't be unmotivated. Diligence is motivation, paying attention, setting and observing and honoring a priority. You're never going to fix the fruit of the lips.

You're never going to fix the craving of the heart. You're never going to enter into righteousness and avoid shame and loathsomeness. Remember, this is literally something that stinks.

And being overthrown and perpetrating violence and suffering loss, what is the remedy? Being diligent. This is be diligent to show yourself approved unto God, a workman that needeth not to be ashamed. Rightly dividing the word of truth.

And rightly dividing it means you pick up those bricks, you slather the mortar, you've got a string stretched so you know the standard, and you lay a straight course of bricks

exactly where they need to be, when they need to be, as high as they need to be, in the direction they need to be with the solidity and the alignment that they need to have. That requires diligence. It's nothing more fun.

I watched bricklayers lay all of the skirting around our house, and it's just fascinating. The techniques that they use to ensure. They start with a stake.

They carry these long pieces of string. I saved some of them that they threw away. It's really great string.

It has the quality that you can stretch it between two stakes and it does not sag. It's got the right kind of snappy flexibility. And when you stretch it between two stakes, it is exactly dead level.

And they measure and they test and they use string levels on it to ensure that it is level. And then they lay that course of bricks. Then they just slide the string up.

They've measured, they've got marks on their stakes. They check it with the level. They lay the next course of bricks and they are exactly straight.

They're exactly level. They're exactly in alignment and they can go as high as they want. They can go stories high because every course of bricks is a straight course, laying a straight course.

That's what this, you can analyze and compare and go up and down in this one chiasm for quite a good while with profitable results. Because I turn into my application. How can I be diligent? How can I show myself to be diligent and not lazy? Well, what does a diligent person do? If they're assigned a task, if they've got a responsibility, what do they do? Nowadays, we've got phones that have calendars, that have task lists, that have alarms and we allocate time.

I've got an appointment. I'm going to set an alarm so that I can start getting ready. I'm going to set another alarm so that I leave no later than a certain time to ensure that even if there's traffic, even if there's a train, even if there's some unforeseen blockage of a road, I will get there on time.

I'm not sloppy. I'm not half-baked. I don't do it all at the last minute.

I don't fail to plan. I don't, in this cold, snowy weather, I don't rush out there one minute before I need to leave and discover that my car is stone cold. My windshield is covered in thick ice that's got to be chipped off.

I plan ahead. I think ahead. I am diligent.

So in my spiritual life, how much more so? Am I going to achieve spiritual growth and health and productivity and be a 100-fold field if I don't plan, if I don't observe priorities,

if I don't treat it important enough that I will scoot other things aside? This is why you all are here in Bible class tonight. You have moved other things aside to allocate this time to be here and to listen. And you recognize the importance of the word of God.

And ultimately, our diligence isn't just in the listening. This is the initial and very critical phase, but it's not the only phase. And if it is the only phase, it doesn't achieve the goal.

This is like getting something from Amazon that has to be assembled. You get the instructions out and read them. Oh, this is what I'm supposed to do.

Slot A and tab B. Great. Then you walk away and you never assemble it. Reading the instructions is Bible class.

Assembling and performing the righteousness is what each of us has to do when we're not in Bible class. Bible class alone, you don't achieve the goal. That's the first chiasm.

And I have labeled that number one. I just put a little one in a circle out in the margin. That's chiasm number one.

A wise son will heed it. A scoffer is not gonna recognize it as the healthy and necessary rebuke that God delivers to all of those he loves. Whom the Lord loves, he chastens, and he scourges every son whom he receives.

Am I at the place where I need no rebuke? I need no correction? I need no instruction in righteousness? Have I got all of this down, Pat? I don't. I seriously doubt any of us do. It is a rebuke that we need to heed.

It is an instruction that we need to follow. We need to do better than we are. Chiasm number two, you got your squiggly line between verses six and seven.

So the next chiasm, interestingly, is exactly the same size in terms of the number of lines. The structure is identical. That's not gonna be the case all the way through this chapter, but this next one is the same.

So I can already imagine that verses seven and eight are gonna be the V, the top of the chiasm. Verse nine is gonna be the center. So draw your little squiggly circle around verse nine.

Extend your little V arms like the old rabbit ears. If verse nine is the TV, the rabbit ears go upward from the center to the corners of the first line of verse seven. Got it? Now, verses 10 and 11, this is kind of like the upside down V. And it'll go to the bottom corners of verse 11.

With it marked in this fashion, let's just quickly look over this chiasm. There is one who makes himself rich yet has nothing. One who makes himself poor yet has great riches.

That's the outside of the chiasm. So what would he expect at the other end of the chiasm? Something talking about wealth and riches? Look at verse 11. Wealth gained by dishonesty will be diminished, but he who gathers by labor will increase.

Beautiful. This is a synonymous correspondence. Sometimes they are complimentary.

Sometimes they are two sides of the same coin. In this case, it's talking about wealth in both cases. Look at verse eight.

The ransom of a man's life is his riches. And in our detailed study of this, we saw that these riches are not just, we're not ransoming our life by paying money. The parable of the rich man whose soul is required of him that Jesus told tells you that amassing physical wealth on earth isn't gonna get it.

Lay up not for yourself treasure on earth, lay up treasure in heaven. What is treasure in heaven? It is our wisdom. It is the knowledge.

It is the understanding. In Greek, it's epinoia. In Hebrew, it's chakma.

The experiential application of what we learned from our heavenly father. So verse eight, the ransom of a man's life is his riches. The poor does not hear rebuke.

That would correspond to verse 10. By pride comes nothing but strife. With the well-advised, there is wisdom.

So this is now your complimentary understanding. We had the complimentary and the synonymous in the opposite order in the previous chiasm. Here, this chiasm reverses the complimentary and the synonymous.

We've already looked at this. I'm not gonna dwell on it, but look at what's in the center. The light of the righteous rejoices.

There is light synonymous with rejoicing. This is similar. I was just doing some research.

We were as a family looking at the notions of people who do or do not believe the rapture is separate from the second coming. And people make much of Paul's statement in 1 Corinthians 15, that in a moment, in a twinkling of an eye, at the last trump, what is the last trump? And people say, well, the people who want the rapture and the second coming to be the same thing, say, well, those are the seven trumpets of revelation. And when the final seventh trumpet sounds, that's then Jesus is gonna return.

And that's gonna also be, Paul is saying that that's the last trump. There's only one last trump. There's a set of seven and that's it.

One of many problems with that being, John has not yet seen the vision. Nobody knows about the seven trumpets. And if Paul is gonna say last without telling anybody, oh, by

the way, when I went up to the third heaven and saw things I can't communicate, one of the things I can't tell you about is that there are seven trumpets.

And by the way, this is the last one. What does it mean to be last? There are my view and a view that we just heard yesterday that I thought was kind of interesting. And I won't go into that one.

We'll talk about it another time. But many times you associate, this is metonymy of the adjunct. Something that is closely associated gets used metaphorically.

So this is a trumpet that is going to blow when? When? In the last day, at the last hour. So a trumpet you blow on the last day isn't last in a sequence of trumpets so much as it is, it's the last hour, the last day, and it's the trumpet of that last hour and day. So it's the last trumpet.

Am I looking for other trumpets? No, these are last things. This is the last day on earth. When we are transformed in a moment and twinkling of an eye old things are passed away and all things are become new, not just spiritually, but literally, physically.

And this is my understanding of the first Corinthians 15 last trump. There are other ideas, but in the same way here, the light of the righteous rejoices. Is this a little dancing lamp like that Disney thing, you know, Lampierre or Lumiere, whatever his name was in the beauty and the beast.

You know, there's a little lamp that dances around and sing songs and he's got a French accent, I think. And if I remember, it's been quite a few decades ago, but this is not saying the light itself is dancing with joy, but where there is light, this is why the five wise virgins get to go in and contribute their lamps to the celebration. Celebration and joy is characterized by light.

In the kingdom of the father, the lamb is the light and is he literally glowing like a big bulb? I don't think so. He would cast a lot of long shadows outside the city, but the presence of the lamb, the accessibility of the lamb, the victory of the lamb, the association with and the bride and groom relationship, that's the light and that's the joy. Joy and rejoicing in his presence and in his accomplishments and in his glory.

Worthy is the lamb to receive glory and honor and power and all of those things. So here, the light of the righteous rejoices. There is light in righteousness and there is rejoicing that is illuminated in and from that light.

It's not literally the light rejoicing. This is metonymy of the adjunct. It's association of these concepts without trying to define cause and effect.

This is, you've got light, you've got righteousness and you've got rejoicing. They're all in the same room. That's the idea.

But the lamp of the wicked will be put out. Well, again, is this their life will be snuffed out? The wickedness, darkness, and there is power in the light for the righteous and the rejoicing. There is an agent that is going to snuff out whatever light the wicked thinks he has.

There's an out, it says, it will be snuffed out. It doesn't specify the agent. But it doesn't say the wicked is gonna accidentally blow out his own lamp or he's gonna, he will drop his lamp and it will go out.

No, it is going to be snuffed out. And we understand the action to be God. That is chiasm number two.

And in the same way that we did that detailed analysis of the first one, you in your devotions, I in my devotions, we can look at these associations and at these parallels and at these cross connections in this chiasm and think, what does that mean to me for application? If we are diligent and not lazy, if we pay attention as a wise son and not blow it off as unimportant, God, the Holy Spirit will illuminate this. We will find joy and blessing and encouragement and confidence in looking at these verses in Proverbs that initially just look like a crazy quilt. Suddenly I've got some traction here.

I've got some leverage here. I can move some heavy stones out of the soil of my soul so that the seed will grow better. This is the key.

This is the way. This is how to lay a straight course of bricks in the word of truth. This is how to examine the scriptures and see if these things are so.

This is how to be transformed by the renewing of our minds. This is how it is done. It's right here.

And it's an Old Testament set of tools and it works just great because Old Testament people who endeavored to use these tools, God sent them His Holy Spirit to help. The next chiasm begins at verse 12 and that's where we'll pick up when we come back from the break.