

Proverbs 23:13-14

Sunday 5/6/2018

Well, I'll tell you, that's a great song. If you have your Bibles this morning, you've probably guessed it, we're back to Proverbs chapter 23. I want to do something a little different today. I'm always looking for ways to show you how to use your Bible. I've talked for years and years and years, for those who've been around here, about understanding the concept of a working knowledge of the Scriptures. I've talked about how the Bible should do the work for you, and you should actually put very little effort into it. I don't mean you don't study it; you spend the rest of your life studying it, but I mean, as far as the work of learning it.

God and man look at everything differently. Man wants you to believe that the Bible is the hardest book on the planet, and you've got to spend 20 years of your life going to Bible college and Bible seminary, and then studying Greek and Hebrew to finally have a port to understand the Scriptures. Of course, that fallacy is so out of touch with reality, but people buy into it. You look at the Bible, you flip through the pages, but it doesn't have any pictures in it. It looks like it's complicated, but it's really not. I'm always looking for ways to help you get a better handle on it. I don't look at my job as just to give you the truth, though that's mainly what my job is. I don't just want to give you the truth, but I want to show you how to use the truth. I think that's so not done today. Yet, what good is the truth if you don't know how to use it?

I try to take every opportunity to teach you how to make that Bible work for you. It's not a hard concept. If you can just get down and work through and master four or five different aspects, it'll all come in line. Some of them are hard, I get that, but most of them are easy. The way you learn the hard ones is by figuring out the easy ones because you use the same system.

Today we're going to be in Proverbs chapter 23, verses 13 through 14. We're going to deal with the text. We've already covered a lot of the material here several months ago when we did our child training classes at Proverbs chapter 23, verse 6. But these verses are here, and I want to deal with them, but I want to use them. These are two really good examples of what I want to show you today.

Let's read it here:

Proverbs 23:13-14

13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Okay. Now, I want to use these two verses to show you something. Verse 13 says, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die." That's a classic verse, and it's used all the time in support for parents who will use corporal punishment in disciplining their children. I might add that the Bible is obviously in favor of corporal punishment. Many parents today in the world that we live in, the Christian world, are totally against any kind of physical punishment for their child. The Bible is very clear that that's not good biblical parenting.

The term "corporal punishment" most people hear, but don't know where it came from. It's an old military term. In your NCO ranks, you have the sergeants, but an NCO below a sergeant is a corporal. He's given a lot to oversee a lot of tasks that the sergeants don't want to deal with, that they wouldn't give to the PFCs or the privates. Years and years and years ago, when somebody had to be disciplined, you know, got drunk out on leave, got into a bar fight, whatever, or had to have some kind of punishment, it was assigned to the corporal that he would oversee that punishment, whatever it may be. So, over time, it became physical punishment. We know it today as corporal punishment. You hear it all the time where they say, "the corporal of the guard." Again, that's because back in the day, that rank of corporal was over the guard. NCOs had their other things to do; they weren't going to give it to a lowly private. It was the corporal; it fell on him. So, this is where a lot of things come from.

I. The Importance of Training Children

A while back, as I said a moment ago, we took several months and dealt with training up your child based on Proverbs 22:6. That's what the verse goes along with, where it says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Corporal punishment, dealing with your children, and sometimes a physical whipping or dealing with them, is part of that discipline issue. You're going to see that here today as we move through it. We laid out all the principles that you'll need in dealing with your child, and we're not going to go through them all again today. We covered it; you can get it back. It's probably in a book by now.

We do know that we don't raise our children; we train our children. You may raise dogs, puppies, corn, whatever, but you train children. In training them, the Bible teaches very clearly that there are times that you have to use extreme force to reinforce the principles to them. Proverbs 23:13-14 shows you that principle, but there's more to it than that.

II. Three Fundamental Applications of Scripture

I've told you for years that we've been together in the Bible that all the Bible has three basic, fundamental applications to it. If you've been around here any length of time, you know that when I teach you the Bible on Sunday morning or Thursday night, or even in our one-on-one times together, I'm constantly pointing out the three applications. I do that because hopefully, somebody will pick up and learn how to do it and catch it. We taught this very early in our ministry, and we reinforce it today.

We know when you look at the Bible as a whole, this verse here will be our test case today. We know that when you look at anything in the Bible—the Bible itself, but certainly the books, the chapters, and the verses—there's going to be three applications to it:

1. There's going to be a doctrinal application.
2. There's going to be an inspirational, or sometimes we call it the practical, application.
3. Then there's going to be a historical application.

Before I go any farther, I might as well tell you this is a lost concept today. You will go to the churches around this city or around the country and ask the pastor about something like this, and he'll laugh at you. Nobody believes this anymore, other than some of the hardliners out there, the old-school guys. But it's a lost concept today within Christianity, along with many other great truths that we have talked about over the months and years. Because of this, it has led to the issues in the church today, the problems that we have. You're going to see that today, and I want you to learn from this. This is going to be a great teaching opportunity. I know there are times I preach to you, and I know there are times that I'll kind of teach you some things. Well, this is going to be probably I'm going to teach you today, but I can't be responsible if I fall off the wagon and let you have it a little bit somewhere in here.

The missing element of Christianity today is simply the inability to see and understand the structure of the Bible and how the Bible structures itself. Today will be a good learning day; it really will. I want to use these two verses to illustrate how to separate them out. I'm just not interested in you just knowing some things about the Bible, and that's where most Christians are today. That's certainly where most pastors are. I deal with pastors all the time; I talk with them all the time; I've bumped around them for almost 50 years. Most pastors know a lot of things, or some things, about the Bible, but they really don't know the Bible.

Now, you may be satisfied with that in your life. You may go through your Christian life and just be satisfied with knowing some things about the Word of God. Okay, that's your deal. I'm not satisfied with that, and I would hope that most of you would not be also, that you would want to have that working knowledge of the Scripture. These three areas, these three applications, are essential in learning how to put your Bible together.

Last week we talked about a great verse in 2 Timothy chapter 3, verse 16, and talked about how "All scripture is given by inspiration of God." We talked about how it was profitable, and I gave you four things, and I actually showed you how you use those four things: doctrine, reproof, correction, instruction in righteousness. Then it goes on to say that all these four things, when you put them into your life, will perfect you for the work of the ministry. In other words, it'll get you through everything in life and get you to the place that you want to be.

But I showed you last week, and I want to emphasize it again, the number one thing that is profitable for is doctrine. Yet, that is the single thing that is missing in all the churches today. You know why so many Baptist churches have taken "Baptist" off their name? Because there are certain doctrines that Baptists believe, and in the world that we live in, people out there don't like those. So the pastor thinks that if he takes the name off of it, it'll be more plausible to everybody because it won't be so threatening. Along with that, then he backs off on those things. Instead of having a clear presentation of truth of what you believe, you become a great mushball which believes nothing for sure. People will come there, and I'm not saying you won't learn some things about the Bible, but you'll never learn the Bible. There's a certain process you've got to go through, and doctrine is number one.

In a Bible Institute, they're bringing a hundred or so people through, you know, all the new young kids and the older ones that want to get into it, and some of you are coming back for a

round two of this next section. We just finished section one, or really section two. Now this next section is we get into the doctrinal section, and we're going to get into some things. I'm going to show you how doctrine, what it does for you.

Doctrine means to teach. It teaches what's right, and the doctrinal application will be what makes the Bible come alive.

It's like you can have an engine that is the fastest engine with a souped-up cam and bored heads and whatever else they put in really hot engines. You can have that engine, but if you don't have just eight spark plugs, it ain't going anywhere. You can have the biggest church on the planet. You can have the steeple, all those things, and have everything that you could ever want: a \$50 million sound system, a big praise band that looks like the Kiss people out there. You have everything, but if you don't have doctrine, you have an engine without any spark plugs. All you've got is this beautiful big building, this beautiful 427 dual-injected, double cams, double carburetors. But until you just screw in those eight little things and hook them up and it starts firing the cylinders, you've got nothing. You're the biggest church on the planet, so you hook it up to doctrine, and this starts firing on the cylinders. You've got nothing.

The doctrinal application to any passage, to any chapter, to any book, to any verse, will always be the key to setting up the context of what you're reading because doctrine means to teach. It's a specific teaching. It means what's right. Once you have the doctrinal application, I'm going to show you some examples today, starting with it. Once you have the doctrinal application and you get that one down, the other two pretty much fall into line. They're fairly easy to place. I'm going to show you that today. When you get that, you get all three of them, then you have a complete context of what you're reading.

The inspirational doctrine is to teach. It's a specific teaching that is going to be there that he's saying. Now, the inspirational will be sometimes called the practical.

After you get the doctrinal teaching down and you see what specifically the Bible is teaching, then you can make a practical application, a spiritual application to you personally. You learn to do that by a couple of other little things in the Bible. One of them is association, what you associate things with in the Bible, and the other is contrast, things that are opposite of each other. These are two great tools in learning your Bible.

Most pastors today, and I can speak because I'm a pastor. I don't pick on, you never hear me pick on politicians because I'm not a politician. You never hear me pick on lawyers because I'm not a lawyer. You never hear me pick on doctors because I'm not a doctor. But I am a pastor, and I am a preacher, so I am eminently qualified to speak to my profession. If you were a mechanic and you had your own shop, and I came into you and I said, "Hey, are there any crooked mechanics in town?" You'd have a whole spreadsheet for them, and you would say to them, "Well, thank you. I almost went to that guy. Thank you so much." If you were going to go see a doctor, and you said, "I'm going to go see Doctor So-and-so," and somebody says, "Yeah, we just finished the 20th malpractice suit with that guy," are you going to say, "I don't think you better talk about him that way"? You're going to say, "Thank you. I almost went to him. I didn't want to be the 21st malpractice case." You'd be thankful for that. Human nature is the strangest thing in the

world. You'll be happy with everybody pointing out what's wrong with this, but if I get up here and tell you about some pastor out there that's not teaching the Bible right, you get upset about it. I don't understand that. I'm not just somebody blowing smoke; I'm speaking to my profession. I know what my profession is; I get it. I mean, I've been around the block a few times, fell off the wagon six or seven times, but I got back up, and I'm telling you, I've been there, I've seen it. I know.

Most preachers honestly are one-dimensional in one aspect of their preaching. They're either very shallow and give you a lot of practical stuff, but never any doctrine, or they're really boring. They'll go on and on and on. They'll talk about history; they'll talk about this; they'll talk about that. But when you leave, you really don't have any meat. I'm telling you, and you know, I've been around for a while. I've shot with the great preachers. You get on the radio; you could probably still find these guys. Harry Ironsides was a great Bible practical teacher. J. Vernon McGee. Now, these are names that probably, I see some of your older folks that were around in World War I understand what I'm talking about. J. Vernon McGee was on the radio, a Bible teacher. John R. Rice was touted as one of the greatest soul winners that you ever met in your life, and he certainly was. He would go to churches all over the place, and he would preach soul-winning conferences, and he would teach the Bible. Speros Zodhiates, he used to be on the radio. Oliver B. Greene, he was on the radio. All of these guys filled the airwaves, and you can still find them on some radio stations. I'm sure you could find their sermons because they had hundreds of them, and I'm not knocking them at all. They were really good men, and if you wanted to learn some basic Bible, they were the guys to go through. They really were.

But you see, in my life, and I can't speak for you, in my life, I wanted to grow past that. I didn't want to be a baby Christian all my life. I didn't want to just exist in my Christian life on milk. We've got a lot of milkman Christians running around today. Back in my day, I know you don't remember this, I remember when the bread man brought bread to your house. He had a little red truck from Nichols Bakery, and every week he'd have a route, and you didn't have to go to the, we didn't have 7-Elevens then, we didn't have Quick Trips, we didn't have Casey's, we didn't have any of that stuff. You had a grocery store, A&P, you know, Fisher's. But a bread man came around, and he had bread, and he would have your order every week, and he would come to your house and he'd bring you your bread, your rolls, or whatever you wanted. But we also had a milkman, and a milkman would come to your house, and he would bring milk. You always knew he had a little white truck, a little white suit, a little bow tie. You could always hear him coming because he clinked. He'd have four or five little milk things in a little metal thing, and you could hear him clinking up the walk as he came. My mom would say, "The milkman's here, Bobby!" And I'd say, "I don't like milk. Give me a cup of coffee, black."

But there was a milkman, and I find today that most churches, honestly, and this is not a criticism, I'm not mad at anybody, I'm just telling you, I'm speaking to my profession, most churches are dairy farms. That's all they are. I don't want this church to be a dairy farm. This is a cattle ranch. Remember that old lady? She's dead now, but she used to go after McDonald's and all the other places, and she'd walk into Burger King, and they'd give her a sandwich, and she'd say, "Where's the beef?" That's what you ought to be saying in churches.

Now, those guys were good guys, but they were very surface guys. I remember one time, years and years and years ago, I picked up two books by John R. Rice. One was a commentary on Genesis, another was a commentary on the book of Acts. He, like most of these guys, wanted to write some books, and I remember getting those books. I must tell you, they were worthless. They were the worst money I ever spent. They were absolutely completely wrong and absolutely completely worthless. When you take those guys and compare them up against Clarence Larkin, Robert Dick Wilson, Wilbur Pickering, Pentecost, Dr. Ruckman, I mean, there is no comparison between the two. You find it, most pastors today, the big thing is now to write a book. Somebody told me here last six or seven months about a pastor, said, "I just finished my first book." And I said, "That's good. I'll pray you read another one." I mean, it's like it's some status symbol. You're going to find, don't just take my word for it. Go look, buy their books, get one where you've got a return policy so you can send it back. You know what they're all right about? Milk. They'll write about the victorious Christian life. They're right about doing this or doing that. They're right about victory for the Christian. I'm not saying you don't need those things, but I'm going to tell you this: the road to your victorious Christian life, the road to a victorious Christian life, is through doctrine. You'll see that today.

These guys, when you get over to Hebrews chapter 5, verse 14, it says that "strong meat."

Hebrews 5:14

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.

The Bible says that in 1 Peter, it talks about that babies desire the sincere milk of the word. I get it, when you first get saved, we want to give you milk. But when you find, it's a little strange if you walk back into the nursery where they have the babies, and you walk back in there, and there was a 35-year-old guy laying in a crib with his big hairy legs hanging out over the top of it, can't even fit in it, with his arm down there sucking on a bottle. Don't you think that's just a little strange? But it's not strange when you go to a church, and here's a guy that's been saved 10, 15, 20 years, or a woman, and they're still drinking the milk. Now, I know that happens, and I know that will probably happen here, but I don't want it to. This is not going to be a dairy farm. When you come in here, you're going to get sirloin steak, cut as thick as you want it. You won't be asked the question, "Do you want skim milk or homogenized?" I've never understood what homogenized means, but it sounds good. Strong Christians. Doctrine builds strong Christians. You have to have the meat of the Bible.

I know, I've been around this day. I know, "Well, you know, yeah, it's one thing about those churches that teach all the deep things of the Bible, you know, and but you really got to, you got to really know the spiritual side of the Bible." Oh, give me a break. You know what that is? Let me translate that for you: "I don't know anything about the Bible, and I don't appreciate somebody knowing about me, so I'm going to use this trap play up the middle to try to think I'm okay." You're a clown. Don't get mad at me; I'm speaking to my profession. I am. I just am. I ought to be allowed to do that. I'm not naming any names yet. I won't.

Now you have the historical. The historical will simply be the event, how it played out in real time in history. It's an actual event that transpired at some point in time.

In my teaching to you, I always try to give you all three applications and point them out to you. You've been around here long enough; you know I do that. A great example of that, I'll just throw this in, I'm just thinking about it right now. A great example about that is probably the book of Psalms. You know, the book of Psalms is probably everybody's favorite book. It's a time when everybody has trouble that they go to their favorite verse in Psalms. It's that one over there that says, "The Lord is an abomination in the sight of God, but a very present help in a time of trouble." You know, things like that. It's not in there, but it's a thing where Psalms is probably the most read. It's probably the most favorite book, and it certainly is a key book, but most people never get it because they don't get the full flavor of Psalms because they've never seen the three applications to something. All your Bible works just like this, and I know there are some hard things, but most 90% of it is very easy.

You look at the book of Psalms doctrinally; you have three things in Psalms. You learn this. This is how Psalms opens itself up. Psalms is three things:

4. Psalms will be about the Jew in the Tribulation, typified by David going through the Tribulation. So you'll have what you call the Tribulation Psalms.
5. David, Israel, being delivered at the Second Coming. So you'll find the Second Coming Psalms.
6. Then you'll find the Praise Psalms, which is Christ in the Millennium. There will not be a fourth one.

Now, you see how easy that was? I just laid out the book of Psalms for you. Next time you read the book of Psalms, just know that you have David who was typifying the nation of Israel going through the Tribulation, and you now can see this is Israel going through a tough time. This is Israel thanking God for their deliverance. This is Israel praising God and God being heard all over the land. That's the Millennium.

Now, once you get that down, once you understand that, it's easy to move into the inspirational side. Now, the doctrinal side is that you going through the Tribulation. I'm going to use association and parallels now, and I'm going to see how that inspirationally Psalms are so important for me because some of the Psalms are when I go through my personal tribulation, just like you will, so people are drawn to it. Then there'll be times when God gives me great deliverance, and I'll have my favorite Psalms that I quote, thanking God for what He's done. Then there'll be times when I just want to praise the Lord and give Him all the honor and glory for who He is. That'll be the Millennial Psalms.

Now, historically, so easy that was. Now, historically, it's David, and it's David in a time frame of 1000 BC, and it's written the same three ways. It's David going through his tribulation. It's David looking at God for his deliverance from Saul, typifying Christ. And then it's David and just enjoying his walk with God. Now, how much easier does it get? Now, there's one whole book of your Bible that you came here today that you can walk out of here saying, "Well, I got that." How easy does it get? That doctrinal, historical, and inspirational application is the key to

everything. It's the key to your Bible. Your New Testament follows the same pattern. You've got Matthew, Mark, Luke, and John, Acts, which is your historical books. Acts takes you into Paul's writings, which is to the churches, which is your practical books. And then Hebrews takes you into the rest of the books, and there is your doctrinal books. Same format.

Our passage today in Proverbs chapter 23, verses 13 and 14, will just be another easy example of how these three things work. The key to knowing the Scriptures, the key to that Bible unlocking itself. Most of God's people spend too much time trying to unlock the Scriptures. You just have to sit back, follow a few rules, and let the Scriptures unlock themselves. For the bottom line, this is the key to putting your Bible together and making it work for you, and this passage is as good as it gets in doing that.

So, with all that in mind, now let's look at these verses. Let's read them again. Let's have a word of prayer, and then we'll begin to look at these things, and I want to show you how they work.

Proverbs 23:13-14

13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

III. Doctrinal Application: Israel as "The Child"

Now, look at the verse, look at verse 13. Remember, doctrine is first, so that's where we're going to start. Now, I'm going to show you how easy it is to just hop, skip, and jump to the other two. A couple of weeks ago, I told you how important it was to learn to observe. Look at verse 13. I don't say anything, don't raise your hand, don't cry out, but let me ask you a question, observing verse 13. If you're just looking at that and you're reading it, what do you see? What do you observe in seeing that?

Well, I'll tell you what I observe. I know how he, the catchy way he uses the phrase here, "the child." I noticed that he didn't say "my child," he didn't say "your child," he didn't say "a child." He said "the child." That is a reference to a specific reference about that child. Doctrinally, this child here that he's making a reference to doctrinally will be the nation of Israel. We see that again in John chapter 3. We see another example of it. The Bible, the story of Nicodemus. The Bible says that Nicodemus was a great ruler, and he came to Jesus by night. And he says, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." And Jesus answers back to him, Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Now, we all use that verse for winning people to Christ. Absolutely nothing wrong with it. That's the practical application. But you've got to start with the doctrine. Did you ever wonder why he said, he didn't say to Nicodemus, "Nicodemus, except you get born again, you're not going to see the kingdom of God"? Did you not observe that? I mean, why did he take a man who just confessed to who he was, who actually outdid the scribes and the Pharisees of believing everything about God that they were supposed to believe, and he says, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with

him." And then when Jesus answers him, he says, "Except a man get born again." He didn't say Nicodemus, "I really appreciate you recognizing who I am, and I want to tell you, you need to get born again." He didn't say that. He said, "Except a man get born again."

Now, why did he do that? You've got to observe those things because doctrinally, Nicodemus couldn't have got born again if his life depended on it. The Holy Spirit of God hadn't even come yet. That's the Day of Pentecost. No, no, the events that brought the Day of Pentecost, the Holy Spirit of God coming to indwell believers, has not even transpired yet. You know why he said, "Except a man"? That's a specific reference. He's talking about Israel. If you know your Bible, you know that Israel gets born again as a nation at the Second Coming of Christ, as a nation, "times of refreshing," the Bible says. That's what you're dealing with. You've got to learn to observe these. "The child" will be Israel. "The man" will be Israel. So this passage will be a Tribulation passage here in Proverbs chapter 23. It's dealing with Israel going through the Tribulation as God's child, and God giving them a really good whipping for their disobedience.

Now, I can't pass this up. All the new Bibles today, all the new translations, have one thing in common: you'll never learn anything about the Bible from them of any depth. That's why the people, the pastors, the people who use these Bibles in their churches, that's why they're all milkmen. That's why they're all surface. There's no depth to them at all. Now, you look at, go to an NIV, and you look over there at Proverbs chapter 23, where in yours that says "the child," you know what it says in the NIV? It says "a child." It destroys the reference. Now, I know you've got a lot of guys out there that like the New King James Bible. They're dumb enough to believe that the New King James Bible is just a rework of the old King James Bible, so it's okay. You know what your New King James Bible says the same thing the NIV says? You know why it says that? Because it's off the same corrupt text that that one's off of. That's why.

Now, when you get over to John chapter 3, where your Bible says, "Except a man," you know what the NIV says? "Except no one be born again." They completely destroy the reference. And the King James Bible comes trumpeting in and says, "Unless you get born again." And you're going to tell me that the guys that translated that didn't know that the Holy Spirit was a man? That didn't know that the Holy Spirit of God hadn't come yet, and you couldn't get born again if you stayed up all night and looked for it in the Bible with a laser beam and a flashlight? You say, "Why go to a church when they don't teach that? My pastor doesn't say that." Yeah, that's because he's a milkman. "Tickling, giggling, giggling, homogenized or chocolate milk today. Oh, that was just so wonderful today, Pastor, it was so wonderful. The milk is still running out of my mouth." Doctrine. "All scripture is given by inspiration, and is profitable for doctrine." I don't care what he says. I don't care what I say. I'm just telling you what the Bible says.

Now, note the second keyword here back in Proverbs 23. This is the doctrine. Now, this is how you figure it out: "beat him with a rod." I've heard pastors get up there, nothing wrong with it, making a practical application that you have to, you know, go out and get a rod that you actually whip them on the rear end with, a baseball bat in some cases. I get it. But in the doctrinal application, which is number one, is where we're going to start. In your Bible, there will be two rods. You want to learn them. There are two rods that God uses with the nation of Israel, and they

both represent something when we can take them and make a practical application once we see the doctrinal.

Now, the first rod we have is Aaron's rod. That'll be Numbers chapter 20 and Numbers chapter 17, verse 10. That's the rod that budded, and that represents the priesthood. Then you have Moses's rod, which is found in Exodus 1 through 12. That's what he turns the waters of blood with. That's what he brings all the plagues against Pharaoh with. And in Exodus chapter 17, when they don't have any water, and God tells him to go to the rock and take that rod and smite that rock, and the water comes out. That rock is a type of Christ, and he used Moses's rod because Moses's rod was the rod of judgment. So it's a picture of God smiting His Son with judgment for you and for me. And when he smote the rock, the water, the Word of God, the Holy Spirit of God came out. There are two rocks in the Bible. Now, you just can't read the word "rod" there and not get the context of understanding what happens.

Now, notice how you begin to use keywords in the Bible to open up the Bible. The rod in Proverbs 23:13-14 will be the chastising rod of God on the nation of Israel's sin. You know why Moses didn't get into the Promised Land? He didn't get into the Promised Land because some 20 years later, they're out of water again. And this time they're all murmuring because they don't have nothing to drink, and God says, "Okay, Moses, go to the rock. And this time, you speak to the rock. Tell the rock, 'Give me some water.'" Well, Moses was mad at the people. He was upset. He was, they haven't done what's right. They're murmuring against him. He lost his temper, and instead of speaking to the rock, he took that rod of judgment and he smote the rock the second time. You say, "Well, you mean God didn't let him go in the Promised Land for that one little deal?" You betcha. Why? Because that rock's a type of Christ. The first time he was told to smite it because it's a picture of Christ being crucified. The second time, he's going to use Aaron's rod. He's supposed to speak to it because it's a picture after the crucifixion. He stood in heavenly places, and we don't crucify Christ ever again. See how that works?

Now, he disobeyed God. But I want you to know, this is to throw this in, you'll have to pay extra for this. He disobeyed God. He smote the rock instead of speaking to the rock, but I want you to know, look at the passage, water still came out. In other words, God is not going to penalize somebody else's spiritual growth because you and I are stupid. Great principle, but that's doctrine. You'll never get that on the milk truck. You'll get homogenized chocolate, low fat, skim fat, real fat, no fat, but you won't get any meat. That's doctrine. Now, I want you to notice something. I haven't given you one private interpretation of anything. I've not said, "I think this." All I'm doing is using the Bible to lay out the book the way God intended it to be laid out. That's what we do here. We're Bible believers. This is the Bible believing church. If you're looking for a dairy farm, you're in the wrong place. You're going to be utterly disappointed. The importance of not changing the words in the Bible. Now, when you get the doctrinal laid out anywhere and get it working for you, remember now, keywords are the chain of evidence to the Bible. Words from Isaiah 28:9-13, "line upon line, precept upon precept." It's the words that form doctrines. So you change the words, you lose the doctrine. I cannot stress this enough.

IV. Inspirational/Practical Application

Now, we can move into the inspirational, the practical. You do this by taking the doctrinal application and then drawing parallels through association and contrast. The doctrinal is Israel is God's son, God's child, Exodus chapter 4, as a nation, the nation of Israel, God's child. Then you make the parallel as a Christian, John chapter 1, "I'm God's child as an individual." So now, once I see the doctrinal, I understand how Israel is His child as a nation. I'm His child spiritually through a new birth. Then I can make the parallels. And the rod of God's chastisement he's talking about in Proverbs chapter 23 that comes into our life when we have our tribulation because of our disobedience. Yeah, it works. So I went to Bible college, and they never taught me that. You need to get your money back. You got milk.

This is so clear in the book of Hebrews. Turn over to Hebrews chapter 12, and I know this is a very familiar passage, but look at verses 5 through 11.

Hebrews 12:5-11

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 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.

In other words, when God gives Israel a whipping, when they get into the Millennium, they're going to thank God for the whipping. In other words, inspirationally, when God gives me and you a whipping, it doesn't feel good at the time, and we don't like it. But when you get to heaven, you're going to thank God for it. Or maybe, just maybe, if you ever grow up spiritually and get off the milk wagon, get into the meat farm, you'll thank God for it down here. That's one of the greatest principles anywhere in the Bible. And inspirationally, things like this will be the key to your relationship with God and a relationship to your own children and your church, found right here. We can see the chastisement of God in our lives as God's child because of our own disobedience.

Verse 5 says, "My son." Verse 6 says, "Every son." You notice how he's being specific here. He's not like he was with Nicodemus, and he's not, this is after it's all taken place. This is after the crucifixion. So he says in verse 5, "My son." Kind of observe these things. Verse 6, "Every son."

Verse 7, "God dealeth with you as sons." Verse 9, a comparison of our earthly fathers and our heavenly fathers. When we get a whipping from both of them, at the end result, it brings about peaceable fruit. How easy is that? I haven't went to the Greek one time. I haven't went to the Hebrew one time. I haven't taken anything, given you my private interpretation of what I believe. I have just simply followed the Bible. What a novel idea.

Now, I'll show you another one since we're here. Now, this goes along with it that you can actually see it, but then we'll apply it to Proverbs 23. Turn over to Psalms 23. This is one of the most quoted passages that you're ever going to find. "The Lord is my shepherd." Wherever you go, this, this, this is the, there are two prayers in the Bible that all people, saved and unsaved, are all drawn to. Any movie, any movie you see when there is an impending disaster and somebody's going to die or a mass death, they all, they all, they all get together and they say, "The Lord is my shepherd; I shall not want." Or they say the one in the New Testament that they all go through, "Our Father which art in heaven." Linking arms, looking up. Tornado's coming. You're stuck, can't get away. Boat sinking, on fire. You're trapped, you can't get out. No way out. What do you do? And link arms, look to heaven and say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Hurry up, coming. Give us this day our daily bread." That's what we do. Or we go here, presiding over a bunch of dead people, "The Lord is my shepherd; I shall not want." It gives peace, or supposed to. It's one of the most quoted places anywhere in the Bible. And you know what? It will work for a child of God, but it won't work for an unsaved person.

Now, let's stop and look at it. Doctrinally, what is that? Israel in the Tribulation Period. I know a lot of Christians that like to take their own application of this. I mean, you know, you can make the Bible say whatever you want. I've known Christians that had a trouble with the truth and telling you the truth, and they'll say, "The Lord is my shepherd; I shall not want. He maketh me to lie." Some of you people like to drink, so you just take it to the next phase. "He maketh me to lie down by the still waters." But when you come down through here, you see and understand this is God leading the nation of Israel through the Tribulation Period. Verse 5, "Thou preparest a table before me in the presence of mine enemies." That's God feeding them in the Tribulation Period while the Antichrist is trying to kill them. Look at verse 6, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." That's the Millennium. So doctrinally, yes, Israel going through their tough time in the Tribulation. Inspirationally, yeah, we can apply it to us. That's me and you going through our tribulation, and God taking care of us, and that means something to you when you understand that as a Christian. Historically, it's David going through his tough times.

Now, I want you to see this here. I don't want you to miss this observation. Verse 4 says, "the rod." That's our rod of Proverbs chapter 23, verses 13 through 14. Not the rod of chastisement, the judgment of our lives. And then he says in verse 4, "thy rod and thy staff." Now, there are two main aspects to your Christian life, and you better get it. There's the rod and there's the staff. And you learn this from the doctrinal application. The staff will be how God leads you through life by guiding you which way to go, and the rod is the judgment on our lives when we don't follow that leading. Two key aspects to your relationship with God: the rod and the staff. The

staff that leads you and keeps you and guides you to point the way, and the rod to give you a whipping when you don't follow it. See how easy that was? It wasn't even complicated.

Now, along with that, we have here in the inspirational application, a double application, and sometimes you're going to have those, and I know that's a little deep down the line, but that's okay. You don't have to worry about it. But not only is this a picture inspirationally of you in your relationship with God, but the other application is you as a parent with your child. I won't go into all of it because we already did it a while back. But the two things that you want to see:

7. Our relationship with God will be our model for our disciplining our children. If you don't get that, you're in trouble. Our relationship with God will be our model for disciplining our children, our own children. So many of God's people are so out of touch with God, they couldn't recognize God dealing in their life, that they don't, therefore it never gets transpired down to their kids. I might add, you follow it A to Z from the beginning of it right to the end of the restitution, and that's a complete study in itself. You follow it from the rod to the staff.
8. There are certain actions that your child will get into in life that will require you to exercise corporal punishment. I almost said capital punishment, corporal punishment. Every child is different and every parent, but I would say three of the biggies would be: Lying
Open rebellion
Hurting others
Disrespect to the pastor

And verse 13 says, "he shall not die." Now, it's commonly taught that if you whip your child, you won't kill him. But in truth, it's saying if you deal with him now, you'll spare him from God coming down and dealing with him later, and sometimes God killing and taking him home. If you don't think that happens, you better read 1 Corinthians chapter 11, verse 30, where he says, "For this cause many are weak and sickly among you, and many sleep."

V. Historical Application: Rehoboam and Division

Now, how easy that was. We got the doctrinal. We got the inspirational. Now, let's look at the historical, and there are great things you can learn from history. Great things. In historical application, this will be Solomon's son, Rehoboam, who as a king over Israel after Solomon was a disaster. When you look at the captivity of the nation of Israel in 606 BC, some 400 years after Solomon's on the throne, you will find that it was what Rehoboam did when he became king that put in motion the plan that ultimately destroyed the nation of Israel. It's the great principle of long-term and short-term. Nobody saw short-term what Rehoboam did, but the long-term consequences destroyed the greatest nation the world has ever seen.

What he did was, he divided the kingdom once he became king. He divided the nation of Israel into two sections. This is why when you get past Solomon, you find that you have the 10 northern tribes, which are called Israel. You have the two southern tribes, which are called Judah. Rehoboam takes the two southern tribes, and Jeroboam, who was one of Solomon's generals, takes the 10 northern tribes. Now we find the concept that we ought to learn something from history, but we never do, is the concept of divide and conquer. Once Rehoboam foolishly divided the nation, they were doomed. Now they're not one nation, not unified anymore. Now they're two

nations, and they actually go to war with each other, much like America in the North and the South in the Civil War. In fact, that's a great parallel to study.

You see what happened now is Rehoboam, the devil through Rehoboam, split the nation of Israel, divided them, and now he's going to conquer them because now they're not under one authority anymore. Listen to me now, they're under two authorities. Now we can learn from history. Divide and conquer is one of the greatest principles that you're ever going to find anywhere in the Bible or anywhere in the history of the world. Police officers do it all the time. I can't figure out why God's people can't see it. You get three guys that just committed a murder, and you catch all three of them, and you bring them in. You don't set them down in a room together and say, "Okay, what really happened?" You divide them up. You put one in this room, one in that room, and one in this room. And when you divide them up, you conquer them. They're sitting there, "Well, Tony's gonna, nobody said that. Nobody said that. Nobody said that. Nobody said that. Nobody's gonna, nobody say a word. Nobody say a word. We say nothing." Good. You divide them up. They're sitting there, "I want my lawyer." "Well, just tell us what happened." "I'm not telling anybody who shot this guy." "But guy, I don't know what you're talking about. I wasn't even there." I could go on all night. So you divide and you conquer. You play the game, you go on for a while. Then the detective walks in and says, "Go ahead and take him down and book him." You say, "You say, why, what happened?" He says, "The other guy copped the plea that he's the one who shot him." "What? I didn't shoot him. It was so-and-so that shot him." See how it works? You divided them. You conquered them. You separated them. Walk in about 45 minutes later and said, "It's over. We're good. You're going to be, you're going to go to the gas chamber, murder one." "What do you mean? Your buddies copped the plea. They told us the whole story. They told us that you pulled the trigger. It was your idea." "It wasn't my idea. It was Frankie's idea. It was Johnny's idea. It was his wife Lucy's idea." "You slow down. I get all these names down here who it was." Divide and conquer. You don't have to play good cop or bad cop. Separate them. Walk in and said, "Well, we're done here. Now we're going to take you down and book you for capital murder, murder one. Your buddies just copped the plea. They worked out a deal with us. They're going to testify against you, and we're going to let them go, and you're going to fry. You had your chance to tell us the truth. We could have worked something out. It's not now. Take him down." "Wait, wait, wait, wait, wait. It was him." Then you go back to the other room and you say, "Take him down and book him. Murder one." "What do you mean? Your buddy just copped the plea over here, Frankie, your buddy." And then you show him the video of him saying, "It was him. It was him. It was him." Now you got him. You know how you started that whole process to end the case? Divide and conquer. How you do it? I mean, it's so simple.

You see the same concept in people, in families, and in principle in families and churches. When you allow your child to divide your family, you've got trouble. When a disobedient child of God is allowed to divide people within the church, you've got trouble. The key to everything in families and Christianity and churches is oneness, unity, one body, one church, one Spirit, one book, one mind. That's your job as a parent to keep your family one. It's my job as a pastor to keep the church one. When that happens, the dividing and the conquering, you're in serious trouble as a family and as a church because the Bible says in Matthew chapter 12, verse 25, another great principle of the historical lesson: "A house divided against itself shall not stand."

The lessons of history are incredible, what we learn from history, not just the doctrinal and inspirational, but the history itself. Once you get the first two, it just opens up the whole thing for you. You cannot have two authorities. America is done today. America is finished. America is on its way down to the dredges, and you know why she is? Because she is a house divided. In Washington, they can't get anything done. They couldn't pass a bill to put in a coke machine. They fight about everything. You see, there was a time that it didn't matter. You had the Democrats and the Republicans. When they both fell under one authority, the Word of God, it made it work. But once you throw out the Bible, and their will becomes the authorities, this is what you have. So America is finished. Why? Two authorities. You cannot stand with two authorities. American families, they're done. They're done because they're a house divided. They allow the child to divide them. They don't follow that brick wall concept that it's my, it's the rules of the road. This is what we do. They allow two authorities to come in. Your kid will play it all the time. They'll want to do something. They want to come to go someplace, and they'll say, go up to the mom and they'll say, "Hey, I want to go over to Susie's tonight where she's having a party, and she invited me, and I want to go, but it's going to be a late party, and I just, I want to really want to go." And the mother says, "You know what? You need to ask your father for that." So she goes over to the dad. She says, "Hey, Dad, I want to go to a big party over at my friend's tonight. Mom said it was okay if it was okay with you." You know what she just done? She divided. She played the system. Mom and Dad should have it all to be on the same page. No party at Susie's. Nothing against Susie. No party at Susie's, and that's the way it works.

Israel in the Tribulation getting right so they don't wind up in the Lake of Fire. Verse 14 says, "Thou shalt beat him with the rod, and shalt deliver his soul from hell." That's what happens. You know, God has formed in our world three institutions: civil government, the family, and the church. And all three today have become divided, and Christianity is absolutely done today. Because with two Bibles, two authorities, or multiple Bibles and multiple authorities, the house is divided. The only thing that men never learn from history is men never learn anything from history. And so all three of God's institutions now have become divided. The government is divided, the family is divided, the church is divided. There we are. I haven't stepped one inch outside that book this morning. I just walked you through the clear principles, comparing Scripture with Scripture. The importance of history.

Hey, listen, when the nation of Israel started their descent into the black hole and the abyss of apostasy, it was when Rehoboam, a fool, decided to divide God's people and give them two authorities. When the church started its descent into the black hole abyss of apostasy, Revelation chapter 3, it's when the, it's when the devil got the churches and the pastors to take another Bible outside of the one that was God's, and now you've got two authorities. You say, "Well, I've never heard that before." That's because you're hanging out with the milk guy. And my, my, how easy that was. In a hundred short years, we went through from bearing the Bible to the world. So now Bible studies at one big church here in the Kansas City area, their ministry is called "Beer and a Bible." Steve Bracken told me last week, he's not here this morning, he told me that a group of men came in from a church here in the Kansas City area, and they shot at his range. That was, it was what they have is every week, they have a men's group that they go out and they do something with, and they have something, and then he invited Steve to go, and that was the

wrong guy to invite, trust me. He says, "We're going," he says, "Yeah, we're Christian. We go to so-and-so church up here." And somebody said, "We, we, we go out and do something, and then we go over here to this bar, and we have a Bible study, which is called our 'Beer and the Bible' ministry." Now, how did we get to that? Do you know when they legalized marijuana in Missouri, and they're going to, there's going to be "Jesus high on a mountain, brother," and you're going to be right there with him. We have lost our minds. Billy Sunday spent his whole life preaching against booze, and we just don't even know who he was. That's because you're living on a dairy farm.

VI. Authority, Truth, Discipline, and Accountability

All right, verse 14: "Thou shalt beat him with the rod, and shalt deliver his soul from hell." Now again, doctrinally, this is Israel in the Tribulation getting right so they don't wind up in the Lake of Fire, Revelation chapter 20, through a good solid whipping in the Tribulation Period. You'll find this is a very important thing to remember. It's in Matthew 25 when he divides the sheep from the goats. Inspirationally, it's you and me or your kids. Bible discipline the right way will be a key to getting them to God and then keeping them there early in life.

But I want you to know that real authority will always have to have three things. You're going to have an authority in your life, a final authority, one authority. It's going to have to have three things:

9. It's going to have truth.
10. It's going to have to have discipline.
11. It's going to have to have accountability to it.

That has for Israel, that's for your family, and that's for this church or any other church, and without those three, you're done. A couple of weeks ago in Proverbs 23, I think I was in verses 9 through 12, I told you no matter what problem you have, whatever you're struggling with, whatever your issues are, we can fix it. We can fix it if you'll just bring three things to the table. If you will dedicate yourself to three fundamental things. I don't care what your issue is. I don't care what your problem is. I don't care what you're struggling with. If you just bring three things to the table, we can get it done.

The first thing I told you to remember was truth. You've got to have a baseline to start with. You've got to have the doctrine that tells you what is right and what is wrong. The second thing you have to do or bring to the table is total honesty, transparency. You have to be honest of where you're at, honest with what you want to do. Don't tell me or us that you want to do one thing, and then while we believe you, you're out doing something else. You've got to get real about your issues. And the third thing will be accountability. Accountability is the key to it. You make it, you make it by keeping yourself accountable to those principles, and you realize that historically you look back in your life and understand that the mess that I'm in right now is because of the bad choices I made back here, and you have to be accountable to something to fix it. Give you the authority, an authority that you can live your life by.

Now, these three are found in doctrine. As I said, truth. The doctrine of the Bible is truth that forms the baseline. Then your honesty. It's not about just you being honest with me or the person you're working with. It's about you being honest with yourself, recognizing where you're at. And then your accountability, historically looking back and seeing your life and the mistakes that you made, and then not making them anymore.

When I deal with people who've got tremendous problems, and they come in with me and they say, "I want to get my life turned around, and I want to get, I want to make progress. I want to get out of the mess I'm in now." You know, and I know, and I make it clear to them that 20 years of screwing up is not going to be fixed in one hour with Bob Alexander, or two hours. But I always tell them this. I said, "We can't fix all your problems tonight, but we can start the process to turn your life around, and it's going to start right now, here tonight, by you just doing one thing. If you'll do this one thing, this is the pathway to put these other three things in to get to where we need to be." You know what that one thing is? Stop making bad choices. Stop making bad decisions. It has been the source of your problems all through your life. You've made one bad choice after another. They have compounded themselves. They've grown legs. They got entangled, and now here we are. We can work through that, but we do not need to add one more beer can to the pile. No more bad choices.

Now, you can see how that today was not only a great principle in Proverbs chapter 23, but it was a great teaching tool. It shows you how that in any place in the Bible, and those are easy ones, there are some hard ones, but you learn the hard ones by mastering the easy ones, and it helps you put your Bible together, seeing any passage, any book, any chapter, looking at it doctrinally, then seeing it as it applies to you inspirationally, and actually seeing how it plays out in history. When you put the three together, you have the context, the importance of these three things working for you. You don't want to be a milkman Christian. You want to get out of the dairy farm. You want to get into the meat business. You want to start because "strong meat belongeth to them that are of full age, who have by reason of use have their senses exercised to discern both good and evil." Making the Bible work for you, a working knowledge of the Scriptures, making your life, making your family, making our church better. One doctrine, one principle at a time. And through that, we do what we do here. We build Christian character through the doctrines of the Word of God, showing you what's right, showing you what's wrong, showing how to fix it, showing how to keep it fixed, simply using the Scriptures.