

A Search For The Meaning Of Life(8) - Learning By Comparisons

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[0 : 00] If you would turn with me please to Ecclesiastes chapter 4. We're going to look at the whole of this chapter this morning and see if we can summarize its teaching in a number of points.

Teaching by comparisons is something that you frequently find in the Old Testament. It was done through Old Testament times. It was just one method of learning that was used.

And it's often there in the wisdom books of the Old Testament. That's to say Psalms, Proverbs, Ecclesiastes. Especially in those books you find this method. If you go back to the previous book, Book of Proverbs for example, chapter 16.

Just one example out of many. Chapter 16 and verse 32 you'll find the following. Whoever is slow to anger is better than the mighty.

And he who rules his spirit than he who takes a city. That's a very similar thing. It's almost identical to the kind of teaching in Ecclesiastes chapter 4.

[1 : 13] Where you find the words better than. Where you find one thing compared to another. In order to bring out the teaching that the writer intends to bring out from it.

And ten times in the book of Ecclesiastes you find these comparisons. So it's obviously a very important feature in the book to convey the teaching that you find throughout it.

There are four actually in this chapter itself as we'll see today. Look at verse 3. You'll find in verse 3. But better than both is he who has not yet been.

And has not seen the evil deeds done under the sun. So better than. Find the same in verse 6. Better is a handful of quietness than two hands full of toil and a striving after wind.

In verse 9. Two are better than one. Because they have a good reward for their toil. And finally in verse 13. Better was a poor and wise youth than an old and foolish king.

[2 : 16] So we're going to look at these three or four better thans. Especially looking at the second, third and fourth of these. But we'll look at the first one as you find in verse 3.

Because really that's where he's setting what follows on in the other three. And we'll see something of the logic of them I hope as we go through them in that way.

So verse 3 you find better than they're. Better than both is he who has not yet been. And has not seen the evil deeds that are done under the sun.

And that refers back obviously to the verses before that. Where it talks about oppression. And those in power and nobody to comfort. Those who are oppressed. And I thought the dead who are already dead more fortunate than the living.

Who are still alive. But better than both. Is he who has not yet been. And has not seen the evil deeds done under the sun. In other words he's saying. Better not been born.

[3 : 15] Than see the evil deeds. The oppression. The things that are done. In that way under the sun. In the lot of human beings. We frequently think.

Or sometimes think. Well I'm glad so and so isn't alive to see this. That can be something from what's happening in the world. Like the evils that you see in the world.

The terrible things that you find. The distasteful things that you find in our society today. Maybe it's somebody that you knew was very careful about. How they kept their house. How they kept their garden.

That house is subsequently sold. Maybe it's gone through a few hands. Down through the years. And as you look at it today. It's a mess. It's a bit of a wreck. The garden's overgrown.

The house has never really been attended to. It looks just pathetic. And you say. Well I'm glad. So and so isn't alive. The previous occupant. That you knew.

[4 : 11] I'm glad. He or she is not alive to see this. It's better that she or he would never see this. And here you find the observation. In verse 1.

In all the oppressions that are done under the sun. And behold the tears of the oppressed. And they had no one to comfort them. He's come to this observation of the injustices. The exploitations. The pain. That you find in the world under the sun. All the ways in which people mistreat one another. But especially in oppressions. And exploitations. And these really oppressive. A kind of behavior. That you find so often. Sadly. In human life. This is what he observed. I observed them. He says. That are done under the sun. On the side of the oppressors. There was power. As it always is. And on the side of the oppressed. There was no one to comfort them. So it's not just. That you find so much oppression.

[5 : 09] So much done. That causes pain. And hurt. And persecution. To people. It's just also that nobody came to help them. There were few willing to just. Take note of the thing.

And come. To try and help out. In the situation. There's a lack of concern. To rectify what's seen to be wrong. What is really causing the hurt.

And the pain. And isn't that really. Very much as it is today. Isn't that really something. That's illustrated by. The Lord's own teaching. Of what we know as the good Samaritan.

And especially the first two figures. That are mentioned there. The priest. And the Levite. They saw this man. That had been mugged. And left badly beaten. By the roadside. In the ditch.

And there they were. They passed by. On the other side. Both of them. Refused to go over. To even have a look at this man. They knew he was in trouble. They knew that he had been badly beaten. But they just didn't want to know.

[6 : 05] Isn't that how it often is. In our society today. People will say. That's not my business. Oh no. I'm not getting involved. I don't want to be involved.

In anything like that. Come to report a crime. No. I don't want to. I don't want to know about it. I don't want to be involved. It's out of my hands. It's somebody else's business. And of course.

That can actually. Make its way. Sadly. Into the church as well. Where people will say. Well. Yeah. Okay. I'm happy to belong to the church. I'm happy to come. And be part of that. But don't ask me to do.

Such and such a thing. It's not for me. Leave that to the elders. Leave that to the minister. Leave it to the deacons. Leave it to the membership. Leave it to the communicants. So whatever you find. A reluctance to get involved.

It's something that's. Important to take note of. And to rectify. But. This is really dealing with something. Much more than that. It's oppression. It's exploitation. It's just.

[7 : 02] Mistreating people badly. That's what he saw. And that's what he actually did. And his conclusion was. Well. It's better. That you had not yet.

That you had not ever been born. Than that you see such things. You see terrible things in the world. You hear about terrible things. That's what the writer is actually doing.

He's observing the kind of things you hear about. Even if you don't actually see them. Thankfully.

We don't actually see them. In our own immediate locality. Though there are things there. That you don't want to see either.

But especially throughout the world. Where you see the terrible things. That are done to human beings. By human beings. Maybe you come then to be.

Somewhat like the writer here. You're better off actually. Not having been born. And to come to really see. These sort of things.

[7 : 59] Well is that it. Is that the only thing he can see. Is he just throwing up his hands in despair. And leaving it at that. Is he saying. Well there's nothing I can do about it either.

Though I'm seeing such a thing. In the world under the sun. I'll just leave it at that. Well of course that's not what he's doing. Because he moves on. To deal with this. And to deal with it.

In a way that tries to make sense of it. Or tries at least to find some way of dealing with it. In a way that's meaningful. And gives purpose to life. That's what we're seeing really through.

The book of Ecclesiastes. As we said at the beginning. Is looking for some meaning. Some purpose. Something meaningful in human life. Even amongst all the tragedies. And the exploitation. And the suffering.

And the pain. And the death that you see. He's looking for something. Where he can detect a purpose for human life. A meaningfulness. A benefit. In living as human beings.

[8 : 57] So the second point is verses 4 to 5. Which we can say. It's better to be content. Than frustrated in toil. Then I saw that all the toil.

And all the skill and work. Come from a man's envy of his neighbor. There's also his vanity. And a striving after wind. The fool folds his hands. And eats his own flesh. Better is a handful of quietness. Than two hands full of toil. And a striving after wind. Better have contentment. Or be content with your lot. Than frustrated in toil. Look at what he's saying. First of all. In verse 4.

There's a toiling here. From envy. He says. I saw all the toil. And all the skill and work. Come from a man's envy of his neighbor. Now. In a sense. He's being. He's exaggerating.

There. Not absolutely all. The work. And the toil. That you find in the world. Can be attributed to jealousy. Or envy of your neighbor. Or keeping up with the Joneses. As it's usually put.

[9 : 54] Or something like that. But he is saying. That a lot of it is. And really. It brings before us. Something very very important. In the Bible's own teaching. And that's the ethic. Of work. Our approach to work.

Our approach to labor. What should we be. Thinking of. When we come to think about work. And he's saying here. That he saw that. Toil. And skill. And work.

Were coming from a man's envy. Of his neighbor. It's driven by a selfish heart. He's looking. Especially at. That part of. Human labor. Of human work. That's driven by selfishness.

That's driven by. A selfish desire. And a selfish heart. And that's what he's observing. Especially. And even if we know. Ourselves. That it's not true. Of everybody. It might already be true. Of ourselves.

But this is certainly. The worldly view of work. The worldly person's view. Of labor. This is the kind of ethic. Or lack of ethics. Really. That the person uses. Who just.

[10 : 50] Strives to outdo. Other people. And make as much. For himself. Or herself. As they can. That's what really. He's saying. Comes from a man's envy. Of his neighbor. This is also vanity.

And a striving. After wind. It's the kind of person. Who says. I'm not happy. With my status. I'm not happy. Especially. When I see the status. That other people have. Or that my neighbor has. I need a better status than that.

I need to raise myself up in life. I need a better car. I need a bigger house. I need something that. Other people can look to. I look to. Something that can actually.

Then outdo. What I see in other people. Even looks. Don't like my looks. Better have surgery. Better have surgery.

Better actually have. Some kind of celebrity. Or. That sort of. Appearance. Well some of us.

[11 : 48] Don't have the luxury of. Having the money to deal with. The bags under our eyes. And wrinkles. And all that. That. But here is the selfish man's view of life.

Here is the selfish man's envy of his neighbor. He is toiling from envy. He is really grinding it out. Because he wants to be better than other people.

Because he wants to outdo them. That is his philosophy of life. That is what he is living life for. So what is the other alternative? What is the opposite of that? Well it is in verse 5.

The fool. Folds his hands. And eats his own flesh. Here is somebody who thinks he is better off not working at all. Who just wants to be idle all day. Who just doesn't want to. Get his hands dirty.

Or to really. Exert himself. Or herself. In anything. In life. And it looks like that is really a much better way. Than the person that is toiling. Through envy of his neighbor.

[12 : 43] Here is somebody who is saying. I am not going to bother with that. I don't know. I don't want to outdo other people. I am happy just to put my feet up. And not do anything. And I will just live off. What people actually give me.

And he thinks that that. Is actually. A benefit to him. But notice what it says. He eats. His own. Flesh. Flesh. The word for that really is cannibalistic.

Cannibals. The horror thing that cannibalism is. Where people eat human flesh. Or used to be the case. In some tribes in the world. That is what he is really saying.

Literally. The fool folds his hands. And eats his own flesh. It is self calamitous. And what does he mean by that? It means that he is actually destroying.

The very things that ought to give him dignity. That ought to present himself. As a human being made by God. To labor. To work. To the glory of God.

[13 : 45] God. God has a lot to say in the Bible. About laziness. About shirking our responsibilities. Let me just pick out one or two. Proverbs chapter 24.

Again going back to Proverbs. There is a really graphic. And powerful picture there. In Proverbs chapter 24. Near the end of the chapter. He says. Verse 30.

I passed by the field of a sluggard. A lazy man. By the vineyard of a man lacking sense. And behold it was all over. Grown with thorns. The ground was covered with nettles.

Its stone wall was broken down. Then I saw and considered it. I looked and received instruction. A little sleep. A little slumber. A little folding of the hands to rest.

And poverty will come upon you like a robber. And want like an armed man. It's making no provision. For the future whatsoever. He's just saying. A little more sleep.

[14 : 41] A little more slumber. I'm okay. I'll just live life as it is. I'll just idle along. And everything's going fine. You're building nothing for the future. You're destroying your own dignity as well.

As Ecclesiastes is saying to us here. He is eating his own flesh. Remember what Paul said. When he wrote to the Thessalonians. Thessalonians. There was obviously a problem.

For some in the Thessalonian church. That they weren't willing. To just join in the work that was necessary. It is. Now we command you brothers. Not just. I think in terms of the work in the church. But this was something that they just. In their approach to life. We command you brothers. In the name of our Lord Jesus Christ. That you keep away. From any brother who is walking in idleness. And not in accord with the tradition. That you receive from us. For you yourselves know how you ought to imitate us. Because we were not idle. When we were with you. Nor did we eat anyone's bread.

[15 : 40] Without paying for it. But with toil and labor. We work night and day. That we might not be a burden. To any of you. And then he says. For even when we were with you.

We would give you this command. If anyone is not willing to work. Let him not eat. For we hear that some among you walk in idleness. Not busy at work. But busy bodies.

Now such persons we command. And encourage in the Lord Jesus. To do their work quietly. And to earn their own living. In other words. The ethic of work is important.

In the teaching of the Bible. When God placed Adam. In the garden of Eden. He was surrounded by perfection. He himself was perfect.

You might say. What were his needs? But what did God give him to do? He didn't just put him in the garden of Eden. To do nothing.

[16 : 34] He didn't put him there. So he would get a sunbed out. Put on his sunglasses. And just lie back. And enjoy the sun. He put him in the garden. To dress it. And to keep it. God made human beings.

To work. Not to be idle. But to work. The philosophy of the world. Sadly so much. Is. I need to work. I need to earn money. So that I can enjoy my holidays. So that I can go abroad. And lie in the sun.

And enjoy my holidays. There is nothing wrong with that. Enjoying the sun.

Going abroad. Having a holiday. We all need it. But the philosophy is wrong. When you start with. Earning. So as to enjoy a holiday. Holiday. Because the philosophy of the Bible is.

I need a holiday. So as to recharge for my work. I need a holiday. So that I can actually. Be a better work person. When I go back to work. That's the philosophy of the Bible.

[17 : 35] It's the other way about. With the worldly person. So whether it's. The person that's just simply doing it. From envy of his neighbor. Or the person who's just folding up his hands. And saying. I'm not going to work at all.

I'm far better off. No. The Lord has another thing to say. Better is. A handful of quietness. Than two hands full of toil. And a striving after wind.

And that's really. Contentedness. In your lot. Even if somebody else. Has got a lot more than we have. Even if they're a lot more famous than we have. Even if they've got more ability than we have. For so many things. The Lord has given to us. The portion that he's given to us. In his providence. He's created us as we are. It doesn't mean. We don't improve things. We can't improve on what we are.

And what we do. What he's really saying here is. Better is a handful of quietness. Contentment. Than two hands full of toil. And a striving after wind. Well. You can see the imagery there.

[18 : 32] There's the two hands full of toil. And a striving after wind. Grasping. No room. To actually. Leave any. Any. Space in your hand. For anything else. What he's saying is.

There's the person that's always seeking to grab. Always seeking to fill their hands with something. Just thriving after wind. Better is one hand. With contentment. Than that.

Contentment. With God. Contentment with God's wisdom. Contentment with God's teaching. Contentment with what God has allotted us. With God's providence. I know that's a difficult thing. Even Paul. Even Paul. Had to learn to be content. In whatever position he was in. But he did learn it. And it's for you. And for me also. To learn. That that's how it is. That's what Paul was saying. In Philippians 4. That he had learned. To be. To do without. And he had learned to be full. I can do. [19:26] He says. All things. Through Christ. Who strengthens us. See what he's saying. I have one hand full of Christ. I've got space in my other hand.

For some other things. But seeing. I've got Christ. I can do all other things. Through his strength. Are we content today. With Jesus. With having Jesus. Now do you want more than Jesus. Do you want more than the riches. You find in Jesus. Is your heart not content. With Christ himself. Are you looking for. Answers in the world. Or in a worldly philosophy of life. Different to what God is saying. For you in Christ. If you watch. Masterchef. As I occasionally do. You'll find. That. To begin with.

In order to try and impress. The judges. This is one thing. The judges often accuse them of. Or find fault with. Scram. So much. Onto the plates. Maybe there's three kinds of sauces. [20:26] Four kinds of vegetables. Maybe even three kinds of meat. And salt. Really. Just cramming the plate. So full. And trying to make it look nice. And you know. The chef. The professional chefs.

The judges will turn around. And say. You know. Less. Is more. Less. Is more. It's a great phrase. Isn't it? Less. Is more. Less.

Of. The grasping. Less. Of. Of. What you find. In verse four. Less. Of what you find. In verse five. That's more. That's contentment. And that's. The ethic. With which to approach life. Better be content. Than frustrated. In toil. Or you would say. Better be content. With little. Or what God gives us. Than frustrated. In toil. What's the third one?

Well. It's better have fellowship. Than live in isolation. From verse six. Through to verse twelve. From verse. Yes. From. From what you find there. From verse six to twelve.

[21:24] Better is a handful. Of quietness. And two hands full of toil. Again. I saw vanity under the sun. One person has no other. Either son or brother. That there is no need. Whom. Who is no.

Sorry. He's never satisfied. With riches. He never asks. For whom am I toiling. And depriving myself. Of pleasure. Two. Are better than one. Because they have a good reward. For their toil. And so on. Here's somebody. Whose deliberate choice. Is to live life on their own. That's to say. To isolate themselves.

It's not something. That's come about by accident. It's not something. Beyond their control. It's something that. They've chosen. Actually to be. They don't like sharing life. With anybody else. They don't like somebody else. Coming to offer. To help them. They don't like that sort of. Involvement. So. It's better. He says. To have fellowship. Than live in isolation. Better than. Two are better than one.

[22:21] Right down to verse 12 there. It's a selfish. Isolationism. But as well as that. You get the impression. From the words that are used there. Where you find about.

Falling. There's no one to lift him up. And if two lie together. There's. How can you keep warm. And so on. There's. A sense there. Where you've got really. A compulsive materialism. It's not just that the person. Likes to be on their own. But they like to be on their own. Because they don't want to share things with others. And they want to make as much as they can for themselves. And keep it to themselves.

And not really think of the need of other people. Or the benefit of sharing out with other people. And he says. That's really. A terribly tragic life. For one thing.

He's illustrating it. And saying. If there are two together. At least. If one falls. Then his companion. Or his fellow. Can help lift him up. Get him back on his feet again.

[23:17] And that's true. Not just physically. That's true. Also. In terms of. Our life. And the. Situations we find ourselves in. Sometimes when we. Fall.

Sometimes when we fall. Spiritually. Sometimes when we fall. Morally. We need others to help us. Get back on our feet. And we need to be helpers of each other.

To help us get back on our feet. The willingness to be helped. And the willingness to help. Go hand in hand. So here's a man who has.

A deliberate choice to be. On his own. Or on her own. And it affects every. Aspect of life. And he's a compulsive materialist. At the same time. Who's cramming.

Life full of everything he can get. And everything he can earn. And he's not willing to share. That kind of Scrooge fellow. If you like. Kind of Scrooge figure. Who just. Goes around.

[24 : 14] Grumbling that he never has enough. And doesn't share what he has. With anyone else. And the benefits he says. Of fellowship. You can see better. Than that.

Is having. Somebody with you. Somebody in friendship. Somebody in fellowship. And that applies to. All walks of life. Doesn't it? It applies to. Every aspect.

And every avenue of life. It's particularly mentioned. In the Bible. In terms of the church. And what the church is. Remember that the church. Is not a building. The church.

Today here. Is you. You people. You and I together. That's the church. Not the building. We meet in. Because even if this building.

Didn't exist. And we have nowhere. To actually meet. Except perhaps. Out on the moor. Which sometimes happened. In the history of our nation. There's still the church. That is still the church.

[25 : 08] Meeting. Together. Wherever they are. Of course the building. Is important. In terms of. Facilitating our worship. And our meetings. But let's not forget. What the church is. Or who the church is.

It's the people. Who gather. To worship God. What he's saying is. What the Bible. Is reminding us of. Along with what he's saying here. Is. It's hugely important.

In the Bible. To look at what it says. About the assembly. Of God's people. In the Old Testament. Or in the New Testament. You come to Paul. Teaching about the body. The body of Christ.

Using the analogy. Of the human body. The different parts. Of the body. Under the head. You have the arms. You have the hands. You have the legs. You have.

The rest of the body. They all function. In their own way. They all have. Each of them. Has a particular function. That is. Applicable to itself. That's why Paul says.

[26 : 05] The body can't function. If the hand says. I've no need. Of the rest of you. Or if the foot says. I don't need. Any hands. To this body. Needs all.

The different parts. To function properly. That's what Paul is using. To illustrate. The richness. Of the body of Christ.

The richness. With which God has endowed. That body of Christ. With a variety of gifts. And callings. That you find women. Look at this. This audience today. This congregation today.

As I look out. From this pulpit. I see all kinds of gifts. I see all kinds of. Age groups. I see all kinds of qualities. All kinds of. Different endowments. By God. For the benefit.

Of his people. That's the body of Christ. That's what you see. Emphasized in scripture. That's why. Belonging to the church.

[27 : 02] Being a part. Of the church. I was saying earlier. About. The children. Even in prayer. Mentioning to God. And thanking God. For them. For the noise. Of their young voices. Because that's.

Such a rich. Facet. Of any congregation's life. And that's how he finishes here. A threefold cord. Is not quickly broken.

It's just an image. I think it's just used. As an image. Just to. Reinforce. What he's saying. A single cord. Might go so far. To bear certain weights.

If you double it. And put two cords together. It'll then. Really take. Much more weight. If you do it. Again. And you have a threefold cord. Well that's not quickly broken.

If you take a human hair. And you know how. How incredibly thin. A human hair is. If you take a human hair. A single strand. Of human hair.

[27 : 59] Especially straight hair. Like mine. Because we're told. I'm told anyway. That curly hair. Isn't as strong. Obviously. Because there are these. Kinks in it. But straight. Hair.

A single strand. Of straight hair. Can hold. 100 grams. In weight. You go on to Google. You can see experiments. Proving that. If you triple that.

You can actually find. A lot more than. Three times. 100 grams. And if you take. A head of hair. Of a head of healthy hair. If you take.

All the hairs. In a person's head. Put them together. Into a cord. You will actually get. Something. That can support. 12 tons. That's the weight.

Of two elephants. See what that's saying? Something that seems. To be as flimsy. As a human hair. You just wind.

[28 : 59] A few together. You take. A whole head of hair. You can hold up. Lift. Two large elephants. With that. And what it's saying. Really here. To us is.

See the benefit. Of fellowship. See the strength. You get. From fellowship. The strength. Not just. For each person. Within that fellowship. To actually have something. For themselves. To develop. As they interact. With others. It's not just. Simply the strength. That's given to each of us. When we belong. To the church. When we actually know. The benefit. Of being in a fellowship. Of God's people. It's actually also. The strength. Of the whole body. The strength. That. God has given. To his church. I know. It's his own strength.

That fills his church. It's his own strength. That gives us the strength. But what this is saying is. When we act together. Where we know the benefits. Of unity.

[29 : 54] When we have a cord. Made up. Of all of us. And all our gifts together. That's virtually unbreakable. Love. But the strongest cord.

Of all. Is the cord. Of Christ's love. That is unbreakable. The love. Of Jesus.

With which you. Are tied to him. And your love. To him. As a Christian. Today. All of you. Today. Who know the Lord. As your Lord. This is the strongest.

Cord in existence. The love. With which Christ. Holds your life. The love. That binds you. To him. His own love. For you. Not your love. For him. Or my love.

For him. There is no cord. In existence. As strong. As the love. Of God. In Christ Jesus. Jesus. Are you tied to him?

[30 : 57] Do you have that advantage? Is this true of your life? That whatever happens. And whatever relationships do break.

As they do. And whatever things you find in this life. That give you pain. Whatever breaches there may be. However much things may come to an end.

And fill you with sadness. Is it true of your life? That you can say today. For all that may happen to me.

I know that this will never happen. But the cord of Christ's love. To which I'm tied. Will never break. What is more assuring than that?

What is more reassuring than that? What is more beneficial than that? What is of greater urgency than to know that? And to have that for yourself?

[31 : 58] Threefold cord. This union with Jesus especially. Can never be broken. Better have fellowship. Than live in isolation.

Better be content. Than frustrated and toil. And finally better be teachable. Or have a teachable mind. Than intellectual pride. Now the final few verses of the chapter.

Are not necessarily very easy to follow. The principle of it is. It's talking about a poor and wise youth. And it's better to be that. Than an old and foolish king.

Who no longer knew how to take advice. And I think it's talking of the youth. In verse 14. This youth went from prison to the throne. Though in his own kingdom. He had been born poor.

I saw all the living who move about. Under the sun. Along with that youth. Who was to stand in the king's place. There was no end of all the people. All of whom he led. Yet those who come later.

[32 : 56] Will not rejoice in him. Surely this also is vanity. And striving after wind. Well of course. It does say there. That popularity doesn't go on forever. And even a king who is popular. Or doesn't go on forever. But what it's really saying is that.

It's better to have a teachable mind. Than one that is just stuffed with pride. And doesn't want to really take. Any advice from other people. That's really the key I think.

In verse 13. The old and foolish king. Who no longer knew. How to take advice. Well that's the key issue. Of a disciple.

That's the key feature of a disciple. Of Jesus. Because the word disciple. Means a pupil. A follower. One who learns. A student.

To be a type. To be a disciple of Jesus. Means to be his student. His followers. In the sense of coming under his teaching.

[33 : 54] And you remember how he himself. Talked about taking his yoke upon us. That's what they did in those days. That's how they referred to coming under the teaching of a rabbi. You take the yoke of the person on you.

You come under that person's teaching. And Jesus used that of himself. Take my yoke upon you. Come to me. All you who are burdened and heavy laden. And I will give you rest. He's talking about those people. Who find it impossible. Who found it impossible. To live under the rules of the Pharisees. Who had added so much to the law of God. Of their own minute rules. Man-made rules. But he says you come to me. You won't have that. I will give you rest. Take my yoke upon you. Come under my teaching. Become my disciple. Become my pupil. And you will find rest. For your souls. And Jesus himself.

[34 : 51] Is the perfect example. Of a teachable mind. Though he was the son of God. And came into this world. By taking our nature. Our human nature.

As a servant. Luke chapter 2. There he is. Teaching. The doctors of the law. In the temple. And his parents. His mother and Joseph. Looking for him. Finally found him there. Were annoyed with him. And he went home. He went back to his home with them. And he was subject to them. See what that is saying. Here is the one. Who is fully capable. Of teaching everybody else. As the son of God. But he has got a teachable mind. A teachable spirit. He is under. Mary and Joseph's parentage. And he is showing. That teachable mind.

[35 : 49] He listens to them. As a child. And takes their advice. As a human child. And then. In Proverbs chapter 19.

Let me just finish with. That text again. Proverbs 19 verse 20. Again. Speaking about this teachable mind. And how it is better than intellectual pride. Listen to advice. Listen to advice. And accept instruction. That you may gain wisdom. In the future. Or for the future. Better have that teachable mind. Than an intellectual pride. And closed. To advice. So there. Is the passage. Better not being born. Than see evil deeds. But you don't just throw your hands up. And say well. What's the point to life. No. You better be content. With what God gives. Than frustrated and toil.

[36 : 48] Better have fellowship. Than live in. Isolation. Better have a teachable mind. Than intellectual. Pride. May God bless these thoughts. To us.

Let's sing.'