

Proverbs Session 2

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[0:00] Es un libro de sabiduría para todos. So the goal of the elders in looking at this book is to bring verse 7 of Proverbs to life.

So my attempt last week was to establish an application of fearing God.

Mi propósito la semana pasada era establecer una aplicación del temor de Dios. By talking about the position of authority and making a difference between that and the ideas that the authority might promote.

Para hablar de la autoridad y lo que esta ha de promover. So people in authority do not speak against others in authority. Las personas que están en autoridad no hablan en contra de otros que están en autoridad.

And that's true of fathers. Y esto es una verdad para los padres. They don't talk about their wife. Ellos no hablan acerca de sus esposas. In front of the children and wives don't talk about their husband in front of children.

[1:23] Frente a sus hijos los esposos no hablan de su cónyuge en frente de sus hijos ni el esposo ni la esposa. And the application goes to all of those branches that we showed on the board last week.

Y la aplicación es para todas las cosas que él presentó la semana pasada en la pizarra. And the reason is because God has established all authority.

Y la razón es porque Dios ha establecido toda autoridad. And therefore we are subject to those authorities. Y por lo tanto estamos sujetos a esas autoridades.

So all that is background and it ties into today's lesson which is from the Proverbs on speech. Esto amarra con lo que vamos a estar viendo hoy que es la forma de hablar en el libro de los Proverbios.

So let me begin by praying. Permítame empezar con oración. Father I thank you for today and for the opportunity to hear your word and to be struck by it.

[2:24] Te damos gracias por el día de hoy y por la oportunidad que tenemos de oír tu palabra y ser instruidos por ella. And the reality that this book is a book that is life for us. Y la realidad de que este libro es un libro de vida para nosotros.

And so help us to apply what it means to be wise. Así que ayúdanos a aplicar lo que quiere decir ser sabios. And to fear God in practical ways. Y temer a Dios de forma práctica.

We ask in Jesus name. Y lo pedimos en el nombre de Jesucristo. Amén. So Proverbs talks a lot about the tongue and its power. Los Proverbios hablan muchos acerca de la lengua y del poder que tiene.

And as well as the words and how they influence others. Y de las palabras y como estas influyen a otros. And speech, talking, communication is based on God's character and nature.

Cuando hablamos, cuando damos un discurso, tenemos que estar basados en la naturaleza de Dios. So you can tell me why is that. Y yo le quiero preguntar, ¿por qué ustedes creen que yo he dicho esto? Él es la palabra.

[3:32] El verbo. Christ is the living word. La palabra viviente. And so in that, speech is part of that communication that God has given to man. Cuando hablamos es parte de esta forma de comunicarnos que Dios le ha concedido al hombre.

And it should also show God's character in the way we speak. Tabi, debemos también mostrar el carácter de Dios en la forma en que hablamos.

Is there any other ways that you can think of? Hay alguna otra manera en que ustedes puedan pensar esto? Larry. From the Trinity past to the present and until the Trinity future.

There's always been communication between the Trinity. Only once was that moment. Let him translate that much.

Okay. And then finish. Very good.

[4:53] It reflects God's character because he is a communicator. He communicates inside the Trinity and in terms of through the word.

Refleja el carácter de Dios porque Dios se comunica dentro de la Trinidad. Y refleja su carácter.

Which is Jesus Christ. Lo cual es Jesucristo. Okay. Any others that you can think of?

Algun otro en los cual puedan pensar. Nancy. Nancy. When he spoke the word in the beginning. How the earth remounts. So he speaks of what's there.

That is. That is. That is. That is. That is. Yeah. The whole world was created. By him speaking.

Todo el mundo fue creado por su palabra.

Cuando el habló fue hecho. Y ella mencionó también. Que de la abundancia del corazón habla la boca. We gotcha.

[5:51] Yes. The fact that God spoke everything into existence and the creation speaks of him. Is another example. El hecho de que Dios hizo todas las cosas por su palabra.

Todo fue creado por él. So when we see all of the creation. It is telling us. According to Romans 1.

That it is revealing God's character. Cuando vemos toda la creación que Dios creó por su palabra.

Nos muestra el carácter de Dios. Okay. So if you look at John chapter 1. Which talks about the son of God is called the word.

Si vemos a Juan. Juan 1. Donde vemos que se le atribuye al verbo, a la palabra. Igual a Dios. So what are some implications of that for us?

¿Cuáles son algunas de las implicaciones que esto tiene para nosotros? In other words, Jesus Christ is the word.

[6:53] Jesucristo es la palabra, el verbo. That has implications, yes. Eso tiene implicaciones.

Okay. The he is God. Él es Dios. What are the implications for us in our speech?

¿Cuáles son las implicaciones para nosotros en la forma en que hablamos? Seth? Seth? We ought to be truth tellers.

Okay. Debemos decir la verdad. We ought to be truth tellers. Actually, I think that has to do with the glory of God.

Eso tiene que ver con la gloria de Dios. Is related to the idea that we speak truth. Está relacionado con la idea de que debemos hablar verdad. I should agree with that because I think the ability to speak is because we're created in God's impact.

And therefore our speech, when it was filled with sin, is a reflection of our image bearing in the shadow. Right. And we speak in ways that show forth his character.

[8:04] We're speaking in ways that show redemption in our own world. Right. Because we speak, we were created in the image of God and we have the ability to speak, to communicate.

When we speak what is not right, we are manifesting our nature's broken, broken, broken. When we speak the things that give God's glory, that is a sign of redemption.

Yes. And then, in light of that also, I think it talks about the speech means that we have power.

There's power in the tongue. When we speak the word, the word, world into existence, there is an element of power in the tongue.

Where in the Bible do you remember hearing that? When God spoke and thought, this means that there's power in the word. James? Oh, sorry. Paul? Where is it?

Paul? Paul. James. In the book of James. James chapter 3. Sorry. Santiago, capítulo 3. It says this in James chapter 3.

[9:17] If we put bits into the horse's mouths, this is in verse 3, so that they may obey us, we direct their entire body as well. Behold, the ships also, though they are great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires.

So also the tongue is a very small part of the body, yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire, and the tongue is a fire, the very world of iniquity.

The tongue is set among our members as that which defiles the entire body and sets on fire the course of our life, and is set on fire by hell. Powerful. Go ahead. Tres.

Tres. Tres. Tres. 3, 3. Okay, so what is another implication?

If the words have power, if our speech has that much power, another implication is what? Si nuestra lengua tiene tanto poder, ¿cuál es otra implicación que tiene?

[10:56] Kurt? Okay, yep. Oh, did you say I'm sorry? What did you say I'm sorry? Our sin really messes things up.

Okay, que nuestro pecado daña todas las cosas. Phil? Yeah, yeah. Debemos pensar antes de hablar. So, where do you hear that idea?

Think before you speak. God's word, where? Proverbs. ¿Dónde oímos esa idea de que debemos pensar antes de hablar en el libro de los Proverbios? And we'll go to some of those passages in a minute.

Y vamos a ir por algunos de estos pasajes en unos minutos. The other one that comes to my mind is in James chapter 1 verse 19. La otra que me viene a la mente es en Santiago 1, 19. Which talks about, let everyone be swift to hear, slow to speak, and slow to get angry.

Lo que me viene a la mente es ese versículo que dice, sé pronto para oír, tardo para hablar, tardo para airarnos. Si yo puedo ser practico en términos de la aplicación de esto.

[12:09] La rapidez con la cual podamos dar una respuesta no necesariamente es siempre sabia.

Because it gets sent out immediately and you can't take it back. Porque inmediatamente entonces la decimos y ya no podemos echarla atrás. And so what you speak is true also.

It's not just this thing. Lo que hablamos es verdad, no solo es esto. But what Phil said a minute ago is thinking before we speak is not a habit for us generally.

Lo que Seth dijo hace unos minutos es que pensar antes de hablar no es necesariamente un hábito en nosotros. And so the same thing often happens electronically because it is very fast.

Muchas veces eso también sucede electrónicamente porque eso es bien rápido. Think of a positive aspect of power in the tongue. What are we able to do?

[13:08] Piensa en un aspecto positivo con relación al poder de la lengua. Because we can speak. Porque podemos hablar. Mike. Ephesians 4.29 says we are to build others up and give them grace by will.

Ephesians 4.29 says we must edify each other and give them grace. Yes. And the same power that allows us to speak before we think, or speak before we're thinking, is also can be harnessed toward being able to build others up.

El mismo poder que tenemos nosotros de poder reflexionar antes de hablar, nos puede ayudar también a usar la lengua para edificar a otros. Yeah. Vanessa.

I was just thinking here about self-control. I think that when you listen to someone, there's a sense of an eagerness to want to respond or help in a situation.

So sometimes where we listen so well, at least we think we do, that we learn to speak a lot faster as well. So as we build the capacity here, we also kind of build it much faster as we speak.

[14:25] Okay. Can you say it in Spanish? No. No. I forgot. Give it a try.

Give it a try. Yeah. Yeah. Yo decía que es un pensamiento que cuando nosotros, o que si en parte si se trata de dominio propio, que nosotros a veces aprendemos a escuchar tanto que acelera la versión de hablar también, y como que vence el propósito, ¿verdad?

Y que no es una cosa buena, que tenemos que seguir tratando de escuchar y no responde, a veces no responde. Thank you.

Gracias. Diddy could do a good job. Better than myself. I thought it took a lot longer in Spanish. I was thinking in English. Okay.

The other aspect that I'm, when we think of God creating with the spoken word, it also means that, guess what we can do with words? Cuando hablamos del hecho de que la lengua, cuando Dios tuvo poder para crear, ¿qué otra cosa pudieran suceder también?

[15:54] We are creators. We can create. We can create stories. We can create all things that maybe are not yet except in our mind. Nosotros también podemos crear historias o narrativas o cuentos que están en nuestras mentes.

Okay. And if you look at Proverbs 18.21. Si vemos en Proverbios 18.21. It talks about another aspect of speaking by saying this.

Excuse me. The wise in heart will be called discerning and sweetness of speech increases persuasiveness. 18.21?

Yeah. Oh, I'm sorry. That's 16.21. That one we can come back to. I'm sorry. Yes. 18.21 is this.

Death and life are in the power of the tongue and those who love it will eat its fruit.

Okay. La muerte y la vida están en el poder de la lengua y el que ama comerá de sus frutos. Thank you. So there it demonstrates the aspect of that ways in which we speak has power.

[17:16] Esto demuestra que el aspecto de que en la forma que hablamos tiene poder. So let's look at some of those Proverbs that look specifically at the tongue.

Vamos a ver algunos de estos Proverbios que se refieren a la lengua. And I've grouped them into three or four categories although there's overlap in all of these. Y yo los agrupe en tres o cuatro categorías pero todas se interconectan el uno con el otro.

So let's go back to talk in chapter 15 and verse 28. Vamos atrás en el 15-20. And look at words that are thoughtful.

Okay. Pensar, hablar palabras que tienen buen sentido. Son pensadas. Let's make sure I get the right one this time. Okay. The heart of the righteous ponders how to answer.

But the mouth of the wicked pours out evil things. 15-20? 28. 15-28. Okay. Sorry. Right. Okay.

[18:19] El corazón del justo piensa para responder. Mas la boca de los impíos derrama malas cosas. Can you give me any biblical illustrations of someone who didn't think before they spoke?

¿Pueden darme alguna ilustración en la Biblia de alguien que habló sin pensar? Phil? What's up?

Yeah, tell me a little more of the story. Esaú dice. He was quick to trade away his birthday.

Okay. And he was hungry. Yeah. I'm hungry. Tengo hambre. So I immediately speak out of my hunger.

Yo voy a hablar en base a el hambre que tengo. And he gives away his birthright. Y echó a perder su primogenitura. Su derecho. Yep. Any others? Meneses. Okay.

Tomás, el discípulo. Cuando él está argumentando que para él creer en Jesús tenía que ver las manos horadadas y el costado.

[19:31] So the depression of watching his Savior die on the cross and the doubt that he had about what's going on caused him to speak in ways that said, prove it.

Él pensó como que era una decepción el ver a Cristo morir en la cruz y la duda que él tenía lo hizo reaccionar de esa manera. Yeah. Yeah. I need proof. Any others? Charlotta, you had one?

Naval? You didn't want to give David a thank you. Okay. Naval también, que no quería negociar con David. Good. John? Peter, where he says he had no Christ in the eye.

Yeah. Yeah. And at that moment... Pedro, he denied him? Peter. Yeah. Yeah. Cuando lo negó a Cristo. So at that moment, his feeling of fear of man, I don't want to get in trouble, and out of his mouth comes denial.

En ese momento que él se sintió que tenía peligro, él habló mal. Eli? Jefe. Jefe. Jefe. Jefe.

[20:43] Jefa. Jefa. Jefa. Jefa. Jefa. So those illustrations that God has given us in the Bible ought to have us apply those things to us.

And if we turn back to Proverbs chapter 12 and verse 18, we read this.

There is one who speaks rashly, like the thrust of a sword, but the tongue of the wise brings healing. Why would you, I'm trying to be practical here, why would you speak rashly?

What inside of you, what are the circumstances where you might end up speaking very rashly? Why would you, what are the reasons that you could make, to be very rashly?

Now we have lots of people. We must all be on the same page. Fear. Fear. El temor, la ansiedad.

Yep. Paul. If I don't speak now, I'm going to lose.

[22:26] The argument, the argument fight, I have to get it out. Pensar que si yo no respondo rápido, voy a perder el pleito. Okay. Dave. He stole that. You're related?

Está conectado. Okay. Yeah. Paul. Yeah.

Yeah. And behind that, Paul, I think, is the anger that lets us think that I have the right to speak here.

What is behind it is anger. I have the right to speak here and say this. And therefore, out of that comes my action. And by the way, I act.

So I believe anger is one of those, anger or frustration, I never get angry, by the way. La ira y la frustración, de paso, yo nunca me enojo. I only get frustrated.

[23:23] Dice él, que solamente se frustra. How does that sound nice? ¿Cómo suena eso?

¿Suena bien eso? I can make it sound nice that way, because I'm never angry. Suena como mejor, porque yo digo, no me enojo, pero me frustró.

So whether you call it anger or frustration, I think what happens in those moments is when I'm frustrated or angry, I speak rashly. Independientemente de como ustedes le llamen, el asunto es cuando estamos frustrados o enojados, pues, hablamos de manera irracional.

So let's look at some opposites. What about Proverbs 15.1? Vamos a ver algunos opuestos.

Proverbios 15.1 Notice the contrast between two kinds of speech.

Noten el contraste entre dos tipos de discursos, de hablar. The gentle answer turns away wrath. La blanda respuesta aleja la ira.

But a harsh word stirs up anger. Pero la palabra áspera hace subir el furor. So when I'm angry, what do I need to remember? Cuando estoy enojado, ¿qué debo recordar?

[24 : 32] Lord. You need to remember that the other person is not my enemy. Sin is my enemy. And my heart should be to try to win my brother rather than make the problem worse than the enemy.

Recordar que mi opositor no es mi enemigo. El enemigo que tengo es mi pecado. Y yo, mi intención debe ser ganar a la otra persona. Okay.

Good. Kurt. I think it really comes back to Proverbios 1.7. That I desire my own reputation for the fear of man.

I want my recognition to be alright. Él dice que tiene que ver con Proverbios 1.7. Que yo lo que quiero es mi propia reputación y que todo me salga bien como yo quiero. Yeah, I think one of the things that I've been struck with, Kurt, is the idea that at that moment Satan has lied to me and I think I'm God and therefore I need to speak.

El asunto es que he sido engañado porque cuando estoy en esa situación, Satan me hizo creer a mí que yo era Dios y que yo era quien tenía que resolver el problema. Yo. And if I can get them to believe the same way I believe, then the world will go right.

[25 : 43] And that's Satan's lie. You can be God. Instead of that, Proverbs 15.1 is telling me gentle answers.

Look at the next chapter in 16.24. Miren el próximo capítulo. 16.22. 16.24. 16.24.

Pleasant words are a honeycomb sweet to the soul and healing to the bones. Panal de miel son los dichos suaves. Suavidad al alma y medicina para los huesos.

You're angry. Something's not going your way. Ustedes están enojados. Algo no está saliendo como yo quiero. What makes it difficult to use pleasant words?

¿Por qué se hace difícil usar palabras suaves y amables cuando estamos así? John. You're trying to defend yourself. Okay. Porque queremos defendernos. You know this.

[26 : 59] Protection. Protegernos. What else? Paul. Guilt. Hay culpabilidad. Sentimiento de culpa. The flesh is rising up and it failures self-control over it.

La carne se está levantando y es difícil tener dominio propio. Yeah. The idea of using pleasant words at that moment is probably very far from our head.

La idea de usar palabras blandas o suaves está muy lejos de nuestra mente en esos momentos.

And the inner motivation for that, whether it's fear or whether it's anger or whether it's pride or whether it's all of those things, it ends up with us speaking in ways that we ought not.

Y cualquiera que sea lo que hay en el corazón, ira, enojo, envidia, lo que sea, nos lleva a hablar de esa manera inapropiada. Gracias. Él va a hablar más al paso para que yo le traduzca.

Hay un estudio que estudia la neuronal cerebro.

[28 : 17] Yeah. And it shows how the brain loses the capacity to rationalize a thing rationally when it's end.

Dice que cuando estamos enojados, el cerebro pierde la capacidad de racionalizar. And I understand that that's probably part of God's design for whatever reason, but it is that. Dice que él piensa como que eso fue que Dios lo hizo así, pero dice que esa puede ser la causa.

So even when you don't understand necessarily the word of God or want to tie yourself in the word of God. Dice que aunque no entendamos la palabra de Dios, podemos hallar una conexión.

Él piensa que por eso pudiera ser que como que Dios nos está ayudando a que pensemos un poquito más racional porque la mente se nos nubla.

Esa es la idea. Si podemos pensar algunas palabras que son verdaderas.

[29 : 32] Proverbios 12, 19. Truthful lips will be established forever, but a lying tongue is only for a moment.

El labio veraz permanecerá para siempre, mas la lengua mentirosa solo por un momento. What are ways that people speak, that we speak, that could be true, but it's wrong?

¿Qué pudieran hacer algunas cosas que decimos ciertas verdades pero que está mal? ¿Qué pudiera hacer? Yep, Phil.

Often, Job's friends were speaking biblical principles, true principles, but they were assuming that they knew all of God's reasons for those sufferings.

You know, it could be true that in that place of God, that man suffered right, that man suffered right, that's often true, but it's not always God's reason for it.

[30 : 42] Dice que en Job, los amigos de Job, pues ellos venían a hablarle a él quizás algunas verdades bíblicas, pero ellos no conocían el propósito de Dios y no era que era por causa del pecado.

Ellos pensaban que estaban diciendo verdades, pero ellos no conocían el plan de Dios. I like the way you said that, Phil, because I think that's where we get ourselves into trouble. Me gustó la forma que lo dijo, porque por esto es que muchas veces entramos en problemas.

I can speak truth about a situation or what I've seen. Yo puedo hablar verdad acerca de una situación o lo que yo he visto. But I've assumed wrong motives and desires.

Pero yo asumo que hubieron motivos o deseos errados. So, if my wife has just yelled at the kids, Si mi esposa le gritó a los niños, Which she does not do.

Que ella no lo hace en realidad. But what I assume wrongly, and I can say, you just yelled at the kids, but I assume motive out of that.

[31 : 48] El asunto es que yo voy a tratar de pensar o discernir cuáles fueron los motivos que ella tuvo para hacerlo. It doesn't mean that I don't address it. Eso no quiere decir que yo no voy a tratar el asunto.

But the assumption is where I get myself into trouble. Pero es cuando yo asumo cosas que yo tengo problemas. And I don't know motive for why people do what they do.

Y yo no conozco los motivos por los cuales las personas hacen lo que hacen. What are some other ways that it may be true, but it's wrong? ¿Cuáles son otras formas que pueden ser verdades, pero que también están mal?

¿Cómo le dices? Give me more. Cuando me mantengo pasivamente, una agresión pasiva. ¿Cómo le dices?

¿La tortura de silencio? ¿Algo así? Ella no sabe si es un buen ejemplo. So it's the Adam and Eve trick. El truco de Adam y Eva.

[33 : 10] Where, I did, did you pick the apple? Tomaste la manzana, el fruto. It's the pointing of the finger at that point. Él dice y le fue el otro, como usualmente...

And rather than saying, yes, that was true, en vez de decir, sí, esto fue verdad, we come up with ways in which we pass off responsibility. Procuramos que pasar las responsabilidades a otros.

Good. Yeah, I'm sorry, Laura. Satan spoke some degree of truth to Eve, and also to Christ when he tempted him. But the speaking of truth was divorced from trusting in God wholeheartedly.

And I often get into trouble when I use truth to get what I want, rather than trusting in Christ with my words and in my heart. And I use the example of Satan, that he traversed the words when Christ was tempted in the desert, and also with Adam and Eve, with Adam and Eve, also you mentioned, and...

But that sometimes use the word to reach and fulfill my purpose, manipulate the word of God to achieve what we want. There's one other category, well, there may be more, but there's one category I didn't want to miss today, that I think is a mistaken idea of ways to speak.

[34 : 29] Hay otra categoría que yo no quería pasar por alto en el día de hoy, y es otra forma diferente. Vamos a ver. And it's described in Proverbs 11, 13.

Se escribe en Proverbios 11, 13. And it says, He who goes about as a tail bearer reveals secrets, but he who is trustworthy conceals a matter.

El que anda en chismes descubre el secreto, mas el de espíritu fiel lo guarda todo. Now, my translation says tail bearer.

I'm not sure what it says in others. Mi traducción dice chismoso, y esa es la mejor palabra.

Slanderer. Okay. Difamador, chismoso, is better.

The idea is, I can be telling truth about someone, but it's the wrong time and wrong place and wrong means. Yo pudiera estar diciendo una verdad acerca de alguien, pero es a la persona equivocada o con la intención equivocada.

[35 : 33] And so it touches a little bit on what we talked about last week. Eso trata un poquito con lo que estuvimos hablando la semana pasada. And I've tried to give it a little bit more thought about this whole role of authority.

Y yo quise pensar un poquito más acerca de este rol de la autoridad. And in that regard, there are ways in which I have, apart from that point, is the...

Oh, rats, one minute. Oh, I'm on the wrong page. Yes, the ways that we slander.

Slander can be true. La forma en que nosotros difamamos. La difamación puede ser que usted esté diciendo algo que es verdad. But it's spoken in the wrong place to the wrong people at the wrong time.

Pero el problema es que se le está diciendo a las personas que no son y en el momento que no es apropiado. Questions or comments about that idea.

[36:40] Pregunta a su comentario acerca de esa idea. Gracias. Él se refiere al hecho de que el candengisme descubre el secreto.

Quizá no era el momento de dar a conocer esas cosas. O para exponer a alguien.

So when you go out of the supermarket, cuando ustedes salen del supermercado, there are those magazines that are laying on the side, hay unas revistas que están puestas ahí a propósito al lado, that sell the secrets of famous people.

Y esas personas venden secretos de personas famosas. Y descubren esos secretos. And we buy them because what drives people to buy those?

¿Y por qué las personas compran esas revistas, ustedes piensan? Why is that? Inquiring minds want to know. Las mentes que quieren saber todo, quieren investigar las cosas.

[38:05] John? I'm sorry. Hay mucho de eso en el Facebook. Probably. I'm not on Facebook. I don't know. Yo no estoy en el Facebook, pero probablemente.

¿Y de? ¿Cómo? ¿Cómo? Como dijo Pedro, sobre los amigos de Bob, aunque ellos citaron la verdad de Dios y era verdad, todo lo que decían.

¿Sabes lo que podemos decir? Que cuando, como el signo justifica a los niños, aún no usen la verdad de Dios su palabra, fuera de contexto, explicados no.

Porque, por ejemplo, al final, Bob, que ofrece esa justicia de para que Dios perdonara los pecados, o sea, sumar la intención de la motivación de los amigos de Bob, o sea, la palabra de Dios, o sea, fuera de contexto, este caro.

He just, to summarize, the word of God used out of context, it can be sinful. He made reference to the, what the brother mentioned about Job, friends, that he had to offer sacrifices for them for their sin.

[39:08] Yeah. Proverbs 8, excuse me, Proverbs 18, 8. Proverbio 18. I think gives us a reason why we like to know.

Pudiera darnos la razón por la cual queremos saber. The words of a whisperer, or in some translations, the words of a gossip are like dainty morsels, but they go down into the innermost parts of the body.

What that says to me is, we are exactly what David said, people who want to know.

But here's the problem on a practical level. But here's the problem on a practical level. When it is gossip, not just slander, when it is a gossip, not a diffamation, it becomes something that we think, boy, I would like to know that about someone.

It's like who says, I want to know that about someone. So your co-worker goes and tells you something about another co-worker or your boss. What ought to be our response?

[40:32] I don't need to know. You're telling the wrong person. I have no ability to solve the problem. I don't have to know what I'm saying. I don't have the ability to solve the problem.

And put it on. So kids, if you're in here as a young person, this happens in school. This happens in school. In ways where there are kids who are talking about other kids.

There are kids who are talking about other kids. And your response needs to be, I'm sorry, I don't need to know that. And your response needs to be, I'm sorry, I don't need to know that. Could it be true?

Could it be true? Yeah. What they might be telling you may be true. What they might be telling you may be true. But what happens on a personal level is now I have down in the innermost part of my being this hesitation of, can I trust this person?

Is this someone that I really should like? And so my ears want to hear those things because we want to know.

[41:45] Nuestros oídos quieren oír esas cosas porque queremos saber. But if I eat that, if I hear it, si yo me como eso o lo oigo, it goes down and now I've got a problem with that person.

Entonces eso va a mis entrañas y ahora yo tengo problemas con esa otra persona. Comments about the idea of gossip. Comentarios acerca de la idea del chisme.

I think we tend to gossips when we're hurt or when we're upset by somebody. Muchas veces chismeamos cuando estamos enojados o bravos con alguien o airados.

Sorry. Cuando alguien te ofende a ti, la responsabilidad tuya es ir directamente con esa persona y resolverlo.

Aquí es donde esto se pone un poquito así como jocoso pero esto va a la idea de autoridad. There are things I will tell my wife and there are things I will not tell my wife. Hay cosas que yo se las puedo decir a mi esposa y hay cosas que no.

[42:52] If it is a personal hurt to me, I may be able to share that with her to help me. Yo pudiera compartirlo con ella para ayudarme a mí.

But the instance of that hurt, what was, I may not need to tell her because now she has the problem of thinking poorly. But what happened was this, I don't necessarily have the reason for what happened because I have to communicate it necessarily.

Does that make sense? No. Eso hace sentido. No. If you can word it a little differently. That's it. He spoke it in English. I got that one. Que lo pongan en distintas palabras.

Thank you. The, so, for example, I'll use a little different illustration but it's the same point. I'll use a little different illustration but it's the same idea. My brother David, who is the pastor of the church and we are elders, my brother David and we are pastors of the church and we are elders.

There may be instances where we have a conversation about sheep that cannot go anywhere else. And so, if it happened to be a personal hurt, which I am sharing because it's about, Paul's point is I need to go to that person first off, which is appropriate.

[44:17] But I cannot share the details of that hurt in ways that will make her think poorly about that person also.

But I cannot share the idea to the person who is telling that person to think bad about the other person. Does that all make sense? Larry.

Larry. Yeah. When you're sharing something, with somebody that is close to you, that you have a close relationship about somebody else, what will also happen is what you're sharing to that person that is close to you and take up the fence against that other person.

El asunto es, por ejemplo, que tú tienes a alguien cercano y tú le comunicas algo de alguien, de una tercera persona, ya está dañado el corazón a la otra persona porque ahora la está poniendo en contra de la otra.

Yeah. And what you're saying, Larry, I think, and we need to be done, I keep going over it.

Relationship matters. Las relaciones son importantes.

[45:32] I will never talk to the president about things that I may think about him. I don't have the authority nor the relationship.

I don't have the authority So, relationship matters in the ways that I talk to and about people. I'm out of time.

Let me pray. Let me pray. Father, as we've done,