

December 1: 7

The fear of the Lord is the  
beginning of wisdom."



Baccalaureate

SUBJECT: The Beginning of Wisdom

(Baccalaureate)  
Andrew Wilson, the student

D 5/97

D 01150

GF

Paragraph 1:7 "The fear of the Lord is the beginning of wisdom."  
(9:10)

The intellect, the heart, the A.7 soul, all learning, is deeply interested in the educational process.  
True education can remove the fog of the intellect, the darkness of the heart & liberate the soul.  
The intellect is the highest faculty of the soul, the seat of the intellect, the seat of the intellect, the seat of the intellect.  
The heart is the seat of the emotions, the seat of the emotions, the seat of the emotions.  
The A.7 soul is the seat of the intellect, the seat of the intellect, the seat of the intellect.

Elevation is a process inseparable from a soul. It takes the highest element, the highest  
- faculty of the human soul and lifts it up, elevates it, lifts it up, elevates it, lifts it up, elevates it.  
- An angel may dwell in a cloud of words, but it takes the child of the scriptures to bring it  
down. Education is the hand that releases the angel imprisoned in any human nature. But when the  
angel who was released shall be a part of a man's soul, it will be a part of a man's soul, it will be a part of a man's soul.  
And "education" is the hand that releases the angel from the same cloud of words & sets it free. It  
depends upon the hand that lifts the child.

It shall call true education, (good, beautiful) "wisdom".

1. It is not knowledge.

Education that consists of facts, dates, learning, does not assure moral safety.  
- many brilliant, highly educated persons may find themselves in a state of moral decay.  
- scholars in state of moral decay.

wisdom that

The fact that we are able to read and write does not mean we are wise. To know how to read is not  
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2. It is not the possession of mechanical and scientific skills

True education can liberate all persons without giving them direction. The life of the individual,  
- the life of the individual, the life of the individual, the life of the individual, the life of the individual.  
- the life of the individual, the life of the individual, the life of the individual, the life of the individual.  
- the life of the individual, the life of the individual, the life of the individual, the life of the individual.  
- the life of the individual, the life of the individual, the life of the individual, the life of the individual.

For good or evil: the Bible is not a religion, but a program.  
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3. It is not success.

Some, what they know, this plan is the worst, consistent to this world, they understand, <sup>could</sup> <sup>be</sup> <sup>the</sup> <sup>best</sup> <sup>of</sup> <sup>the</sup> <sup>world</sup>.  
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Prov. 1:7; 8:12, 17-36; 9:10

THE FIRST PROVERB  
THE BEGINNING OF WISDOM.

What education can mean { the glory of God, advancement, power  
the judgment, etc. the didactic theme

(a) Under the influence of Martin Luther, the German Universities, language, literature, philosophy, practical & arrangement of the world. 100 yrs  
Under the influence of Nietzsche at 1000 the nationalistic spirit of  
man was with, language, culture, science & even to civilization.  
~~Education~~ - ~~book~~

(b) S. P. Brooks: environment as heredity. Environment not  
everything, but whether a child thrives & succeeds, a good  
staying parent, a government, & ... depends upon his education.  
Speech - will not read - eat with dumb, fool... not thought

(c) For good or evil.  
The block of marble { The masses: "Come with me..."  
The statues the army that rule, the mind part.  
The statue in solid bronze, the stone  
block, pillars, stone dog, organized with  
law &



Prov. 1:7; 8:12, 17-36; 9:10

THE FIRST PROVERB  
THE BEGINNING OF WISDOM

What education can mean { the glory of God, advancement, new  
the judgment, the dedication to God

(1) Under the influence of <sup>1833-1846</sup> Martin Luth. & German Universities, language, education flourishes, flowers, guided to arrangement, the world. 100% Under the influence of Nietzsche <sup>1844-1900</sup> & 100% the nationalistic, civic, the same new world, language, culture, become & come to indignation. ~~Stomach empty - 3000~~

(2) S. P. Brooks: environment as heredity. Environment not everything, but whether a child grows & is mental, a good, staying parent, a commitment, a ... depends upon his education. Speech - wall not read - eat with herb, fruit ... not thought

(3) For good or evil. the block of marble. { The masses: "Come with me..." The statues the army put out, mental part. The statue in public parks, political, law, force, political, (the day), response will come.





WHAT IT IS:

1. An humbled spirit in the presence of God.  
Reverential awe, <sup>love</sup> respect for the Divine Majesty.

Looks to heaven and seeks for understanding, subjection, <sup>meaning</sup> purpose.  
To read the out to be led by to all knowledge, prayer, duty.

Only in affairs does the <sup>living</sup> spirit in light that the source  
of life is not with out a cause  
life came from a stone  
a creation with out a creator <sup>coming out?</sup>  
a Bethlehem and sympathy from a Father  
usually a way to life  
an Aristotelian dilemma in the dawn from  
an absolute down up into a life.

to the world's need - plays  
as a temple needs - play  
as a painter needs - canvas  
in the need of God to man.

2. <sup>seeing</sup> Can find the hand of God back of all <sup>with the</sup> <sup>distance</sup>

the stars to many - to St. 19  
a tree " " - to Joyce Kilmer  
a flower " " - to Tennyson

Eyes of the soul see this everywhere  
"A haze on the far horizon?"

St. Bonny 63 O.C. said 6.

But I refuse to accept anything, except can be explained.  
① science... words... gravity

3. Friday the highest <sup>meaning</sup> concentration in  
the humble acceptance of Christ Jesus.

True meditations:

Innocence and riches → <sup>riches not, poverty</sup>  
Stoic Nazareth - not when lay head - cross, <sup>gentle</sup> <sup>gent</sup>

Life and death → <sup>if only death</sup>  
the cross  
"not to be remembered with, but to be remembered... for the sake of"

Sorrow and strength → <sup>strength, sorrow</sup>  
a new way of sorrow & strength  
1911 m. Albert, Wichita, Kan. Cut down - <sup>cut down</sup> <sup>cut down</sup> <sup>cut down</sup>  
"rest": <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup>  
great rest. <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup>  
to rock like <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup>  
to rest <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup> <sup>rest</sup>

The real knowledge = 8 years  
act 4:13 ἀπαμύνηται καὶ ἰδιώται

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Notes

St. J. Diggs

(The 16<sup>th</sup> century story, Philip de Meri, many had. I got it from  
 study, look to know or, perhaps, how the mind with his eyes was.  
 The: "But what is it... yet they come of this, they what?" The 16<sup>th</sup> century  
 The: "Alas, my, a certain, yet rejected,"  
 The: "I should have seen high years, must many  
 The: "I hope of your future."  
 The: "Oh - this I shall die."  
 Raised his voice. "Oh what they?" you can make a man's dignity with  
 down his eyes.  
 of all your work.

"As a violin needs a player  
 As a temple needs a plan,  
 As a painter needs a canvas,  
 Is the need of God to man."

**SOME ANALYSIS** . . . James M. Gillis  
 says, "Only in atheism does the spring  
 rise higher than the source, the effects  
 exist without a cause, life comes from  
 a stone, blood from a turnip, a silk  
 purse from a sow's ear, a Beethoven  
 Symphony or a Bach Figure from a kit-  
 ten's walking across the keys." *Handwritten notes in small script follow.*  
**ANOTHER**

## OZYMANDIAS

I met a traveler from an antique land  
Who said: Two vast and trunkless  
legs of stone  
Stand in the desert. Near them, on  
the sand,  
Half sunk, a shattered visage  
lies, whose frown,  
and wrinkled lip, and sneer  
of cold command,  
Tell that its sculptor well  
those passions read  
Which yet survive, stamped  
on these lifeless things.



And on the pedestal these words  
appear:

"My name is Ozymandias, king  
of kings;

Look on my works, ye mighty,  
and despair!"

Nothing else remains. Round  
the decay

of that colossal wreck,  
boundless and bare

The lone and level sands  
stretch far away.

- Shelley, 1818