

working out right and it is some fault of theirs. It might be their tact, lack of understanding, or an overemphasis on certain features--a failure to develop themselves in some particular part of their personality, or their attitude, or manner of getting it across--that will make all the difference and any outsider can see what the reason is. But you will find that your friend will be convinced that people are just against him and he won't listen to criticism and if anyone tries to help him he feels they just got in for him and not showing a Christian attitude and you will have the hardest time to get them to listen to you and to see what is the things that is wrong with them. They will just get angry at you. I knew a fellow once who wouldn't speak to me for three years as a result. He was a fine Christian--honest and trying to serve the Lord and he got his whole church set against him, set against him because of his lack of tact and I tried to point out what the situation was and I hadn't said three sentences before he got the idea that I was an enemy of his and up to that point he had been ready to do anything in the world for me and for the next three years he wouldn't even speak to me--he didn't even say Good Bye to me that night. He was out of the church a week later. Three years later I think he realized his fault--saw his mistake but there was three years wasted when he might have been serving the Lord. He was simply convinced that anyone that criticized him was interfering with the work of the Lord and there was something wrong with them. And you will some day meet others that are in that frame of mind and you will try to help them, and if you come straight out and tell ~~you~~ them what is wrong, in most cases they will come to the conclusion that you are another of their enemies and there is no help in you. It is wonderful to see the tact in these chapters--how through these chapters he presents the situation to Israel and how he will take up this aspect and the other and when he comes to the point that they can't mistake the inference, he comes straight out and tells them the trouble. We don't have that in ch. 40 and 41. Ch. 42 is on the weakness of the servant rather than on the sin of the servant and the helplessness of the servant and gradually he leads it around and forces you to the realization as to the truth of the situation and what a lesson we can learn for ourselves in dealing with others. And the thing for us to see is our responsibility to Christ and how we are responsible for ourselves and not for what other people do and not how well or how poorly they work. So through these chapters it is not like the critics say--just a lot of