

Proverbs 2:1-22

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Date: 07 May 2017

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- [0 : 0 0] We'll go to Proverbs chapter 2, found on page 528 in your Bibles. As you're turning there, just one other notice.
- Some of you may have known Janet Moran. She had been coming to our church for about a year from the Columbus house. Actually had just moved into her own apartment. She passed away about a week and a half ago.
- We're in the process of planning a memorial service for her, so we'll send out that information on the email list, and we'll announce it as we have more details about that. So please be in prayer for her family and for those who knew her.
- I wanted to let you know about that. Proverbs chapter 2, let's pray as we come to God's Word this morning. Father, we come before you this morning.
- We do want to lift up to you the family of Janet Moran as they mourn the death of their mom and her children in particular. We pray that you would comfort them and draw them near to you, and we pray that you would be at work in their lives and in those who knew her.
- [1 : 1 0] Lord, we pray for us as we look into your Word, this book of Proverbs, this book about wisdom. Lord, that you would bestow your wisdom upon us, which this passage says you are gracious to give generously.
- Lord, would you shower that upon us this morning in Christ's name. Amen. So Proverbs chapter 2, we are going to read the whole chapter this morning. Let us read together.
- My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding.
- Yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the Lord and find the knowledge of God.
- For the Lord gives wisdom. From his mouth come knowledge and understanding. He stores up sound wisdom for the upright. He is a shield to those who walk in integrity, guarding the paths of justice and watching over the way of his saints.
- [2 : 2 1] Then you will understand righteousness and justice and equity. Every good path for wisdom will come into your heart. And knowledge will be pleasant to your soul. Discretion will watch over you.
- Understanding will guard you. Delivering you from the way of evil. From men of perverted speech who forsake the paths of uprightness to walk in the ways of darkness. Who rejoice in doing evil and delight in the perverseness of evil.
- Men whose paths are crooked and who are devious in their ways. So you will be delivered from the forbidden woman. From the adulteress with her smooth words. Who forsakes the companion of her youth and forgets the covenant of her God.
- For her house sinks down to death and her paths to the departed. None who go to her come back. Nor do they regain the paths of life. So will you walk in the way of the good.

And keep to the paths of the righteous. For the upright will inherit the land. And those with integrity will remain in it. But the wicked will be cut off from the land. And the treacherous will be rooted out of it.

[3 : 20] Jesus in the sermon on the mount said. Blessed are those who hunger and thirst after righteousness. For they shall be filled. What do you hunger and thirst for?

What gets you out of bed early in the morning? Or keeps you awake late at night? What are you willing to spend time and energy and money in order to pursue?

What gives you a sense of satisfaction and fullness when you have it? And longing or emptiness when you don't? For some people it's pleasure.

For others it's career. For others it's family. Or social justice or public admiration. All kinds of things. That keep the world going around from week to week.

That drive us. That we're driven to pursue. But maybe you have pursued one or more of those things in the past. And they haven't worked out. Or maybe you've got what you were hoping for.

[4 : 22] But it didn't satisfy. Maybe as you've grown older you've become more jaded. And cynical. You're not so excited by new possibilities. Because you know that desire often ends in disappointment.

You're no longer driven by a vision of the good life. You're just trying to survive. You're just trying to survive. Day by day. You become weary. Or even complacent.

Well this morning's passage is an invitation to hunger and thirst for wisdom. For the wisdom that comes from God. That the wisdom that is worth pursuing above everything else.

And it's an invitation to pursue God's wisdom with hope and endurance. Because God generously gives to those who seek.

This chapter has an orderly structure. If you've noticed there are 22 verses. Corresponding to 22 letters in the Hebrew alphabet. It's not an acrostic like some of the Psalms. An A, B, C.

[5 : 22] Each verse starting with a subsequent letter. But the two main sections. Verse 1 to 11. And 12 to 22.

The first and second halves. Each of these sections has three subsections. So 4, 4, and 3 verses respectively. And so verse 1, verse 5, and verse 9.

All begin with the letter A. In the Hebrew alphabet. Or Aleph. And then verse 12, 16, and 20. All begin with the 12th letter. Of the Hebrew alphabet. Lamed. Or El.

So it's sort of very carefully organized. This chapter. In these. Each of the verses are two lines. So it's a complete unit. With a unified message.

It could even be translated as one long sentence. In the Hebrew. So this chapter is very orderly. In its structure. And I want to look at it in its two main parts.

[6 : 17] First verse 1 to 11. Focus on the pursuit of wisdom. Wisdom. And we're going to spend most of our time in this first half of the chapter. And in the second half of the chapter.

Verses 12 to 22. It talks about the benefits of wisdom. Many of which we'll go into more detail in some of the future chapters. So the pursuit of wisdom.

And the benefits of wisdom. Now much of the book of Proverbs. Including this chapter. Is framed as. A father talking to his son. A father imparting wisdom and understanding.

To a young man coming of age. So verse. Verse 1 begins. My son if you receive my words. And treasure up my commandments with you.

Then. Verse 5. Then you will understand. Verse 9. Then you will understand. But we're meant to see a connection. Between. The father's words to his son.

[7 : 14] In the book of Proverbs. And God's words. As a heavenly father. Speaking to us. As his children. And in fact. Verse 6 says. It's the Lord who gives wisdom.

And understanding. Not just this father. In the book of Proverbs. Who says. I'm giving you wisdom and understanding. But the Lord gives wisdom and understanding. Right. You might ask. Well. Wait a minute. Does it come from the father? Or does it come from the Lord?

And the answer is actually yes. It's the father in the book of Proverbs. Is claiming to be divinely inspired. Right. To have divine authority behind his words. Proverbs isn't just a collection of human wisdom.

That's helpful. Because it happens to work most of the time. God is speaking to us through the wisdom. That's collected and presented in this book. Even if that wisdom comes through human voices.

So for those of us who are Christians. When we hear the words of the father. Speaking to his son in Proverbs. We should also hear the words of our heavenly father. Speaking to us as his sons and daughters in Christ.

[8 : 12] Inviting us to receive and treasure his words. So. Let's jump in. To the first part of the chapter. The pursuit of wisdom. Now there's a logic to this section. It goes.

If. Then. For. Verse 1 to 4. If you really want wisdom. Verse 1. 3 and 4. All start with the word. If. Verse 5 says.

Then. You can have it. Verse. And verse 9 goes on. Then you will understand. And then verse 6 and verse 10. Say.

4. How can we know that we'll have it? Because the Lord gives it. And because wisdom will come into your heart. If. Then. And for. So we'll look at these three sections. One by one.

Sort of subsections. Under the first section. So first. If you want it. If you really, really want wisdom. Verse 1 to 4. Gradually intensify.

[9 : 07] As they describe what it looks like. To first receive. And then. To actively pursue. Wisdom. First. It starts with receiving. And treasuring. The word.

And then it's listening. For it. And then it's calling out. And raising your voice for it. And then it's seeking after it. Searching after it. As for hidden treasures. So there's an increasing intensity.

Of the pursuit. That's described. As these verses. Progress. Right. Verse 1. It's as if the father. Speaking directly to his son.

And saying. Here are my words. I'm looking at you. Right in the face. I'm sharing with you. My wisdom. Don't reject it. Receive it. Treasure it.

Like Solomon did in his temple. In the innermost part of Solomon's temple. In what was called the most holy place. The greatest treasures. Were carefully kept and preserved.

[10 : 03] And there were at least three of them. There was a jar of manna. Which represented God's divine provision. That he had taken care of the Israelites through the wilderness. In fulfillment of his word.

There was Aaron's staff. Representing God's appointed leaders. Who taught his word to the people. And finally there were the stone tablets of the covenant. The commandment. The ten commandments. That God had given to his people.

So all these things sort of relate to God's word. God's faithfulness in providing and fulfillment of his word. The leaders who teach his word. And the commandments. The word itself. And so.

The father speaking to his son. And saying. Let your heart be like. The temple of the Lord. Treasure up his word. In the innermost parts of your heart. But then verse 2. It says.

Listen for it. Incline your ear to it. Right. So. Perhaps you're. For whatever reason. You're hearing me speak this morning.

[10 : 59] But you're having a hard time understanding my words. Maybe. For whatever reason. The. You know. Maybe. Maybe. I think the sound system is working just fine today.

But maybe my voice is muffled. Coming through the sound system. Right. Imagine that. Or maybe. There's a police car that goes by outside. With its sirens. Or maybe you're down in the fellowship hall. Nursing. A child.

Or maybe English isn't your first language. And I'm talking too fast. Right. Whatever reason. Or maybe you're just tired. You're exhausted. You got four hours of sleep last night. Exams.

And you made it to church. But you're just. You're struggling to hang in there. Right. You can sort of do two things. Right. You hear someone speaking. But it's hard to follow. You can either tune out.

And just give up. And start. You know. Let your eyes wander. Look at the stained glass windows. Right. Look up at the ceiling. Oh.

[11 : 53] There's that little bit of chipping paint up on the ceiling. I wonder if there's a leak up there. Right. Right. All these. Or you nudge the person next to you. Or you get out your phone. All the kinds of things you can do with your phone.

Or you think about what you want to eat for lunch. Right. Or. You lean in. Right. You can tune out. Or you can lean in.

And be like. No. I really want to hear this. So. I'm going to do whatever I can do to hear it. And to stay engaged. Maybe that's.

Maybe you go back to the ushers. You get one of the hearing assistance devices. Right. If you have trouble. If you have trouble hearing. We have headphones that. Plug in. That you can put in your ear.

And. So you don't have to deal with any echoes. That would help you. We have some back at the ushers. We're ordering more. Because. I know we're running out sometimes. But. We're getting some more. So. We'll get as many as we need. Or maybe you're.

[12 : 50] Maybe you write down notes. Right. In that part of the bulletin. If there's space for notes. Because that helps you. Stay engaged. Or maybe. You. Go and stand up at the back. Because. That helps you stay awake.

Right. Whatever. That's what it looks like to lean in. Right. To incline your ear. And say. I really want to hear this. And I really want to be engaged with my heart in it.

I don't want to let this just go in one ear and out the other. I want to lean in. Verse three goes even further. Calling out. Raising your voice. Now the image here is.

It's not just wisdoms talking to you. And you can sort of hear it. But it's a little muffled. And you have to lean in. Again. The image is. You can't hear wisdom.

Above all the craziness of this chaotic world. You're standing downtown. The cars are going by. And. You just don't know where wisdom is.

[13 : 49] And so you have to call out for it. You have to. Raise your voice. So it'll hear you. Now what does that look like?

Well it looks like calling out to God in prayer. Like the man in the parable that was. We read earlier. Right. The man who goes to his friend's house late at night.

And keeps knocking. And at first. His friend doesn't answer. Because it's midnight. And who knocks on your friend's door at midnight? But he keeps on knocking. Knock. Knock.

Knock. Knock. Knock. Knock. Knock. Knock. Knock. And Jesus says. Keep asking. And you will receive. Keep knocking. And the door will be open. Keep seeking. And you'll find. Don't give up. Be like that man. In how you ask God for wisdom.

Saying God. I need you. I need discernment. As I face this. Difficult decision. I need endurance. To go through these trials. I need your help.

[14 : 45] To see things rightly. So I'm not just blinded. By my own limited perspective. That's what it looks like. To raise your voice. To call out. To summon wisdom.

Is to cry out to God. In prayer. And keep praying. And keep crying out to him. In prayer. Until you get. An answer. And finally. Verse four. Seeking after it. Like hidden treasure.

How do people find hidden treasure? Well you don't just sort of. Scan the horizon. Or scratch the surface. Of something. You travel far.

You dig deep. In order to get it. Precious metals. Are not generally found. In the most accessible places. That's why people dig mining shafts. Hundreds of feet.

Into the sides of mountains. And go deep sea diving. To search in underwater caves. That's why 300,000 people. Traveled thousands of miles. During the gold rush. To get to California.

[15 : 41] Right? Proverbs invites us. To seek for wisdom. That earnestly. That diligently. That persistently. To seek it out.

Dig. Dig. Don't just. Don't just read. The Bible. But study it. Dig deep into it. Erasmus.

In his preface. To the gospel of Luke. Luke wrote this. There is little good. To be gotten. By reading the Bible. Superficially. And carelessly. But do it daily. And diligently. With attention.

And affection. And you shall find. Such effectiveness. As is to be found. In no other book. That can be named. So that's what it looks like. To pursue wisdom. To receive it.

To incline our ear. And our heart towards it. To call out for it. And to seek after it. To search it out. Like hidden treasures. And then the Father gives us a promise.

[16 : 37] In fact two promises. Verse five and verse nine. They both start with the word then. Then. Then. You will understand the fear of the Lord. And find the knowledge of God. Then. You will understand righteousness.

And justice. And equity. Every good path. If you want it. Then. You can get it. Now there are two questions.

That some of you might be asking. At this point. Now some of you might be asking. How does this if then stuff. Relate to. The gospel message of.

God's grace. Right. Doesn't the Bible say. That nobody. Really seeks after God. For himself. For himself. On their own. Doesn't Jesus say. He came to seek and to save.

Those who are lost. And that's our only hope. Well the answer is yes. The father in Proverbs. Is not saying. This is how you get.

[17 : 34] Into the family of God. By. Human efforts. Right. No. He's speaking to his son. God the father.

Is speaking to us. As his children. Who have been. Welcomed into his family. By his grace. By his mercy. Not because. We're wiser.

Or stronger. Or better. Or anything else. But simply. Who've received his grace. In Jesus Christ. And God's speaking to us. About how we can grow. How we can take hold.

Of the eternal life. To which we have been called. As Paul said. To Timothy. So this. So this doesn't contradict. What the Bible says. About God's grace.

And God is the one. Who pursues us. He's speaking to people. Who he already has pursued. Right. The only reason we respond to this. Is if he's already working. In our hearts. So that's the first question.

[18 : 27] Second question. You might be asking. Well. What does it mean. When Proverbs says. Then you will understand. Then you'll have knowledge. What kind of knowledge. Or understanding.

Is Proverbs talking about. A lot of times. We think of. Knowledge and understanding. As. Knowing something. From the outside.

Looking at something. And saying. Okay. I know about that. I know how that works. I can observe how that works. But Proverbs is actually talking about. A deeper kind of knowing.

Which I will call. Knowing by participation. Or knowing from the inside out. One author put it this way. Allegiance.

Proceeds. Understanding. Not the other way around. So think about how you know. How to ride a bike. You can study a manual. About how a bike.

[19 : 24] Is constructed. And all the different parts. And how the chains work. And you can learn it that way. You can watch the Tour de France. And see people who are. Some of the world's best bike riders.

You can go down to the local bike shop. And talk to people who are enthusiasts. In person. But you'll never really know how to ride a bike. Until you actually get on that bike. And try to ride.

Same thing with learning to speak a foreign language. Right? How do you know how to speak a foreign language? One of the best ways to learn is by immersion. Putting yourself in a context where you can't communicate any other way.

You just have to listen and speak and communicate in that foreign language. Which is one of the best and fastest ways to learn. Those of you who are scientists.

Know that even scientific knowledge involves participation. Especially when you get down to the level of quantum mechanics. Where the observer is intimately involved in the reality that he or she is experiencing.

[20 : 26] Even at the more general level. You can't do scientific research. Unless you assume some basic principles about the nature of the physical world. Apart from which your experiments don't make any sense.

Or think about human relationships. Right? Human relationships also involve this knowledge as participation. Right? Allegiance precedes understanding here as well. That's why when you get married. When you pledge allegiance to one another.

Till death do us part. It opens the door to knowing each other at a deeper level than ever before. Right? Including knowing one another's flaws.

That we sometimes try to hide from everybody else. Here's the point. As human beings, the way that we know and understand things. Is not by taking a distant, detached, non-committal stance.

That doesn't work. Doesn't work with bike riding. Doesn't work with learning languages. Doesn't work with science. Doesn't work with human relationships. And it doesn't work with God. You can't stand at a distance and say, God, I want to understand everything first.

- [21 : 35] And then I'll decide whether to commit to you. That's like standing on a diving board and saying, I won't dive in the water until I know exactly what it's going to be like.
- Now, I'm not saying that you should dive off the diving board into a pool that may or may not have any water at all in it. Right? We're not talking about having blind faith.
- That's not what we're saying. Right? Just like you shouldn't marry somebody who you just met two days ago. Right? You need to know enough to know whether you can commit.
- But you won't know everything and you won't have this deepest kind of knowledge until you actually commit. You won't know God deeply and personally until you surrender and commit to Him.
- At some point, you have to take the plunge. And that's what Proverbs is inviting us to do, to get personally involved in this seeking process that verses 1 to 4 describe.
- [22 : 41] So that we can understand and know God personally. Understand and know God by participating with Him and in Him. In relationship with Him.
- So what is the promise? What does verse 5 and 9 promise that we will understand or experience? Well, verse 5 talks about we'll understand what it means to relate rightly to God.
- The fear of the Lord and the knowledge of God. In other words, awe and intimacy. Jonathan Edwards wrote, When we see that God is worthy of everything we have and are, we stand in awe of Him.
- We have what Proverbs calls the fear of the Lord. And when we see the pleasantness of His counsel, that what He commands us is for our good, we draw near to know Him, to know Him intimately.
- We can have this relationship with Him. Standing in awe of Him and being intimately close to Him. And verse 9 says, The result is we'll relate rightly to other human beings. With righteousness or faithfulness.
- [24 : 08] With justice and fairness. With equity. That word could also be translated integrity. Every good path. And I think there's a logical progression here.
- What Proverbs is saying is when we relate rightly to God, we also increasingly relate rightly to other people. That's why the Ten Commandments begin with loving God.
- With all our heart and soul and mind. The first four commands. And then the second six are about loving our neighbors as ourselves. When we're in right relationship with God, it begins to help us relate rightly to others.
- The Lord's Prayer, again, begins the same way. Our Father, hallowed be Your name. Your kingdom come. Your will be done. And then the second half focuses on our needs.
- Give us our daily bread. Forgive us our sins. Lead us not into temptation. God's Prayer, again, begins the same way. So throughout the Bible, we see this pattern that when our relationship with God is restored, when it's made right, when it's growing, then our relationships with others will begin to follow.
- [25 : 13] And the other way, we can see this connection the other way, too.
- If our relationships with other people are characterized by conflict and bitterness, or coldness and distance, or just being superficial and fake, that's usually a sign, in fact, probably always a sign, that something isn't right in our relationship with God.
- That perhaps we're not standing in awe of the righteousness and holiness of God. So when someone does us wrong, we react the same way. We're more worried about them.

We're more worried about our reputation than we are about living in light of a holy God. Or we're not growing in intimacy with God. We don't feel close to Him and secure in Him. And so we're discontented, and we're looking to other people to fill a hole, to fill a void that only God can really fill.

Think about the last time you had a conflict with your spouse, or your parents, or roommates, or co-workers. Think about in the middle of that conflict. How much were you thinking about the reality of the relationship with God that you have through Christ?

[26 : 32] God made me. Christ died for me. The Holy Spirit lives in me. God is light. In Him there is no darkness at all. God is love. Love is patient and kind and not easily angered.

How much were you dwelling on those truths in the middle of the last conflict you had with your roommate or spouse or co-worker or whoever it was? Or how much were you stewing on how hurt and annoyed and angered you were because of what they said and what they did and how they offended you and wronged you?

And now you must say something because you must defend yourself. Right? We often lose sight of the holiness and the goodness of God.

And instead we're driven by our own sinfulness and the sinfulness of other people. But here God is holding out to us. He's holding out to us the possibility of a growing relationship with Him that results in righteousness and peace in our relationship with others.

Again, Jonathan Edwards talked about this. He said, To go to heaven, to fully enjoy God is infinitely better than the most pleasant accommodations here.

[27 : 56] Better than fathers and mothers, husbands, wives, or children, or the company of any or all earthly friends. These are but shadows, but the enjoyment of God is the substance.

These are but scattered beams, but God is the sun. These are but streams, but God is the fountain. These are but drops, but God is the ocean. So Proverbs invites us to look to God as a source and a fountain of everything good and to delight ourselves in Him.

Finally, look at the four. How can we be confident that if we seek, we will find? Verse six, For the Lord gives wisdom. Verse 10, For wisdom will come into your heart.

And there's a paradox here in this passage, isn't there? Verse one to four talk about seeking diligently until we find. Taking initiative to search out wisdom.

On the other hand, verse six says, Everything we find is only what God has given graciously to us. James one said, If any of you lacks wisdom, he should ask God who gives generously to all without finding fault.

[29 : 11] Right? Jesus said, Seek and you'll receive because the heavenly Father loves to give good gifts to his children. This is the paradox of growing as a Christian. Right?

Give it all you got because it's all by grace. And you need both of those poles. You need both of those truths to live a healthy Christian life.

If you're just giving it all you got because you think it all depends on you, you're going to collapse. And you're going to be anxious, constantly anxious that you're not doing enough. And if you just think it's only by God's grace, so you should just sit back and let go and let God and do nothing else, you're going to be passive.

You're going to be lazy. What the Bible calls slothful. Proverbs talks something about that. And you're not going to be living in the power of the Holy Spirit whom God has given to us.

We need both. Give it all you got because it's all by God's grace. Work out your salvation with fear and trembling for it is God who works in you. Apostle Paul says the same thing.

[30 : 22] Verse 10 goes on with this promise that wisdom will come into our heart. Isn't that what Jesus promises in the new covenant? Jesus says, I'll take away your heart of stone and I'll give you a heart of flesh.

A new heart. A new spirit. You see, wisdom isn't just technical knowledge. It's not just something that resides in our minds. It doesn't only affect our explicit reasoning.

It also affects our... It also begins to shape our unspoken intuitions, our implicit instincts, and our underlying tastes.

Knowledge will be pleasant to your soul, verse 10. You know, one of the signs that someone has become a Christian or that a Christian is growing in their relationship with Christ is that their desires change.

Right? You don't find as much pleasure in indulging your sinful lusts as you did before. Instead, you feel, no, I'm not... This isn't right.

[31 : 34] Something's wrong here. This isn't the way I should be living. Right? You have a renewed desire to love God's word and to read it and to listen to it and to pray. Not because other people around you are telling you to.

Not so you can brag to somebody else and sort of show how good of a Christian you are, but just because you want to be with God. You start to love God for who He is and not just for the side benefits that sometimes come along from Him.

This is the promise. God gives wisdom and wisdom will come and shape our hearts and shape our desires and our tastes and our longings. So that's what we see in this first section.

If we really want God's wisdom, we can have it because God gives it. And then Proverbs goes on to talk about the benefits of wisdom.

We see some of these in verses 7 and 8 and 11. God stores up sound wisdom for the upright. Verse 7, that word could also be translated resourcefulness. That is, God helps us in dealing with the problems of life.

[32 : 53] He guards us and watches over us. Verse 8, verse 11 says, discretion will watch over you, understanding will guard you. So again, here's another paradox, right?

Is it God who personally protects us or is it the discretion and wisdom that God gives us that when we use it, protects us from evil? And the answer is again, both. Right? We need both sides of the coin.

We need to know that God is watching over us as our heavenly father and personally cares for us. But we also need to see that he's showing us to live in line with his character, giving us discretion.

That word discretion particularly sort of means the ability to discern for yourself. Right? When you're all alone and facing temptation or when you're facing a difficult decision, discretion is the ability to discern right from wrong, good from evil, better from worse, wisdom from foolishness.

And through that discretion that God gives us that's in line with his character, that's also how he protects us as we live in line with that wisdom that he's given us. So again, it's sort of like give it all you've got because it's all by grace.

[34 : 03] God watches over us personally and God protects us through the wisdom that he teaches us. Again, we need both of those sides. But then going on with the benefits of wisdom, verse 12 to 15, Paul, not Paul, the author of Proverbs, talks about God and his wisdom delivers us from the way of evil men.

We saw this last week when we talked about peer pressure, right? These greedy, violent, intimidating men who are described here. And then verse 16 through 19 talks about the forbidden woman, right?

Who's flattering and deceptive and alluring but deadly. Now this woman comes back again, the figure of this forbidden woman comes back in chapters 5 through 7. So we'll dig into that more than about what that means.

But the point is wisdom protects us from being ensnared by or following other people into foolishness.

wisdom delivers us from so some parallels here. Verse 13, evil men forsake the passive uprightness.

[35 : 12] Verse 17, the forbidden woman forsakes the companion of her youth. So there's a pattern of these are people who abandon their commitments and abandon the right way to live for forsaking them.

Their speech is verse 12, their speech is perverted or verse 16, smooth words, sort of deceptive words, flattering but false words.

And then their paths are deadly. Verse 15, their paths are crooked. And verse 18 and 19, her paths lead to the departed. Those who follow her do not regain the paths of life.

So there's a parallel between these two sort of descriptions in 12 to 15 and 16 through 19. And the point is, wisdom protects us from being dragged down into foolish and ultimately deadly ways to live.

But instead, verse 20 to 22, wisdom shows us the way of eternal life. You will walk in the way of the good and keep to the paths of the righteous. So seeking wisdom isn't just an individual pursuit, it's something that God calls us together into a community to do that together.

[36 : 27] Now we'll get into some of, a lot of this stuff in the second half of chapter 2 is going to come up in the next few chapters. So we'll dig into it more in future weeks. But what I want to end with as we think about the pursuit of wisdom and the benefits of wisdom, I want to end by talking about what the New Testament says about wisdom.

And the New Testament says that Jesus Christ has come to, Jesus Christ has become to us wisdom from God. 1 Corinthians says He is our righteousness, holiness, and redemption.

And so, you know, verse 6 says the Lord gives wisdom. Right? It emphasizes this is a gracious gift from God. And that's what the Bible says. God has graciously given us His Son, Jesus Christ.

That He has willingly come and become a human being and lived a fully obedient life to God and then gave His life on the cross in our place.

He took the penalty of our sin upon Himself so that we could be forgiven and receive God's righteousness. And so, God gives Him to us as a gracious gift. Verse 10 talks about wisdom will come into your heart.

[37 : 44] The New Testament talks about the Holy Spirit coming to dwell in us. And when the Holy Spirit comes to dwell in us, we cry out to God, Abba, Father. We can have a close and intimate relationship with God the Father through the Holy Spirit that Christ promises.

And finally, wisdom will deliver us. Verse 12 and 16, Jesus Christ says, I am the good shepherd and I call my sheep by name.

And as Psalm 23 says, surely your goodness and mercy will follow me and protect me all the days of my life. And I will dwell with you in the house of the Lord forever. So wisdom is ultimately this invitation of wisdom.

This invitation to seek wisdom is ultimately an invitation to draw near to Jesus Christ. And that's what we're going to do right now as we take the Lord's Supper. Jesus said, I am the bread of life.

Whoever comes to me will not hunger and whoever believes in me shall never thirst. He's saying, I'm the one who's come to fulfill your deepest longings. So as we prepare to come to the Lord's table, let's pray.

[38 : 57] Give us, O Lord, a steadfast heart which no unworthy affection may drag downwards.
Give us an unconquered heart which no tribulation can wear out.

Give us an upright heart which no unworthy purpose may tempt aside. Bestow upon us also, O Lord our God, understanding to know you, diligence to seek you, wisdom to find you, and a faithfulness that may finally embrace you when we see you face to face.

Through Jesus Christ, our Lord. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.