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## Chapter 1 – Affections Have Consequences

Moved by Awe and Admiration (vs.1-7)

**Proverbs 1:1-7:** “The proverbs of Solomon the son of David, king of Israel:

To know wisdom and instruction,  
To discern the sayings of understanding,

To receive instruction in wise behavior,  
Righteousness, justice and equity;

To give prudence to the naive,  
To the youth knowledge and discretion,

A wise man will hear and increase in learning,  
And a man of understanding will acquire wise counsel,

To understand a proverb and a figure,  
The words of the wise and their riddles.

The fear of the LORD is the beginning of knowledge;  
Fools despise wisdom and instruction.”

As we come to Proverbs, and we look at this wonderful book, it is a book that we oftentimes refer to as being a book of wisdom. I know I’ve actually talked to some people that say, “I don’t need wisdom; I have Jesus.” I’m going, “Ok, that is wisdom.” So, as we look at this book, I think sometimes we’re turned off by the fact that we see that it was the proverbs of Solomon. In many respects, we can almost define him as a failure of wisdom; especially by the time you get to 1 Kings 11, and you begin to see that he had 700 wives, 300 concubines; that’s 1,000. Wow. As it goes on, it says that they turned his heart away from God. So, he began to listen to the foreign wives rather than listening to the wisdom of God. It wasn’t wisdom that was a failure, it was Solomon, and you can’t put the two together in that regard and throw out the book in the sense of “wisdom isn’t all that it’s cracked up to be.” It is interesting that by the time you get to the book of Ecclesiastes, that particular book, to me, ends where Proverbs starts off. His ultimate conclusion at the end of the book of Ecclesiastes is “Fear God; keep His

commandments.” When you look at the beginning of Proverbs, it says that the beginning of wisdom is to fear the Lord. So, we’re going to be looking at wisdom and Proverbs specifically.

The name itself is an extremely interesting word. Once again, I think we probably just make Proverbs synonymous with wisdom, but it has connotations to it. We know that the word itself makes reference to maxims or aphorisms, and maybe even parables in some sorts; things that begin to stir in our mind truisms; sometimes axiomatic; that is to say, obvious truths jump off the page. Other times, it seems to be quite enigmatic; I don’t quite understand what he’s saying, and almost puzzles us. He puts those puzzles in there. One of the reasons for puzzles is to get you thinking. The advantage as well is that when you’re thinking, you’re not thinking about other stuff. So, you begin to think about things that are valuable and of worth. You work out things and if in fact you come to understand something through the process of working through the puzzle, you don’t forget it. That’s one of the great values of the proverbs, but the word itself that is used to actually give as a title of the book is the Hebrew word “*māšāl*.” If I were to go back to the etymology of the word itself, it makes reference to a sense of superiority in thinking. So, we’re not just talking about maxims, axioms, truisms, and things like that; we’re talking about bringing you to think in a way that’s superior. Now the question is “Why do I need that superior thinking?” Really, as we come to this book, I have come to realize that this is a book of preparation. It's preparing you and I to mature; it is a process of maturation, but it is also a kind of coronation.

(Proverbs 1:1) “The proverbs of Solomon the son of David, king of Israel”.

Why is it throwing that in? Why is it necessary for me to know that? The emphasis is going to be throughout the book. We’re preparing to be a king. It is a preparation book therefore that is taking us down that path; as we begin to see what it means to reign appropriately.

You know, God has given us that wonderful responsibility.

(1 Peter 2:9) “But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION...”

Scripture is telling us that we were called to reign.

In fact, if you look at Revelation 3:21, it starts this way, “‘He who overcomes, I will grant to him to sit down with Me on My throne’ ...”

Paul will put it this way in 1 Corinthians 6:2-3, “Or do you not know that the saints will judge the world? ... Do you not know that we will judge angels? ...”

(1 Corinthians 6:5) “... Is it so, that there is not among you one wise man who will be able to decide between his brethren”.

Paul is really encouraging the people of God to be wise in their thinking. Of course, that is the Spirit of Christ; the spirit of wisdom. We're going to see that as we go to Isaiah 11 and talk about that, but specifically, God is calling us to a walk of wisdom because He's preparing us to be those that will lead not follow. God is not preparing followers.

If you look in Proverbs 8, there are a number of passages that we could look at in regard to this, but verse 1 starts off by saying that wisdom calls. Why is it that wisdom is so valuable?

(Proverbs 8:15) "By me kings reign, And rulers decree justice.

(Proverbs 8:16) "By me princes rule, and nobles, All who judge rightly."

It's a preparation, maturation, coronation of sorts in which God is preparing us to reign.

In Proverbs 29, he will interject the whole concept of a king having to be wise in the way that he does things.

(Proverbs 29:1) "The king gives stability to the land by justice..."

Now, his fundamental point then, as he goes on, is that you can't take bribes. Then in verse 5, you can't listen to the flattery of men. In other words, there's clear warnings about things that will come in and, in some way, set you off judging appropriately and making good decisions.

(Proverbs 29:12) "If a ruler pays attention to falsehood, All his ministers become wicked."

(Proverbs 29:14) "If a king judges the poor with truth, His throne will be established forever."

He's fundamentally saying you can't be undisciplined; you can't have temper-tantrums. You have to grow up if you're going to reign.

In many respects, when you look at the book of 1 Corinthians, what is that about? Grow up. Paul will so aptly put it in 1 Corinthians 13, "When I was a child, I used to think as a child. I used to act like a child, but when I became a man, I put away childish things." What does that mean? Well, I stopped thinking about myself, and I started thinking about others. I started caring for things that were valuable rather than selfish desires.

If you come to the end of Proverbs, it will just nail it. It starts off in Proverbs 31, "The words of King Lemuel". Now, "Lemuel" seems to be more a heading or a title than a name of an individual. We know that Solomon is probably in mind with this or his hope for a son, but anybody who will reign. The name itself makes reference to somebody that's devoted to God. So, if you were to read it this way, "The words of the king devoted to God." That's actually what it's saying.

"... the oracle which his mother taught him".

Now, throughout the book, you begin to see almost like a father-son relationship. The father's going, "Son, you can't do this. You have to do this." It ends with the mother pulling the son aside. Now, once again, in Jewish thought, and you'll see this throughout the book, the perception is that we're dealing with wisdom here. You'll see throughout the book that wisdom will be defined as a "she." So, the mother is now personified, and as it talks about the wise woman at the end of chapter 31, the Jews see that as wisdom speaking. So, wisdom is making her husband look good on the street. So, all the way through the book, we see this inference.

As it starts off right here, you can hear wisdom turning to the one who's about to be king and says there's certain things you can do as a king; there's certain things you can't do as a king.

Read them with me:

(Proverbs 31:2) "What, O my son? And what, O son of my womb? And what, O son of my vows?"

(Proverbs 31:3) Do not give your strength to women, Or your ways to that which destroys kings.

(Proverbs 31:4) It is not for kings, O Lemuel, It is not for kings to drink wine,  
Or for rulers to desire strong drink,

(Proverbs 31:5) For they will drink and forget what is decreed, And pervert the rights of all the afflicted.

(Proverbs 31:6) Give strong drink to him who is perishing, And wine to him whose life is bitter.

(Proverbs 31:7) Let him drink and forget his poverty, And remember his trouble no more.

(Proverbs 31:8) Open your mouth for the mute, For the rights of all the unfortunate.

(Proverbs 31:9) Open your mouth, judge righteously, And defend the rights of the afflicted and needy."

It's time to reign. Make sure you do it right. You have a heavy responsibility. God has given us a responsibility as children of God, sons of God, to reign with Him; to be leaders rather than followers. God is calling upon us not to listen to the world. If you didn't get that in Psalm 1, you missed it. You don't want to be with the wicked or the sinners. You don't want to be listening to the scoffers. You sit down with them, and you'll start scoffing with them. So, as we come to this book, it is a preparation for us.

It's interesting that it starts off in the setting where you have two women vying for the young man, and how each of these women begin to call him. Wisdom shouts out in the streets, and really, you're dealing with that which is paramount in making any decision. The perception is that education has to come first, but Proverbs is going to emphasize "No, you have to be attracted to the right thing first. Then, we can educate you." So, it will put it in the context of attraction. Now, within the passage, there's going to be the attraction of that which comes off

as seduction, an allurements of based desires and cravings. If you're attracted to that, then you'll go to the adulteress woman. In fact, you almost see the two parallel together in chapter 7 and 8.

Look with me in Proverbs 7.

(Proverbs 7:6) "For at the window of my house I looked out through my lattice,

(Proverbs 7:7) And I saw among the naive, And discerned among the youths  
A young man lacking sense".

The young man obviously wasn't thinking because he goes near to the house of the adulteress woman, and she begins to wave him on.

(Proverbs 7:9) "In the twilight, in the evening, In the middle of the night and in the darkness."

What is he doing there?

(Proverbs 7:10) "And behold, a woman comes to meet him, Dressed as a harlot and cunning of heart."

So, it's not just talking about this woman calling, but there's a personification of a young man's base desires. What is it you're attracted to? Why are you hanging out over there? That's what's going to actually define what kind of ruler you'll be.

(Proverbs 8:1) "Does not wisdom call, And understanding lift up her voice?"

Do you not hear her calling? So, the fundamental question is are you attracted to that which is seductive, alluring in its base desires and craving, or are you attracted and moved/inspired by that which is admirable; that which is of high regard and respect; honorable? Are you drawn to those kinds of things? The fear of the Lord is the beginning. Are you drawn by awe, or are you drawn by awful? Fundamentally, what allures you?

So, Proverbs will continue to be asking this question throughout the book, and literally proving how man is naive. The word "naive" within the passage means "open-headed." We perceive that open-mindedness is a good thing, but Proverbs will say it's really a stupid thing because you let anything go in your head and anything go out. You're not somebody that really cares about what is valuable, and you don't care if garbage comes in. So, you have this amalgamation of confusion that comes in. Of course, that's the picture of naivety; which fundamentally, as Proverbs will say, "believes everything."

When we come into the book, he begins by almost establishing which is most valuable. He really is calling, in the sense of bringing this young man to a sense of longing, desiring the right things.

(Proverbs 1:1) “The proverbs of Solomon the son of David, king of Israel:

(Proverbs 1:2) To know wisdom and instruction...”

His desire is that one knows. Now, when he uses the word “*yāda*” in verse 2, he’s making reference to not only having head knowledge, but an experiential knowledge. So, his desire is that he experience what is wise; to be more specific, the emphasis of wisdom is going to be “skilled in handling.” I mean, you can have a lot of information, but if you don’t know how to handle, assimilate, or use that information, then it becomes very destructive. His desire is to use it in the right way, to be so acquainted with it that it just becomes natural to think that way. I do think it’s interesting that this particular line ends with the word “instruction” because “instruction” will always have with it the sense of correction and restraint. We would perhaps use the word “discipline.” He’s going to say throughout the book of Proverbs that a wise person actually loves discipline, but a fool hates it. It is that sense of embracing and he’s conveying, “I want you to really understand what it means to be skilled. In order to do that, you’re going to have to be willing to accept correction; discipline. If you’ll do that, we’ll get there.”

“... To discern the sayings of understanding”.

He wants him to be able to not only understand, but to really clarify in his mind what is right and wrong. The last word that he uses in the sense of understanding is really dealing with that which would cause a sense of attentiveness. So, it’s interesting that the way he phrases it is “to discern what really is worth embracing; what really is worth thinking about.”

One of the problems that we have is that we end up thinking about the wrong stuff. I mean, you go to Philippians 4, and it says to think about the things that are pure and lovely. As it goes down the list, you begin to realize, “Ok, I’ve been thinking about things that irritate me.” So, you have this thing that’s going on in your head, and he goes, “I want you to discern the things that are really important that you need to think about.”

(Proverbs 1:3) “To receive instruction...”

Once again, there’s the word “instruction;” which is that sense of discipline and restraint. If somebody comes up to you and tells you, “You can’t do that,” you don’t like them telling you that. However, the passage is telling us that you need to come to a point in which you not only embrace but to grab it. You hear in Psalm 119 in which the psalmist says, “It was good that I was struck; it was good that disciplined.” Another way of putting it would be, “It was good that God beat me. Had he not, I would have gone astray.” You can sense that he was thankful. Most people won’t tell you “Thank you” if you tell them, “You can’t do that.” We should be though because here again, it’s incorporating a sense of not only humility, which is going to prepare us; one of the great things that he’s going to demonstrate that kings fall into this trap with a sense

of pride and it's that pride that will hang you. I've always thought it was interesting when you go to the book of Hebrews, and it talks about Christ, it says that he learned obedience.

It just always blows my mind because as Philippians 2 says,

(Philippians 2:6) "although He existed in the form of God, did not regard equality with God a thing to be grasped,

(Philippians 2:7) but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

(Philippians 2:8) Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross."

Obedient? Who would think of God being obedient? What an amazing thing.

(Proverbs 1:3) "To receive instruction in wise behavior..."

Jesus will make an interesting statement in John 13. He says, "If you hear these things, you are blessed if you do them." It's that sense of putting them to practice, and clearly the consideration and pondering with great prudence what is right. It is the receptivity though that he's emphasizing within this particular line and will continue to repeat.

He lists at the end of verse 3 these three things he desires that the king would have.

- 1) Righteousness
- 2) Justice
- 3) Equity

If we were to put it in modern vernacular, to be right, to be discerning, and to be fair. He wants him to do those things.

(Proverbs 1:4) "To give prudence to the naive..."

Once again, that's the open-minded.

When to say something and when not to say something; where to go and where not to go.

Paul will say, "Flee youthful lusts." The youth will go, "I can be there. I'm not going to do it. No problem." No, bad company corrupts good morals. Ecclesiastes 3 will say that there's a time and a season for everything under the sun. So, this might be the time.

Paul will write in Ephesians 4, "Only such a word as is good for the moment; that's good for edification." There's a sense of timing there and wisdom will sense in that discretionary way what the right thing to say and when it's the right thing to do.

“To give prudence to the naive, to the youth knowledge...”, we can probably put in there “intelligence”.

“... and discretion”.

In which, he’s not easily seduced. That’s one of the problems of a naive person; he seems to be easily seduced.

Once again, just to have you mark it in Proverbs 14, you can see some verses to nail the definition.

(Proverbs 14:15) “The naive believes everything, But the sensible man considers his steps.”

So, there is this sense of being discreet about the things that you know; the things that you embrace, and literally able to recognize what is right and wrong. One of the first scenarios he’s going to place before him is “There are going to be sinners that try to entice you.” Isn’t that what he says in verse 10?

(Proverbs 1:10) “My son, if sinners entice you, Do not consent.”

Now, they’re going to say, “Come on with us. Put all your money with us. We’re going to make a lot of money. Then, we’re going to take advantage of other people.” He’s basically saying, “Son, are you hearing anything that’s turning you off?” If in fact you’re attracted to the money, you’re going to have a hard time seeing the truth. However, if you’re attracted to that which is honorable, the two women are calling; you can feel the pressure within the passage.

(Proverbs 1:5) “A wise man will hear...”

That is to say, “give heed” and want more understanding.

“increase” is really what he’s talking about.

The way that he puts it in Proverbs 2:4 is that you’ll search for her like silver or gold. That really puts it in the context because you’ll ask people, “Did you have the opportunity to read your Bible today, and they’ll go, “Eh, I didn’t get around to it.” If you said, “Did you know there was a million dollars buried in your back yard?” how long do you think it would take people to get to it? How long would it take them to start digging? The fundamental point is that the wise man desires to know more; to increase more. In fact, his desire for wisdom outweighs his desire for riches.

“A wise man will hear and increase in learning, And a man of understanding...”

That’s a man that really ponders what is right and what is wrong; what is valuable and what is not.



“... will acquire wise counsel”.

You can see that emphasized in Proverbs 4:5, “Acquire wisdom! Acquire understanding!”

Here again, there’s a sense of going after it hard; of actually valuing it. Literally, as he uses the word here, that which you’re willing to work for. It’s strange how we would work for a lot of things in this world, but not for wisdom, understanding, having the mind of God, or for having the thoughts of honorable and valuable things. It’s putting it in the context of willing to pay the price. There are times that you’re going to have to pay the price; maybe stay up late or get up early; give of yourself and maybe not make as much money today. There are times that you’re going to have to sacrifice because this is more valuable, and you pursue it. He’s saying that a wise person will do that. They will desire to increase and understand.

“To understand...”

This is interesting because it’s in the causative which seems to convey that his hope is to cause a desire to understand. I think one of the great things about wisdom is it makes truth palatable, and it causes people to want to understand.

“To understand a proverb...”

Once again, the sense is to cause a superior mental action; somebody that is thinking. Then, he uses the word, “figure”. The word that he uses in that text is a word that means “satire.” A lot of people probably don’t know exactly what satire is; to put satire itself in a nutshell, its purpose is to make stupid look ridiculous. I oftentimes think about some of the tragedies that were written, even some of Shakespeare’s, and I can’t think of a more tragic writing of Shakespeare than “King Lear.” I won’t go into all the details of “King Lear” because you’d just get depressed. What you have is a king that is self-absorbed. His pride gets the best of him. He has these daughters and all around him there’s this carnage and death and wars that are all caused by his pride, arrogance, selfishness, and self-centeredness. You begin to see what is called the tragedy. It was actually perceived that it was a satire on King James IV. In other words, it was trying to make stupid look ridiculous. In some ways, it uses hyperboles in the sense that it conveys that truth out loud, and you go, “Why would anybody do something that stupid?” That’s exactly what he wants you to do. It’s what we’re seeing if you go back to Proverbs 7. He’s using figure, or a satire, to make the young man look stupid.

(Proverbs 7:6) “For at the window of my house I looked out through my lattice,

(Proverbs 7:7) And I saw among the naive, And discerned among the youths  
A young man lacking sense,

(Proverbs 7:8) Passing through the street near her corner; And he takes the way to her house”.

Well, that wasn't smart.

(Proverbs 7:9) "In the twilight, in the evening..."

That's bad timing.

"... In the middle of the night..."

That's worse timing.

"...and in the darkness."

That just shows vulnerability and obscurity, and he has no idea where he's going.

(Proverbs 7:10) "And behold, a woman comes to meet him, Dressed as a harlot and cunning of heart."

(Proverbs 7:11) She is boisterous and rebellious, Her feet do not remain at home;

(Proverbs 7:12) She is now in the streets, now in the squares, And lurks by every corner.

(Proverbs 7:13) So she seizes him and kisses him..."

He doesn't even know what's happening. She tells him, "I was on my way to church."

Isn't that what it says? "I was due to offer peace offerings..." (Proverbs 7:14)

(Proverbs 7:15) "Therefore I have come out to meet you..."

Isn't that amazing? "I was on my way to church; just on a Sunday walk." It's in the middle of the night woman. The naive goes, "Yeah, really? They're open at this time?"

"I've been waiting for you. It's not an accident that we met."

(Proverbs 7:18) "Come, let us drink our fill of love until morning; Let us delight ourselves with caresses."

(Proverbs 7:19) For my husband is not at home..."

Uh oh, you're married?

"... He has gone on a long journey".

(Proverbs 7:21) "With her many persuasions she entices him; With her flattering lips she seduces him."

What is that saying? What he's attracted to. If you're going to be attracted to seduction, allurements, and base desires and cravings, you'll never know how to rule well.

(Proverbs 31:4) “It is not for kings, O Lemuel... Or for rulers to desire strong drink.”

Some people are in pain and need pain medicine, but not you. You rule, you have to have a clear head. People’s lives are at stake. You cannot compromise. It’s not for you. You can’t be led by your base desires; you can’t be led by your arrogance and your pride. You have to show fairness to the poor, just like you would to the rich.

(Proverbs 1:6) “To understand a proverb and a figure, The words of the wise and their riddles.”

Once again, I like the fact that you have these verses in Proverbs that you’re thinking, “What is he saying? It just doesn't make any sense.” God goes, “Just stay there a little bit longer.” You’re going, “I don’t know. I've been there at least five minutes.”

(Proverbs 2:1) “My son, if you will receive my words And treasure my commandments within you,

(Proverbs 2:2) Make your ear attentive to wisdom, Incline your heart to understanding;

(Proverbs 2:3) For if you cry for discernment, lift your voice for understanding;

(Proverbs 2:4) If you seek her as silver And search for her as for hidden treasures;

(Proverbs 2:5) Then...”

Do you see all the “ifs” before you get to the “then”? People open up the Bible, “I don’t get it.” Then they turn the page. Stop. Go back. At what point would you stop digging for the treasure in your back yard? You’re not going to stop.

(Proverbs 1:7) “The fear of the LORD is the beginning of knowledge...”

Like I said, where Ecclesiastes ends is where Proverbs begins. The big mistake of Solomon was he didn’t have awe, respect, a sense of fear for God. He perceived himself to be the end of all. You see that in Ecclesiastes 2, “I said to myself that I’m going to do this.” He kept talking to himself, and I’m going, “You should be talking to God.” Instead, he’s talking to himself, “I’m going to build this for myself; everything is about me.” If you’re talking to yourself, you’re not learning anything new. If in fact you begin to listen to God and God begins to talk to you, how wonderful it is as you and I begin to increase in learning the fear of the Lord; a sense of awe. What are you looking for? What are you attracted to? Are you attracted to the majesty and the glory of God? If you are attracted to that which is honorable and right, you’ll be ok. You’re on the right path. We start with what you’re attracted to.

There’s a great passage in Isaiah 11, and it is a reminder to me that God is wanting us to have wisdom, but the only way it’s attainable to us is through the Spirit of God. The passage makes reference to the Messiah that is going to come. The introduction seems anticlimactic in the

sense that it makes reference to the Messiah being a shoot that shoots up from the stem of Jesse. I think one of the reasons why the name of Jesse was used is because Jesse was basically a nobody, but one would come forth from Jesse.

As you read the beginning here,

(Isaiah 11:1) “Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.”

At that particular juncture, this was probably an anomaly.

(Isaiah 11:2) “The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel...”

It's one thing to have wisdom, it's another thing to have the spirit of wisdom. You can have laws, but what's the spirit of the law? How many times have we seen the law abused, twisted and contorted by virtue of somebody just wanting it to say something to make them feel good and technically, they can say that they were right, but it's not the spirit of the law.

“The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.”

(Isaiah 11:3) “And He will delight in the fear of the LORD...”

See the word “delight” there? It's a very unique word. It has the sense of senses; more specifically, in some cases, even smell. They say that the one way to remember things that are probably the most astute is through smell. They say that you'll forget a lot of different things, even sometimes by sight, you'll see something, and you'll say, “I don't remember seeing that.” When you smell a particular smell, it will almost immediately take you back to a particular point in time, a feeling or emotion, and all of those things start stirring up with just a smell. One of the reasons why the priests would have incense is because they wanted the people to have a sense of coming into the presence of God that was unique; that they wouldn't forget.

In this phrase here, where it says, “He will delight,” it has that sense of instant understanding as a scent; make somebody attuned to something. It's actually used in the book of Job. In Job 39, it will surprise you where the word is used. If you drop on down in the passage, it starts talking about the horse. It's God talking to Job and He talks in the sense of “Do you give the horse its might?” It then goes into the context of the horse that goes into battle. If you know about what are called war horses, a war horse senses the battle, and the warrior doesn't have to tell the horse he's going into battle; the horse knows it. The horse can sense when he charges.

(Job 39:25) “As often as the trumpet sounds he says, ‘Aha!’ And he scents...”

Now, that's the same word “*rîah*” which you will see translated in Proverbs 11 as “delights”.

“... he scents the battle from afar, And the thunder of the captains and the war cry.”

The passage is telling us that there is a sense of anticipation, a sense of knowing what pleases the warrior. The warrior doesn't have to tell him to get ready for battle, it's in his genealogy; it's in his makeup. You have this interesting picture of one who fears the Lord. God is wanting us to not just do it because we're told to, but to sense what He's wanting us to do; it's really only through the Holy Spirit that we can do that. Who can have the mind of God? (1 Corinthians 2) “THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND which HAVE NOT ENTERED THE HEART OF MAN...”

God reveals those things through His Spirit. Why do we have to have the Spirit of God in order to be wise? Because we wouldn't have the spirit of wisdom to do it, and though we would have a lot of information like Solomon, I think one of the reasons why you see him fall so terribly is because he had all the information and the ability, but he didn't have the Spirit. The New Testament begins to incorporate the power of Christ in us, the spirit of wisdom, the Spirit of truth and all of those things.

So, I hope as we go through this wonderful book of Proverbs, that you and I begin to embrace it with all of our hearts because the Spirit of God is moving us to take these truths and to apply them.

### **Closing Prayer:**

Father, we give You thanks for Your love for us and providing for us this treasure map. Lord, You've placed within our hearts a hunger for truth, a hunger for grace, and a hunger for mercy. You have incorporated in us humility. How wonderful it is to have these tools; a desire for things that are right and good so that we might reign with You, realizing that You've called us to minister, and You've called us to help, not to tear down. You've called us to be like You. You even tell us in Peter, if we suffer for doing what is right, the glory of God rests upon us.

With your heads bowed and your eyes closed, the point is you and I need wisdom. You can't listen to everything that everybody else tells you; you really can't listen to the world. However, there are heavenly things that are honorable, that are true, that are just; God is calling you. You can hear His voice. The Spirit is calling you, “Receive My Son who fears Me with His heart; who loves the right things.” Without Christ, you and I can't do that.