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Chapter 1 – Affections Have Consequences

Receiving Wisdom and Reproof (vs.20-23)

Proverbs 1:20-23: “Wisdom shouts in the street,
She lifts her voice in the square;

At the head of the noisy streets she cries out;
At the entrance of the gates in the city she utters her sayings:

“How long, O naive ones, will you love being simple-minded?
And scoffers delight themselves in scoffing
And fools hate knowledge?

Turn to my reproof,
Behold, I will pour out my spirit on you;
I will make my words known to you.”

What a wonderful book, the book of Proverbs; to know the wisdom of God. Once again, oftentimes we refer to this book as the book of wisdom, but I would say that it's more the book of preparation. It is preparing us to follow in the footsteps of Christ; to be honorable; to be glorious in His image. The book is actually calling us into a walk that is higher than we would normally walk.

When you come to the definition of the book of Proverbs, as we looked at last week, the emphasis of the word “Proverbs” is “the superior wisdom.” The root word referring to a sense of dignity; a sense of ruling. So, it is actually preparing us to rule and to reign as Christ has ordained us to do.

As we come to the end of the book in Proverbs 31, and you look at the first few verses dealing with that; it is the mother that is calling the son to be a wise king; to be a king that is not entrapped by the things of the world and his own desires, but a king that will reign according to righteousness and justice. In other words, he is not dissuaded or persuaded by other things. He is not led by his based desires. His desires are for the higher things. Therefore, Proverbs will take him to a higher plane; a superior way of thinking so that he might reign and reign wisely; so that he would not reign in such a way that would be detrimental to the people that he

ministers to. Within that context, Proverbs reminds us that the things that we love are very important because it is what draws us to one way of thinking or to another. So, the beginning of the book begins to stir those thoughts. If in fact your desire is for things that are honorable, you're drawn to the awe of God; as Scripture will say, "The fear of the Lord is the beginning of knowledge." (Proverbs 1:7) If you're drawn to that sense of the higher, then you won't be allured by the lower.

As we've been looking at this in particular in verses 8-19, we begin to understand that there is an influence in the world that is calling us and we're to reject the enticement of greed and avarice. So, he begins to talk to his son, and he says, "Don't listen to them. You have to listen to the righteous things." In other words, in many respects, he is changing the palate of the young man because the things of the world have already kind of influenced and said, "This is where it's at; this is where the joy is; this is where the excitement is and this is where you're going to find fulfillment," and all of those things of lies. He knows that and he is concerned. So, he tells his son, "They're going to be lying to you. They're very deceitful. They come to you in obscurity and they, in very stealthy ways, begin to convince you."

One of the statements that are made in Proverbs is "If you could just quiet down a whisper, you can quiet down a lot of problems." His point is that once people begin whispering behind people's backs, they're really just stirring up a lot of problems. Evil works in those kind of clandestine ways.

So, as we come to this book, he is really encouraging the son to love the right things. Now, in the context, therefore, he personifies wisdom as a "she." So, "She calls in the street. She is crying out to you." The question is "What are you attracted to, son?" Are you attracted to the things that are honorable, majestic, and glorious, or are you drawn to things that are nefarious and meet the based desires of your longings? What are you drawn to? The harlot is calling out in the streets too. So, you have this play that is going on within the book.

(Proverbs 18:22) "He who finds a wife finds a good thing..."

This verse is in the context of wisdom, and they would personify "wisdom" in the terms of "a good wife." You have to understand what you're drawn to is what you're going to end up living with, and the choices that you make are going to influence you the rest of your life. So, if you're drawn to the external and the superficial, then you're going to find yourself dealing with a lot of problems in the long run. However, if you're drawn to somebody that has character and integrity, that is honorable and will be faithful and true, you're going to find a wonderful life.

(Proverbs 18:24) "A man of too many friends comes to ruin, But there is a friend who sticks closer than a brother."

Oftentimes that's translated in the terms of "there is a lover that sticks closer than a brother," and it is in the same context as "he who finds a wife finds a good thing."

In Proverbs 31, the cry is "Son, you want to love the right things, and if you love the right things, you'll be ok. You will be able to reign and do the things that you need to do for the kingdom." Of course, she deals with things like, "You need to be careful not to go after strong drink. In fact, it's not for you to drink at all, really." Then it goes on and says, "You need to stick up for people that can't fight for themselves. You need to be concerned for the rights of the little guys, so to speak."

Then, as it segways into Proverbs 31:10-31, it begins to talk about the Proverbs woman. Once again, the wonderful picture is if you chose the right woman, then you have chosen wisely. It is in this wisdom that will protect you in many ways.

(Proverbs 31:10) "An excellent wife, who can find? ..."

I think one of the reasons why he asks that rhetorical question is because the tendency is to look for the wrong things. So, the guy ends up marrying this person and he goes, "I never knew she was like this. It must be impossible to find the perfect woman." God says, "It's not impossible. You were just looking for the wrong things." This is why it's difficult for you to find one. Proverbs will say that if you're looking for the right things, you'll find the right woman.

"... For her worth is far above jewels.

(Proverbs 31:11) The heart of her husband trusts in her..."

You found someone you can trust. Well, that's pretty valuable. How valuable is that? It's a lot more valuable than jewels; I can tell you that.

"... And he will have no lack of gain.

(Proverbs 31:12) She does him good and not evil All the days of her life."

So, when he goes into the streets of the town, verse 25, "Strength and dignity are her clothing..." and "kindness is on her tongue." (Proverbs 31:26)

If you look in verse 23, "Her husband is known in the gates..."

In other words, he's wrapped and clothed in dignity that wisdom has given him. Once again, there is an interesting segway of the two in the sense that he chose the right wife. Therefore, he is clothed with the dignity which she gave him. It's a wonderful picture of how wisdom will actually elevate you by your embracing of the right things.

So, the very beginning of the book deals with that and how she does good and not evil all the days of her life. The fundamental question throughout Proverbs is "What do you love?" What

do you seek? What is it that you're attracted to? and What is it that gets your attention? Is it greed? Is it avarice or is it honor, integrity and fidelity? Are these the things that are drawing you?

As we come into verse 20, we begin to realize that wisdom is calling out. Now, in verses 8-19 we realize that the things of the world, voices of the world, are calling out to us as well. They're saying, "Come. Come with us. You can have a lot of riches. We're going to do a lot of wonderful things for you." He goes, "Do you have any idea? Son, it's obvious where they're going. Do you see that?" Of course, when you're desiring the wrong things, you don't see it and you're foolish.

Now, this particular paragraph that we're going to be looking at today is dealing with wisdom calling as well. Oftentimes the thought of people is that there's so much evil out there and God is wanting to withhold wisdom from you. James says that if any of you lack wisdom, let him ask of God and He gives to all men generously and without reproach; which is really antithetical to that first statement. The point is that wisdom is calling, and wisdom is obvious. You're just not listening to wisdom.

(Proverbs 1:20) "Wisdom shouts in the street..."

Now, that first phrase is dealing with the fact that wisdom is not only overt in its proclamation, but it's everywhere; we would use the word "ubiquitous." That fundamentally means that it's everywhere all the time. That's wisdom. It's everywhere. "In the rustling grass I hear Him pass; He speaks to me everywhere." There is no place where wisdom is not.

One of the great passages that we oftentimes go to in our minds and hearts is in Psalm 19, "The heavens declare the glory of God and the firmament show forth His handiwork." I mean, you can just hear, "Day to day pours forth speech..." (Psalm 19:2) Have you ever looked at the stars? God is screaming at you. The majesty of God. God is so wonderful. I can just see people go, "Shhh." You can't keep it quiet.

If you look with me in Psalm 8. It's a great passage that really compliments Psalm 19 as well.

(Psalm 8:1) "O LORD, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendor above the heavens!"

Why does he follow that phrase with "the mouth of infants"?

I remember when we were in school that we would actually pray before eating. So, the teachers would gather us around, "Let's say our prayer." And they would have this prayer, but to me, as I look back, it was fundamentally right on theologically. It gave the simplicity of the greatness of God. It would start off this way in these two statements, "God is great; God is

good. Let us thank Him for our food. By His hands we are fed. Give us Lord our daily bread.” So, those two words really began the great theology of God. If you understand that He is great, and then you understand that He is good, there’s no one that you would rather serve more than Him and you can see His greatness. Well, from the mouth of babes we understand that. The point of the matter is that it’s obvious; even babes know this, and He’s established these things.

(Psalm 8:3) “When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained;

(Psalm 8:4) What is man that You take thought of him...”

Now, that’s just a simple, logical conclusion. Now if you look at the heavens, an “intelligent” man, and I put that in quotes, looks at the stars and he goes, “I’m greater than God.” The kid goes, “I don’t think so. It just doesn’t look that way. What have you made lately? What have you created?” Man just doesn’t think in those terms because it’s too obvious. He convolutes the truth.

The point of wisdom as she cries in the streets is that “She lifts her voice.” (Proverbs 1:20) The reason why it uses the phrase “street,” *“hûš”* is making reference to “abroad.” In many respects, it refers to a broad way or all over the place. So, the first initial statement of the text is that wisdom is crying out; it’s everywhere all the time. God is not hiding. It’s man that is clandestine, but it’s certainly not God.

I think one of the passages that has oftentimes meant so much to us is Isaiah 45:19 in which God declares, “I have not spoken in secret...”

“I have not tried to hide these things from you.” In fact, when you think about the gospel, it’s very clear as He turns to the church and He says, “You are the light of the world.” Now, I guess some of us are going, “Ok. So, we’ll hide it under a bushel.” He goes, “No. Don’t do that. It’s supposed to be out there.” That’s God saying, “I don’t want to hide My good news. I want everybody to know it.” Once again, man says, “Wisdom? I just can’t see it; it’s not there. It’s elusive, evasive; it’s hiding from me.” God says, “No it’s not.” It’s not unattainable and ultimately, it’s not out of your reach.

One of the great passages in Romans is in chapter 10; don’t say that you’re going to the heavens or the abyss to get the message, it’s here, even at the door. If you would just confess with your mouth that Jesus is Lord. I mean, He’s right here. All you have to do is confess. Man wants to make it obscure, to overshadow, and he wants to hide the light under the bushel, but every day you see the faithfulness of God coming up. Everything is telling you that you control none of these things, and yet they continue to happen in spite of you. Now, that’s got to be telling you the love of God is not based on your performance because He causes the rain to fall

and the sun to shine on the righteous and the unrighteous alike. God is screaming to you of wisdom. You're just not listening.

So, the fundamental point at the beginning of this is "Wisdom shouts in the street, She lifts her voice in the square."

It's talking about a plaza; more specifically in the cities where people are congregated.

(Proverbs 1:21) "At the head of the noisy streets she cries out..."

The passage is conveying to us that she has competition and the competition that she has is very noisy and it's oftentimes very hard to comprehend with all the noise. If someone else is yelling at you and telling you something that you want to hear, but you have all this other noise around you, it's sometimes difficult but that's the problem. The problem is the competition that we have, and you begin to realize as Matthew 7 says that there's a wide road that leads to the path of destruction and many will go there. There's also a narrow door and few will go there, and you realize that the large amount of noise that you hear is not true. However, that doesn't mean that if you were listening carefully and looking for the right thing that you couldn't hear wisdom because it's screaming at you. It's an interesting picture that he gives in the passage and even in the midst of this great competition that we begin to realize. There is a kind of wisdom of the world that is telling you that God is stupid. That's fundamentally the passage of 1 Corinthians 1, that it says the gospel is foolishness to man, but to us it's the power of God. It's a magnificent difference that we begin to see and we're listening for things that are very different and unique.

"... She lifts her voice in the square;

(Proverbs 1:21) At the head of the noisy streets she cries out; At the entrance of the gates..."

"The entrance of the gates" is the place where wisdom and decisions were made; judgement calls were made. One of the things that Scripture is wanting us to know is that in places of courts, justice, and where decisions are being made, people are being held accountable for the wrong that they've done. So, they would hold court at the gates. As they would hold court, it would become in session. You would begin to see, "This person stole," and "this person did this." Wisdom is saying, "Do you see the ramifications of what you're doing?" You should probably take at least one day out of the life of your kid and take him down to court to let him watch what happens to somebody that does something wrong and how they're taken off to prison. You begin to realize that wisdom is crying out to you and the things that happen in the lives of people.

"At the head of the noisy streets she cries out; At the entrance of the gates in the city she utters her sayings".

“God is great.” You can hear her saying that.

The great message of all of Scripture is that God so loved the world. When you begin to proclaim that, it’s interesting how man will say, “I wonder what He means by that?” And I’m going, “It means that He loves you.” There are so many truths that are self-evident.

Romans 2 says that God has actually placed a conscience within us so that even if you didn’t have the Ten Commandments you would have a sense of “I just feel it’s wrong to take from somebody.” There would just be something inside of you that says, “It’s just not right to abandon people.” There is something innately placed in you that infidelity is wrong, and I hate to be over obvious, but men and women are different. You’re going, “Wow. I wonder how I got that idea.” God goes, “Well, I think it’s pretty obvious.” So, the axiomatic proclamation of the Spirit of God throughout the earth is declaring truth. The question is “Are you listening?” Once again, this is in contrast to verses 8-19; that is to say that evil is out there and it’s very clandestine in the way that it’s alluring you.

In fact, one of the statements that’s made in Isaiah 29:15,

“Woe to those who deeply hide their plans from the LORD, And whose deeds are done in a dark place...”

It’s an interesting contrast that God is making known; He’s proclaiming the truth. One word that’s repeated in these verses is “ambush.” In order to ambush people, you have to be a little bit secretive.

There’s an interesting passage in Proverbs 26 where you can see the clandestine way in which evil works.

(Proverbs 26:24) “He who hates disguises it with his lips...”

Now, that would be in contrast with “Faithful are the wounds of a friend, But deceitful are the kisses of an enemy.” (Proverbs 27:6)

“He who hates disguises it with his lips, But he lays up deceit in his heart.

(Proverbs 26:25) When he speaks graciously, do not believe him, For there are seven abominations in his heart.

(Proverbs 26:26) Though his hatred covers itself with guile, His wickedness will be revealed before the assembly.”

Look at verse 28,

“A lying tongue hates those it crushes, And a flattering mouth works ruin.”

“Faithful are the wounds of a friend.” Wouldn’t it be better that someone just told you the truth? Doesn’t that show that they actually care for you? “I know, but I just hate hearing somebody tell me that I’m wrong.” Yeah, but that’s the person who loves you. The person who doesn’t love you is telling you you’re the greatest person who ever lived on the face of the earth.” And “What do you want? What are you looking for?” Obviously, they’re looking to in some way take advantage of you.

(Proverbs 1:20) “Wisdom shouts in the street, She lifts her voice in the square”.

She’s very overt; very obvious in proclaiming these things. There’s a lot of noise on the street. I would say that even with the noise, there’s a lot of whispering on the streets. Even the noise which the evil begins to proclaim with boldness is very deceptive. They’re bragging about things that they’ll never do; they’re making promises about things that they’ll never make good on. They’re directing you in ways that are not good for you even though they may package it in a very different and unique way. They’re trying to make money and they’re very good at that. They’re trying to use you and they’re very good at that. The passage says, “Here’s wisdom. It’s calling out to you. Are you listening?”

It then asks an interesting question in verse 22, “How long, O naive ones, will you love being simple-minded?”

Now, I want you to underline the word “love” because that’s what we’ve been talking about. “What is it that you love?” Oftentimes we love things that just don’t involve us thinking. We love things that don’t involve too much work. We love things that will bring us immediate gratification. These are the things of simplicity. The things of simplicity are those things that give us the quick buzz rather than working hard and feeling good about it. “Well, you mean I have to work hard?” Yeah, but you’ll feel good about it. “Yeah, but you mean I have to work hard?” Yeah, that’s a problem.

“How long, O naive ones...”

Once again, I want to remind you that the picture of a naive person basically has his doors open wide and letting anything in and anything out. Really, the best definition is in Proverbs 14:15 which fundamentally says that the naive believe everything. So, the call is “Why are you believing everything that everybody tells you?” Why wouldn’t you think through what they’re saying? The fundamental answer is “Well, because they say they like me, and they say they’re wanting to give me best.” “And you believe them? Do you know these people?” “No, they’re perfect strangers, but they seem like really nice people.” “So, you’re going to listen to them instead of the ones that care for you?”

(Proverbs 1:8) “Hear, my son, your father’s instruction And do not forsake your mother’s teaching”.

I would say these people have a track record of caring for you. So, the one with the fundamental track record is going against the stranger that is giving you all kinds of allurements and making you feel good for this particular moment about the things they’re saying.

“How long, O naive ones, will you love being simple-minded?
And scoffers delight themselves in scoffing...”

Once again, it’s an interesting contrast of the wisdom calling out and beckoning, and then all this noise on the streets that is beginning to allure. Who are you listening to? What is drawing you? There are certain things that just immediately draw our attention. So, I think that’s one of the reasons why when it talks about in 1 John, “the lust of the flesh and the lust of the eyes and the boastful pride of life.” (1 John 2:16) All those things are getting your attention. You can hear them drawing you. Integrity, honor and fidelity are over here crying to you. Where are you looking?

“How long, O naive ones, will you love being simple-minded?
And scoffers delight themselves in scoffing And fools hate knowledge?”

The word “fools” within the passage, “*kʿsîl*,” is an interesting word in the sense that when you see it in other passages, it sometimes is a completely different word in another setting. I’m talking about the setting of the universe. When you look at the universe, you look at the stars, did you know that you could actually see the “*kʿsîl*”?

God will say this in Job 38.

(Job 38:31) “Can you bind the chains of the Pleiades, Or loose the cords of (*kʿsîl*)?”

I think yours reads “Orion.” That’s actually one of the easiest things to see in the night sky. There’s Orion’s Belt which they can see with the telescope and oftentimes make reference to the birthplace of many stars coming out of the nebulas of Orion’s Belt. “Orion” means “brutish fool.” It is the picture in the sky of a bully. Even in the Greek and ancient myths, it’s the same that this Orion is chasing after the innocent. It’s a picture of him as grand, big, and horribly bullish going after somebody.

The way that it’s described is “Can you bind the chains of the Pleiades, Or loose the cords of Orion?” Once again, it’s making reference to, and oftentimes translated, “fool.” One of the things that Proverbs is saying is that you’re listening to that which is intimidating, and thus scoffing. The best picture you can get is Goliath. Remember the great Philistine that began to mock and make fun of the armies? Then David walks up and goes, “Why

are you letting this guy do this?" So, Goliath is the picture of "k^asîl," and the foolishness comes when mocking God because the beginning of wisdom is the fear of the Lord. Oftentimes in our strength, power and might, we become emboldened. "Well, who's God?" You have certain prowess and abilities, and when somebody gets rich, they go, "It's by the might of my power that I did this." Well, man in his pomp is like the beast that perishes, and in his foolishness, he boasts great things. He even thinks that his houses are forever. So, the fundamental point is that you have this picture in the universe, in the sky, that God has given you. God makes reference to it not only here, but specifically in the book of Amos as well.

The way that it reads is, "Who can loose the cords of Orion?" The passage wants you to know that somebody is holding him back. "Can anybody loose him?" in the sense that he'll go and do what he set out to do. God says, "No, I've got him. He's held back." Now, right before that, one of the things that He says is, "Can you bind the chains of Pleiades?" The picture is "Can you keep Pleiades bound?" So, one is loosening the enemy, and the other is binding the Pleiades. If you were to look in the sky and you were to take Orion's Belt and follow it up past his shoulders, you would see who he's attacking; it is Pleiades. Now, Pleiades in the sky, I think some people define it as "Subaru" like the car logo with the stars on it. Pleiades in the sky is just this conglomeration of stars together and with the naked eye, it just almost seems like a little blur. If you have really good eyes, you would be able to count seven stars, but it's far more than that. Once again, they believe this to be the birthplace of the nebula of Pleiades of many stars. The interesting picture is that you have this horse, and in the myth, they are referred to as "the seven sisters." It's interesting as Revelation 1 calls the seven churches the "seven stars in the sky." So, you have this picture of evil seeming all powerful, and God says, "Who do you think is holding him back?" Then you have this picture of something that seems to be small and insignificant, and He goes, "Who do you think can keep them from becoming great? I've got these." And He gives us this wonderful picture in the sky. So, every time you look in the sky, you ought to see this. It's sort of like the sun coming up every day. Who do you think created these things, and where do you think these myths came from? It's sort of like the flood. It's in some of these different countries. How did they have the flood in there? Uh, because it happened. So, you have those fundamental points, but all of these things are pointing to that picture of how evil is aggressive and intimidating, but God is holding back and how God will do great things through His people because it's His power that controls all these things.

The passage says in Proverbs that "scoffers delight themselves in scoffing And fools hate knowledge." They hate the truth. Once again, they're very aggressive against the truth. They go against it in many ways. They're in elevated places oftentimes. They're railing and impious in the things that they say.

Psalms 94 gives that picture of the fool and probably defines it in the best way. It starts off by saying,

(Psalm 94:1) “O LORD, God of vengeance, God of vengeance, shine forth!

(Psalm 94:2) Rise up, O Judge of the earth, Render recompense to the proud.

(Psalm 94:3) How long shall the wicked, O LORD, How long shall the wicked exult?”

Then, it says this in verse 8,

“Pay heed, you senseless among the people; And when will you understand, stupid ones?”

That would be “*k^ʿśîl*,” the word “fool.” Once again, it’s defined in a different way. But what is it that defines the arrogance in the passage? It’s that the wicked exalt themselves. Isn’t that what it says in verse 3?

“How long shall the wicked, O LORD, How long shall the wicked exult?”

(Psalm 94:4) They pour forth words, they speak arrogantly;
All who do wickedness vaunt themselves.”

It’s like they have a big sign in the sky saying, “Nobody can beat me.” God goes, “So, why aren’t you moving?” It’s the simplicity of the truth.

(Proverbs 1:22) “How long, O naive ones, will you love being simple-minded?
And scoffers delight themselves in scoffing And fools hate knowledge?”

(Proverbs 1:23) “Turn to my reproof...”

This particular passage is saying that wisdom is crying out, and probably one of the reasons why we don’t like listening to wisdom is because wisdom is correcting us. Wisdom is saying, “You don’t want to do that.”

“Don’t tell me what to do.”

(Wisdom) “You don’t want to go there.”

“Don’t tell me what to do.”

That resistance is always in our minds and our hearts, and He goes, “So, you’re believing everything that they’re telling you because it’s what you want to hear?” And you’re saying, “Yeah, that’s basically it.” He goes, “Well, I don’t know how long you’re going to do that because there are consequences to this.” This is where the chapter will ultimately end in the consequences of listening to the wrong things. The fact is that something is calling out to you, and the question is “Are you going to receive the reproof/correction of God?” One of the

reasons why people don't like the gospel is because it says that they're sinners. Now, we've tried to soft sell, and we've tried to say, "Well, we won't call you sinners. You just don't always do the right thing," and "you made a mistake or oops." We'll use different words that make people feel better about themselves. "Well, nobody's perfect" and that's the point of sinners; you fail to the glory of God. All fall short of that glory. That's the point, but man doesn't like to be called wrong and that's at the foundation of our gospel. When you look at the very beginning of when John the Baptist comes into the scene and the very beginning of when Christ comes on the scene, what's the first thing they say? "Repent, for the kingdom of heaven is at hand." They're saying, "You've been thinking wrong. You need to think differently."

"What do you mean I'm thinking wrong?" Exactly. It's that heart of rebellion that is very hurtful to you being saved. You've got to give up your way of thinking in order to be saved. Now, the wonderful thing about the gospel is it's good news. Yes, you've thought wrong about all your life, and you've messed up everything, but in a moment, when you receive Christ, it will all be forgiven and you'll become a child, a joint heir with Christ. That's good news. Then people go, "So, I'm wrong?" I don't understand why they get so fixated on the wrong message.

So, as you look at the end of this verse (Proverbs 1:23),

"Behold... if you listen to My reproof; if you do what I tell you to do..."

This is why he says at the end of 2 Thessalonians 1, "Do you know what the problem is? You haven't obeyed the gospel." The gospel has a declaration/commandment. What is it? To believe. What's the work of God? Believe. That means you're putting all your trust in Him, not in yourself or in the world. Obey. "I don't want to obey."

"If you will obey." That's the fundamental point in Proverbs 1:23.

"... I will pour out my spirit on you; I will make my words known to you."

If you will receive. "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name." (John 1:12)

(John 7:17) "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself."

The perception is "Yeah, I've read it." We're not asking if you've read it, we're asking if you're willing to do it. If you're willing to do it, then God will open up the windows of heaven, and you'll know what He has in store for you.

"Behold, I will pour out my spirit on you." (Proverbs 1:23) What am I lacking in my ability to understand the word of God? Well, according to 1 Corinthians 2, I'm lacking the Spirit of God because who can know the mind of God except the Spirit of God? I've seen so many people as

they've conversed with me about receiving Christ and not receiving Christ, "I don't know. I'm just not really convinced. I don't know." I just look at them and I go, "Just do it. You're not going to understand until you do it." Understanding comes from doing it.

It's fundamentally like John 13:17 where Jesus says, "Look, if you know these things, you are blessed if you do them." You actually have to do them. Just pray; believe with your heart. Decide that you're going to trust Him instead of your own understanding. Come to Him in that simplicity and see what happens. In so many occasions, not every occasion because some people just can't get into it, they're not real and they don't want to do it. But in the occasions where they go, "You know what, I'm going to do this," and they pray; when they get finished with their prayer, I have very little things, if any, that I have to explain to them. In fact, I have people saying to me, "I need to stop doing this and this and this..." I didn't even mention any of those things, but God through His Spirit begins to pour out what they need to do and what they should do, and they have the desire to do it. It's because they took the reproof and they said, "I'm a sinner. I admit it, and I'm coming to You to save me." Once that begins to happen, He pours out His Spirit upon you; He makes His word known to you.

(John 8:31) "...If you continue in My word, then you are truly disciples of Mine;

(John 8:32) and you will know the truth, and the truth will make you free."

Don't just quote that last part. It's not the truth that shall make you free. Once again, I could come up to you and say, "You're stupid. You're ugly." That's not going to make you free. It may be truthful, but it's not going to make you free. The truth that's going to make you free is by abiding in Christ; everything that He's telling you and saying. So, it's saying that you're not just saying, "I believe what He said," and you're walking away, but you're staying there; you're living by that. It's becoming a part of your life. If any man is willing to do His will, that's where the transformation takes place.

Psalm 90 starts off talking about the power and wonder of God.

(Psalm 90:1) "Lord, You have been our dwelling place in all generations.

(Psalm 90:2) Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God."

"O LORD, our Lord, How majestic is Your name in all the earth!" (Psalm 8:9)

The heavens are declaring the glory of God. In fact, You've even put signs in the heavens for me to look at.

What's the problem? If you drop on down in this chapter, once again, there are so many things that the chapter says, but if you look with me in verse 12, "So teach us to number our days..."

Now, how long is God? From everlasting to everlasting.

“So teach us to number our days, That we may present to You a heart of wisdom.”

Once again, the reason why we don't listen to God and receive His words is we think we're smarter than Him. If we would just take the simplicity of a child and go, “Ok, who's everlasting and who's not? Then, He must be smarter than me because He knows how to do eternity.” I mean, just in that simplistic text, wisdom is crying out. It's not hidden; it's not obscure or elusive. God's not trying to cover it. He wants the light to shine. We're just not listening, and we're longing for the wrong things. If you'll listen, if you'll receive, He's going to pour forth His Spirit You're going to know His will and have the Spirit of Christ in you, and you'll begin to do all the things that are valuable. I mean, you think about the Spirit of Christ which is the Spirit of love and is clearly defined in 1 Corinthians 13. The world will say, “You know what you need to do? You need to brag about yourself.” Love does not brag. “You know what you need to do? You need to demand right now.” Love is patient. You can hear the world telling you what they perceive to be wisdom, but it's the very opposite of what God says. “You've got to look out for number one!” Love does not seek its own. “Don't tell me what to do.” Ok, that's our first problem.

Closing Prayer:

Father, we come before You and we give You thanks for Your wisdom that's certainly beyond ours; as high as the heavens are above the earth, so is Your wisdom above our wisdom. We come to you in the simplicity of a child, and we hear the voice calling out. The truth is obvious. In fact, in the noise of the world we hear a voice saying, “Father, forgive them. They don't know what they're doing.” In all of the noise, we see Christ on the cross. It allures us; it beckons us. It's crying out in our hearts. We cannot refuse this voice. It's a voice that means more to us than all of the noise in the world because all of the noise at that moment becomes silent.