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Chapter 2 – Where Your Treasure Is

Protasis Apodosis (vs. 1-5)

Proverbs 2:1-5: My son, if you will receive my words

And treasure my commandments within you,

Make your ear attentive to wisdom,

Incline your heart to understanding;

For if you cry for discernment,

Lift your voice for understanding;

If you seek her as silver

And search for her as for hidden treasures;

Then you will discern the fear of the LORD

And discover the knowledge of God.

I know the desire of pastors, I would hope, is that you not only open up the word of God, but that you remember what is being said. Then you take it to heart, and you apply it to your lives. As Jesus says in John 13:17,

“If you know these things, you are blessed if you do them.”

It is in the doing that brings the great blessing, but you actually have to remember that it first has to be a part of your lives. The psalmist says, “Thy word I have treasured in my heart, that I would not sin against You.” There has to be a sense of treasure and loving. It has to be a sense of “This is something that I long to have.” When I think about the will of man, clearly, we realize that there are a lot of things that we can't do, but God says, “You can give Me your will, you can give Me your desires.”

I oftentimes think of that passage in the Gospel of John, where we have a man that's been sick there for 38 years. The foundational question by Jesus is, “Do you wish to get well? What do you desire to do?” As we come to this passage in Proverbs 2, it is a passage that encourages the young man in particular to love the things that he needs to love. We know that affections have consequences according to chapter 1. Therefore, how is it that you can be drawn to the right

thing? So, he begins to explain this in a very interesting way. We would use the phrase, and I have it down in your outline, "Protasis Apodosis." That is a kind of way of saying "if...then." If you do this, if you do this, if you do this, then you'll have the blessings of God. You see that being used a number of times in Scripture.

One of the great passages is in 2 Chronicles 7:14,

"And My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land."

I oftentimes think of that passage in 1 John 19, "If you confess your sins, then He is faithful and just to forgive your sins." But you have to confess.

Hebrews 3:6 and 14 gives an interesting picture of being a part of the kingdom of God, but only if you hold fast your confidence firm until the end.

One of the interesting passages that are conveyed and probably very much so parallels to Proverbs is in 1 Chronicles 28. In which you have this dialogue with David and his son Solomon. David's desire is that his son maintain the integrity of his faith.

(1 Chronicles 28:9) "As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever."

Scripture is letting us know that there should be a desire. Look, you can't heal yourself, but you can want to get well. You can't even know how to love, really, but you can lean on the One that does love. There are so many things that obviously we can't do, but you can desire. So, he starts off with a grand desire, the stirring of the heart with the young man in this particular passage, and we begin to see the wonderful things.

Well, one of the reasons why I actually put the heading "Where Your Treasure Is" in this particular chapter is because of the fact that he's dealing with, right off the bat, the treasures that you have. This will actually cause you to be receptive. The things that you love. According to Matthew 6, "Where your treasure is, there will your heart be also." So, things will begin to fall in place, but you actually have to have a treasure. It is interesting that people, if they treasure something, don't forget where their treasure is. In other words, if you have money in the bank, you don't go around going, "I wonder what bank I have my money in." You actually know what bank it is, and I'm pretty sure you could probably drive there without a map. The point is that you'll remember the things that you treasure. People say to me, "It's so hard to remember certain passages of Scripture." I would say, "All you have to do is fall in love with it."

Once you fall in love, you'll never forget it. That which you treasure you won't forget. So, the writing of this particular passage is dealing with the complete conditional clause, and it starts off with the "if," and it really begins to speak to the heart.

In fact, if you come to verse five, it's not until verse five that you have the Apodosis, the "then" within the passage. That's the conclusion, right? That's the consequence that comes in the particular passage. If you look at this with me, you begin with a sense of receptivity to the things of the word of God, and what you're going to find is there's a wonderful ending to this. There's a wonderful conclusion to this as we also made reference, there's a wonderful consequence to this, and that is there's going to be a relationship with God. I have from time to time been in conversation with individuals that share with me their frustration about "How do you have a relationship with God? How is it that you can actually feel close to God? I mean, God is in heaven, we are on earth, as Ecclesiastes so aptly puts it. How is it that you can feel close to Him? What is this thing called a relationship with Him?" And what this wonderful passage is doing is actually giving us a road map to that relationship.

If you pick up with me at the very beginning of the passage, it starts off in Proverbs 2:1,

"My son, if..."

That's one of the biggest words in all of Scripture, isn't it?

"... if you will receive my words..."

Now, receptivity begins the road and there has to be a sense of accepting and taking possession of something. You actually have to start listening. It's to be noted within the context that we're dealing with the father to the son. We're dealing with a person who cares for you. The same thing would be true with our Heavenly Father. You have somebody that cares for you. So, you want to tend to listen to or be receptive to the people that care for you. As he's already revealed in Proverbs 1, there are those that come to him and they are called sinners that will begin to entice you, but they don't care for you. They want to not only shed blood, but they want to take advantage of you. So interesting play, but the point is that you want to listen to the person, you want to be receptive to the person that actually cares for you, you want to accept and take possession of those things, and as a Proverbs 12:15 reads, the wise listens to counsel.

I like the way that it's put in proverbs 13:1, "A wise son accepts his father's discipline..."

Interesting point that you want to make in this particular passage, "treasure my commandments within you" are together with the receptivity. Now, here again, what he's saying is, whatever you treasure, you'll be receptive to. It'll be the very thing that will draw your attention, and it will be the very thing that will cause you to listen because you actually treasure

it. You might want to underline the word “treasure” within the passage because what it's referring to is a sense of storing up. It's one of the reasons why King James will translate this word not as treasure but “hide.” We will see that same word in Psalm 119, where we will in the NAS quote it,

(Psalm 119:11) “Your word I have treasured in my heart,
That I may not sin against You.”

The King James will translate it,

“Thy word have I hid in mine heart, that I might not sin against thee.”

Both are understood within the passage. However, that sense of treasuring is the emphasis of the word. The sense of hiding is that you're storing it up, and the picture is that you're hearing these words and they're valuable to you. I remember one of my great arguments with my folks. They were saying, “Why don't you like school? Why don't you like to study? Why don't you bring your books home?” And I said, “There's nothing there that they're teaching me that I feel like I'll ever use.” That was my number one argument and of course that wasn't a true statement, but the point is it made me feel good that I at least had a reason. So, the point of this sense of treasuring is that you're storing up things, even that at this particular juncture, you're saying to yourself, “Well, I don't think I need that right now.” But you're understanding is that these are words of wisdom, and you will need them someday. So, the treasuring up, the hiding up, the putting aside these things are that you're storing up for that rainy day; for that time of need.

In fact, as you come to the end of Proverbs 1, you begin to understand that there is a time that calamity starts coming, and then you look for wisdom and it's not there. You have no treasure to bring in because of the fact that you've never been storing up that which was necessary for the particular day that you needed it.

One of the great passages in Scripture in 1 Peter 3:15, it says this,

“But sanctify Christ...”

“Set apart” would be the word “sanctify.”

“... as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you...”

What that's telling you is that if you've set Christ aside as that which is the one that is Lord of your life, then you'll think correctly. It's one of the reasons why Jesus comes to His disciples and says, “The time is going to come when you're going to stand before kings and judges and all these people.” And he says, “Don't worry about what to say. You'll know what to say because

you've been treasuring the things that you need to treasure, and I'll just pull out of the recesses of the things that you value. I'll pull those things out and you'll be able to proclaim them." So, what you're talking about is a sense of treasuring. Like Psalm 119:11 says, "Thy word have I treasured." I've set aside these things in my heart so that when temptation comes, I will not sin against God. I have a resource to draw upon, and I understand what I need to do at that particular juncture. It starts off with the receptivity it then goes into the treasuring, and that receptivity is that which interests you the most. Clearly, what he's dealing with is the things that you value. This is where it begins. If in fact you don't value this, you won't listen to it and you won't be receptive to it.

The second thing that he puts within the passage in verse 2 is that you "make your ear attentive." We start off with a sense of receptivity, what we're going to then go into is a sense of proclivity. That is to say that you begin to lean towards.

The phrase that he uses here in verse 2 is "Make your ear attentive to wisdom." The best way I can actually define that word "attentive" is pricking your ears up. It's sort of like an animal pricking their ears up, and it's that sense of here again, "This is important. This is a warning. This is something that I need to listen to." It's sort of like when we were growing up, that EF Hutton thing. You know, when everybody stops? Of course, probably some of you aren't old enough to remember this, but anyway, when EF Hutton speaks, everybody listens. So, there's that sense of dropping everything and listening to him. If I could put it within just a very practical way, if a guy was pulling you aside, you're getting ready to go on a plane, and he then turns to you, and he says, "So, I'm about to tell you how the parachute works." At that particular point, you really want to start listening, and this is what Scripture is actually dealing with; that sense of perking up.

It's to be noted also, when you go back to verse 1, "treasure my commandments within you," the word "commandments" that is used is dealing largely with the things that are really prohibited. So, it's sort of like a father saying, "You can't do this. You can't do this. You can't do this. You can't do this." And he says, "I want you to treasure that." Which is something that we wouldn't normally treasure, things that we can't do, prohibitive things, but God is calling you to treasure those things. If you're receptive to those things and you'll make your ear attentive to wisdom, which is really kind of a skillful thing that only comes through age and practice. So, when he's talking about being attentive to listening to wisdom, what he's actually talking about is to the wise.

The way that it's put in Job 12:12,

"Wisdom is with aged men..."

That word denotes a sense of respect and a sense of piety towards God; those that are greater than you. So, what he's saying is, if you'll make your ear attentive to people that actually have these positions of authority as well as they've been there, they've done that. They have an understanding about things. Once again, youth basically says, "I know how to do this. I don't know what's so hard about it. What's the big deal?" They go into that kind of mantra, and the Scripture is very clear over the fact that you better perk up your ears because this guy's telling you things that you have no idea what you're going into. It is that sense of leaning because, if you look in the passage, and here again, each verse will introduce what you should be doing, and then it'll explain how you do it.

If you look in verse 2,

"...incline your heart to understanding."

That is that inclination, that is that proclivity that we were talking about. Receptivity, proclivity. What is he referring to? Well, the inclination here is that your heart is longing to understand. It is very easy to listen to a bunch of stuff, and to even take notes. You could take notes and say, "OK, I heard what you said," without really making the connection of what this actually means to you. That's pretty much a leap with most people. I've, once again, ministered to a lot of people throughout the years, and I think one of the most difficult things for people to do is to make the connection of passage of Scripture to their life. "How does that actually pan out with what I'm doing in this particular day?"

There's a passage in Deuteronomy 32 that gives us a little bit of insight to this.

(Deuteronomy 32:28) "For they are a nation lacking in counsel,
And there is no understanding in them."

Now the question is, what does he mean by that? I like this passage because it actually tells us what it means.

(Deuteronomy 32:29) "Would that they were wise, that they understood this,
That they would discern their future!"

Once again, taking no consideration into "This really actually applies to me, and if I don't do this then it wouldn't have any effect on me one way or the other." There's not any sense of "I've got to put this to practice right away."

Then it goes on and says this in verse 30,

"How could one chase a thousand,
And two put ten thousand to flight..."

How could that happen? You have one person chasing all these people. Do you think he's that strong? Really? A thousand people? Two with the ten thousand?

“... Unless their Rock...”

God had done this. The point of the matter is that they're without understanding. The question is, what is without understanding? They make no connection. Something has happened in their life, and they're not able to make the connection. People find themselves in difficulty and problems because they pursue certain things in their life, and they go, “How did this happen to me?” And I go, “Well, let's talk about this. You did this. You did this. You did this.” It's like the woman that goes to the psychologist. She goes, “I don't know why I'm so depressed. I have no idea why I'm so depressed.” He goes, “Well, tell me what you do during the day.” “Well, I usually wake up late because I like to sleep in and then when I finally get up, I don't feel like doing the housework. So, the house is a mess, but I turned on the soap opera and I watched the soap operas.” He says, “You can stop right there. I think I know why you're depressed.” The point is that it's very difficult for people to make connections, and there has to be a sense of leaning towards that “God help me apply this to the degree that it actually connects to my life.” When he's talking about this within the passage, he wants you to be attentive to wisdom. He wants you to incline your heart to understanding, which is really a kind of causative thing. You actually caused this to happen. I always get the picture of John leaning against Christ, because to me there's a sense of it's his heart that wants to do this. It's not just somebody and it's that bent, a heart just literally reflects a sense of that's your bent, focus, your desire. Heart literally laid in the Hebrew makes reference to the center of your affections, and it's that which draws you. There's this ability to make a connection.

Luke 14 talks about the fact that a great man has this great dinner, and he calls people to come. Then it says that they all began to make excuses. What are the excuses? Well, for some, it's about land, some, it's about possessions, and some, it's about relationships, but they all begin to make excuses. The point of the matter is that the worries of the world, the consequence of riches and the cares of everyday life begin to choke out their desire for the right things. Where your heart is, where your treasure is, the things that you're leaning towards, this is going to be drawing to you. So, if you'll be receptive, then you begin to literally cultivate a sense of proclivity or leanings in your life, and where it will ultimately end is that there will be a sense of tenacity about pursuing it. So, it actually starts off with receptivity. If I could put it in the sense of relationship, you kind of have your arms out to begin with. The second stage is you actually embrace, and then when the person maybe has to go away, you begin chasing after them. This is the progression that we see within the passage.

If you look with me in verse 3, we have a tenacious pursuit. Now, the point needs to be made that it starts off with receptivity, and I think a lot of times people in there, but remember, the

protasis is all the way through until verse 5. So, all those things have to be done before you come to the "then." Verse three is saying, you need to then cry. Now, once again, this is really emphasizing a sense of persistence, perseverance, and determination to get something, but you can feel the intensity in the word "cry." You can feel the intensity of desire that begins to well up. I mean, it's not any longer just the receptivity and a leaning. It's "I've got to have it." And this is how intense it actually gets.

When you come to this passage, it says,

(Proverbs 2:3) "For if you cry for discernment,
Lift your voice for understanding."

There's no shyness there. There's no "I'm worried about what everybody else is going to think." The pursuit is a sense of abandonment. "I'm going to do whatever it takes to get this; I'm not letting this go."

One of the great passages that deal with this is found in Luke 18. If you look there with me. We see, well, wouldn't you know when it's dealing with tenacity that it would deal with the widow? Sure. Of course. What other person would be more tenacious than a widow? If you look with me in Luke 18, it starts off this way. It says this,

(Luke 18:1) "Now He was telling them a parable to show that at all times they ought to pray and not to lose heart."

(Luke 18:2) "saying, 'In a certain city there was a judge who did not fear God and did not respect man."

(Luke 18:3) "There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.'"

She's in dire straits; she needs protection.

(Luke 18:4) "For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man,

(Luke 18:5) yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.'"

(Luke 18:6) And the Lord said, "Hear what the unrighteous judge said;

(Luke 18:7) now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?"

The passage is not saying that you have to bother God over and over again for the same thing. That's not the point of the passage. As with any parable, there's a distinct point and you don't

want to take it beyond that. For instance, when God uses the metaphor “as sheep” to describe people. you don't want to dress up as a sheep, and there are a lot of things that sheep do that you don't want to do, but you take the metaphor for what it's worth; for what it points out. Scripture refers to Jesus as the Lamb led to the slaughter. Once again, there are many things about Jesus nothing like a lamb, but in that particular context, Jesus is like a lamb because He considers not what's going on around him; He's heading straight to the slaughter and there is no concern one way or the other. This particular passage is making reference to the tenacity of the widow. What the passage is saying, and what is interesting in the text in Proverbs is when it says that you need to seek her, it starts off, “You need to cry. You need to lift your voice.” And then the next phrase is “seek.” What it's talking about is that you have a sense of conviction, that benefits are going to come by you doing this. In other words, you're convinced that by doing this you're going to get the result that you need. So, the fundamental point of this particular parable is that this widow is convinced this judge can do something, and she's convinced that if she bothers him enough, he will do something. She doesn't feel at any point in time that she's barking up the wrong alley. She doesn't feel that at all. She believes that this is the place where she's going to get the answer to her problem. The way that this parable ends, if you look in verse 8, is this way,

(Luke 18:8) “I tell you that He will bring about justice for them quickly...”

So, obviously, it's not by virtue of you hounding Him. However, when the Son of man comes, will he find faith on the earth? That's the point of the parable. In other words, do you believe to such an extent that God is the only source that will bring benefit to you, to the degree that He's the only one that you go to, and that you'll tenaciously persevere in going to Him for everything that you need? That's the point. Will you do that? It's demonstrating that sense of “I believe He's the One.” And you go from simply being receptive, to somebody that is leaning towards this thing. It becomes a part of your life but literally, there's a point where you wake up one day and you go, “I need this. I have to have it.” Have you ever been away from church for a while, and you go, “Man, I need church. I have to have it.” You start pursuing it. So many people, they make excuses not to come to church, but a true believer, if in fact their leanings have come that far, can't live without it. They can't live without God, and it is that cry, and it's one of the things that we were looking at in Chronicles in particular, if you desire with your heart because remember David saying, “God is the one that judges your heart, Solomon. So, if you desire with your heart, He will let you find him.”

The passage then goes on,

(Proverbs 2:3) “For if you cry for discernment,
Lift your voice for understanding.”

By the way, that's in the imperfect, which basically is saying that it's a constant thing that you do. You're always crying, you're always calling out. "Whoever will call upon the name of the Lord, will be saved," right?

(Proverbs 2:5) "If you seek her as silver..."

Why does he throw in the word "silver?" Money, and there are very few things that people love more than money. The love of money is the root of all kinds of evil, which is telling us the love of money, people love money. Don't you think it's to be noted here, once again in verse 4, "If you seek her?" Yeah, it's like the god mammon has become your bride. It's the thing that you love so much. You have a relationship. The Pharisees were lovers of money. "If you seek her as silver." So, how do people seek after silver? How do people think about money? It's a bizarre thing. I mean, all you have to do is sit in a restaurant. Most of the conversations that are going on in the restaurant are people talking about money. It's true, and most of the conversations throughout the day. In fact, most of the division within households is about money. I was talking to a group of people this past week and all kinds of division, all kinds of problems. I said, "All you have to do is take money off the table, and you'll have no problems." They don't want to take the money off the table.

"If you seek her as silver

And search for her as for hidden treasures."

There is a reason why the word "hidden" is used, because we do tend to give up when we don't see things happening, but really, it's very clear that there's a wonderful progression in this. I mean, there's first receptivity of the things that you do here and there becomes a leaning or a proclivity to the things that you begin to love more. Then, after a while, you just can't live without it, and it comes to the point that even if you can't see it, you go after it. You start digging for it. When you're first saved, you open up the word of God, and you go, "Wow. God loves me and He saved me, and He forgave all my sins. What a wonderful thing that is. Yeah, it is a wonderful thing." Then you wait a few years, and the person comes, "I'm just having a hard time getting something out of Scripture." God's wanting you to start digging. The relationship has to go from the surface realization of things into the depth of "I'll do anything for you." God is drawing us into that relationship. We're longing to have a relationship with Him, and God says relationships don't happen on the surface, staying still. A place where the relationship happens is when you start wanting it bad. So, an interesting picture within the passage, "Seek her as silver, and search for her as hidden treasure." And it literally means "secret places."

There is certain passage of Scripture as well as certain things that God is doing in our lives that seem hidden to us. There's a Psalm, if you look with me in Psalm 77, that deals with this particular issue, because when certain things happen in our lives, certain things become

invisible, like the goodness of God, the grace of God, the mercies of God. Where are they? They're almost invisible. This particular Psalm starts off this way,

(Psalm 77:1) "My voice rises to God, and I will cry aloud..."

He's in the crying stage. He's searching. He's maybe going to be tenacious here.

"... My voice rises to God, and He will hear me.

(Psalm 77:2) In the day of my trouble I sought the Lord;
In the night my hand was stretched out without weariness."

That's kind of that receptivity. "Tell me what's going on. Tell me what You want me to do." Have you ever been in those particular circumstances in which things were so intense that you're just coming to God, and going, "Whatever You want, just let me know, but I've got to know what it is You're talking about."

"... My soul refused to be comforted.

(Psalm 77:3) When I remember God, then I am disturbed..."

I didn't expect that, did you?

"... When I sigh, then my spirit grows faint."

Sometimes, when I take a deep breath, my wife goes, "What's wrong?" Sometimes, I think we sigh to maybe find some sort of comfort. At least we're breathing again.

(Psalm 77:4) "You have held my eyelids open..."

"You won't let me sleep."

"...I am so troubled that I cannot speak.

(Psalm 77:5) I have considered the days of old,
The years of long ago.

(Psalm 77:6) I will remember my song in the night;
I will meditate with my heart,
And my spirit ponders."

You might want to underline that word, "ponders." It's actually the same word that is used for "search for her as hidden treasures." "My spirit searches." You can actually put in the phrase, "makes diligent search." What is it that moves us to keep pursuing a good God when all the signs say that He's not? We've received His sayings. We've leaned on His chest, but now He's taking us to a point of even when it seems like He's not there, we don't for one moment believe

it. We wrestle with it, but we keep searching. "God, I know You're here. I know You're working. I know You're doing something." How many times have we talked to people that are going through struggles and they say, "I don't know. How can God do this?" Keep searching, because God is creating a deeper relationship than you've ever had before.

(Psalm 77:7) "Will the Lord reject forever?
And will He never be favorable again?"

(Psalm 77:8) Has His lovingkindness ceased forever?
Has His promise come to an end forever?"

(Psalm 77:9) Has God forgotten to be gracious,
Or has He in anger withdrawn His compassion?"

(Psalm 77:10) Then I said, "It is my grief..."

But you have to go through that in order to have the deep relationship, because what you're saying to God is, "Though You slay me, yet I will trust You." And that's a degree of relationship that goes beyond all other. It takes you really into the depth. Is it true that God would abandon you? No. Actually, what you'll find out is this, in verse 19,

"Your way was in the sea
And Your paths in the mighty waters,
And Your footprints may not be known."

"Why did God take me to the waters?" He didn't want you to see the footprints. "Why didn't He want me to see the footprints?" He didn't want you to trust in the footprints. He wants you to trust in Him. That's a different walk; that's a searching. If you'll lift up your voice, if you cry out, that's the tenacity, but if you'll search and not let go even like for hidden treasure. You won't stop digging, will you? If you don't stop digging, apodosis, the end, the conclusion.

If you look with me in Proverbs 2:5,

"Then you will discern the fear of the LORD
And discover the knowledge of God."

When you read that on the surface, it's almost anticlimactic, isn't it? Do you understand what it's saying? If you'll do this, you will come to understand just how awe inspiring your Lord is. You're going to see Him work in such a way that you're going to go, "Wow, that takes me back." That's that fear of the Lord. He says, "And then, the great benefit, you'll know Me." The passage is the knowledge of God, but is actually translated in Hosea as well as "You'll come to know Me." You'll know God. Can you think of anything greater than that, than to know God, to have a relationship with God? You'll begin to partake of His grace, of His hope.

In fact, Psalm 1:2 puts it this way, how blessed is the one who delights in the law of the Lord.

Psalm 2:2, who takes refuge in Him.

Psalm 84:4, who dwells in God's house.

Psalm 89:15, who walks in the light of His countenance.

Isaiah 30:18. How blessed is the man who longs after Him.

It is in that longing after Him that we begin to find a connection and a conviction with God that it doesn't matter what happens. If in fact you will take it to this degree, no matter what comes in your life, you'll have a confidence and a peace. "God is with me." Because you have already experienced His presence in the midst of not seeing the results that you were hoping for, but He comes through in the end; that you actually do see His salvation. Then, when you step back you go, "You know what? I would have done it exactly the way God did it." Before you were very frustrated over the fact that He's not doing things the way you thought that He should do it, but by the time it's all over, you wouldn't have had it any other way. You see the wisdom of God, how He works, and how He moves, and how he touches this life and this life and this life. He's able to simultaneously minister to multiple groups if you and I just search for what He's doing.

Closing Prayer:

Father, we come before You, and it's our desire to have a relationship with You. Of all things that we could ever have, this is to be desired more than gold, more than much fine gold. In keeping Your ways, there is great reward. Lord, the greatest of that reward is we meet You face to face. We actually feel the presence of the God of the universe with us. We experience Your love in a very unique and individualistic way. We come away realizing You actually do love us and there's nothing that You can't do.

With your heads bowed and your eyes closed, our longing is that you open up the word and you get close to God; that you remember the things that God is saying within the passages. That you treasure these things. So, as your life unfolds, you begin to use these resources in every aspect of your life, but above all things, that when things go difficult, and the answer seems hard to find, you won't stop, and you'll keep digging until you're in His presence.