Tell me in your Bibles tonight the book of Proverbs, the book of Proverbs, chapter 1.
You people are very kind.
I've yet to have anybody meet me at the door and say,
Brother Brian, I did not like that lesson, I did not like that sermon, that was awful.
You know, you may think it, but nobody has said that to me yet.
And I don't preach or teach based upon feedback, but I've gotten some good feedback.
I think quite a few people have enjoyed going
through, we went through the entire book of Ephesians,
we went through the book of Colossians, we went through many of the Lord's parables,
and I think Wednesday night is a good time to do that.
One of the reasons I think it's a good time to do that,
to me Wednesday night is a Bible study time.
I've watched some of the stuff too on the, I say I'm going to teach,
and sometimes I end up doing a little more than teaching on Wednesday night.
But I'd like for you to have an idea of what
we're going to be looking at on Wednesday night,
and so you can do some reading and studying yourself.
That being said, I've been praying about the next
steps and where we might be going on Wednesday night,
and I feel led to look at the book of Proverbs.
31 chapters in this book, and we're not going to go verse by verse.
There's far more than 31 Proverbs in the book of Proverbs,
but there's 31 chapters in it.
And it is just a, I was talking to Mitzi today,
but rarely do we get to see each other, but
she was in Birmingham, we had lunch together.
And, you know, we spent a lot of time, you know, in these eight months
and looking at who the Lord Jesus is and his
work, and as long as the Lord let me stay here,
I want that to be the primary focus of preaching and teaching in this church.
But the Bible's so big, I was just, I was getting ready.
I was going to tell you, tonight's going to be more
of an introduction than it is teaching or preaching.
I hope the Lord, and I hope y'all let me stay here for a while.
One of the hardest things about teaching and
preaching is you can't get to everything.
There is so much in this Bible.
Like, I've been here for a while, but we
hadn't got to that, and we hadn't got to this,
and you go, well, there's this, and there's that.
So, man, it takes a lot of time to cover all that God's Word has to say.
And it's also another reason we need to come on more than just on Sunday morning.
Every opportunity we can get, and I didn't get it on anybody,
but the more opportunities I get to be in
Sunday school or Wednesday night or Sunday night
to get a bigger picture of God's Word, the better.
But I want us to begin tonight in Proverbs.

I'm not going to teach out of chapter 1, but I do want to read all of chapter 1
and focus our attention on the first six verses of chapter 2.
But chapter 1 is very important in laying out the theme of this book.
So, beginning in Proverbs, chapter 1.
And by the way, I fell in love with the book of Proverbs.
It was when I come here in 2010.
I never owned one, but I bought me a one-year Bible.
If you don't have a one-year Bible, you can get them in King James Version.
I encourage you to get a one-year Bible.
You can read 15 to 20 minutes a day,
and I encourage you to do it with a notebook beside you
because you're going to get something out of it.
You write it down.
15 to 20 minutes a day, you can go through the entire Bible.
And the way my one-year Bible is laid out is a passage.
It begins in Genesis 1-1.
It begins in Matthew 1-1.
And then it has a Psalms and a Proverbs.
So, begin reading the Proverbs and reading the Proverbs.
So, if you've never read through the book of Proverbs,
it is a beautiful, beautiful book.
Proverbs chapter 1, verse 1.
It says, The Proverbs of Solomon, the son of David, king of Israel.
To know wisdom and instruction, to perceive the words of understanding.
To receive the instruction of wisdom, justice, and judgment, and equity.
To give subtlety to the simple, to the young man knowledge and discretion.
A wise man will hear and will increase learning.
And a man of understanding shall attain into wise counsels.
To understand a proverb and the interpretation,
the words of the wise and their dark sayings.
We're all familiar with verse number 7.
The fear of the Lord is a beginning of knowledge.
But fools despise wisdom and instruction.
There's so much contrast in the book of Proverbs.
It takes two different people, two different ways of life,
the hearing and those who won't hear.
And it contrasts those things.
Solomon here, verse 8, says,
My son, hear the instruction of thy father, and forsake not the law of thy mother.
For they shall be ornaments of grace unto thy head, and chains about thy neck.
My son, if sinners entice thee, consent thou not.
If they say, come with us, let us wait for blood.
Let us lurk privately for the innocent without cause.
Let us swallow them up alive as the grave
and whole as those that go down into the pit.
We shall find all precious substance.
We shall fill our houses with spoil.

Cast in thy lot among us.
Let us all have one purse.
My son, walk now thou in the way with them.
Refrain thy foot from their path.
For their feet run to evil and make haste to shed blood.
Surely in vain the net is spread in the sight of any bird.
And they lay wait for their own blood.
They lurk privily for their own lives.
So are the ways of everyone that is greedy of gain,
which take away the life of the owners thereof.
I love verse 20.
Wisdom crieth without.
She uttereth her voice in the streets.
Those verses before that, he's talking to his son about the evil influence of
things and getting involved with things and being around and around things.
He's warning his son.
Then he contrasts this with wisdom is crying.
Wisdom is speaking too.
Wisdom is raising her voice.
Wisdom crieth without.
She uttereth her voice in the streets.
She crieth in the cheap place of concourse.
In the opening of the gates.
In the city she uttereth her words, saying,
How long, ye simple ones, will ye love simplicity?
And the scorners delight in their scorning, and fools hate knowledge.
Turn ye at my reproof.
This is wisdom speaking.
Turn ye at my reproof.
Behold, I will pour out my spirit unto you.
I will make known my words unto you.
Because I have called and you refused.
I have stretched out my hand and regarded.
But ye have said it not all my counsel, and would none of my reproof.
I also will laugh at your calamity.
I will mock when your fear cometh.
When your fear cometh as desolation, and your destruction cometh as a whirlwind.
When distress and anguish come upon you.
Then shall they call upon me, but I will not answer.
They shall seek me early, but they shall not find me.
Why?
Verse 29.
For that they hated knowledge, and did not choose the fear of the Lord.
They would none of my counsel.
They despised all my reproof.
Therefore shall they eat of the fruit of their
own way, and be filled with their own devices.

For the turning away of the simple shall slay them,
and the prosperity of fools shall destroy them.
But whoso hearketh unto me shall dwell safely, and shall be quiet from fear of evil.
So much in the first chapter.
But I want us to look at the first six verses of chapter 2.
So that thou incline thine ear unto wisdom, and apply thy heart to understanding.
And if thou seekest her as silver, and searchest for her as for his treasures,
then shalt thou understand the fear of the Lord, and find the knowledge of God.
For the Lord giveth wisdom.
Out of his mouth cometh knowledge, and understanding.
I want you to look at these words in verse 1, 2, 3, 4, and 5.
All of these verbs, all of these actions, he says,
Receive, hide, incline, apply, Christ, and lift up, seek, and search.
Then you'll understand and find.
Tonight I want to look at these few verses and talk about the work in wisdom.
The work in wisdom.
Let's pray.
Dear Father, we thank you for the privilege of being
here tonight, Lord, in your house with your people.
Lord, I, again, want to lift up, Lord, so many requests,
so many things that have been mentioned here tonight.
People who are going through things, people who
have lost loved ones, those who are about to.
But, Lord, as long as this world stands, that will be the way it is here.
But you're God.
And you are a wise God.
Who grants wisdom and instructions, Lord, for,
not just for this life, but the life to come.
And God, I pray tonight that you would take
your word, that you would make it come alive,
that you would, Lord, teach us, that we might
grow, that we might search after and seek.
Lord, not just the things that you give, but, Lord, who you are.
I ask you to help me, Lord, teach your word in a
manner that is right in your eyes, rightly divided.
Lord, in Jesus' name we pray.
Amen and amen.
Again, I want us to begin a study here, if they're
left for us to begin a study in the book of Proverbs.
But before we get into that, tonight's really kind
of going to be more of an introduction to that book.
I really do view Wednesday night, though I may
end up preaching some more as a Bible study.
And I want to share with you, if you'll have it, five
keys to understanding and interpreting your Bible.
These aren't things that I come up with.
These are things that were taught to me.

These are things that I actually learned as I began to study my Bible.
And I want to give these to you in order of priority.
What does it take to really understand your Bible and interpret your Bible correctly?
Number one, you've got to understand this, that
spiritual things are spiritually discerned.
A man can be intelligent enough to know all 66
books, name every single king in chronological order,
and not correctly interpret and understand the Bible.
It takes the Spirit of God for a man to understand and see
and experience the God that is declared in the Word of God.
Paul says this in 1 Corinthians chapter 2.
But the natural man receiveth not the things of
the Spirit of God, for they are foolishness to him.
They don't make any sense, it's foolishness.
It says, can he know them?
Because they are spiritually discerned.
Theologians call this illumination.
That Sister Mabel, well, you being a child of God, you sit down with the Word of God,
and you pray to the God of heaven and go, Lord, I need you to show me you.
I want you to teach me.
I want you to guide me.
I want you to convict me.
I want you to open your words up.
You know what happens?
The Spirit of God illuminates your mind.
So it's not just our study habits.
It's the work of God to truly understand and interpret the Word of God.
But there's a second thing that we need to understand.
Folks, Scripture interprets Scripture.
What do I mean by that?
You want to know what a verse means in the Bible?
Look for similar verses that are clear.
Don't take one abstract or hard to understand verse and make that mean something
when there's ten more on that exact same subject that are crystal clear.
Use the whole Bible to interpret the Bible.
It takes the Spirit of God.
It takes the whole Bible to interpret the Bible.
Context, context, context, context.
Read before, read after, read the chapter, read the book.
Don't take one verse out of a conversation and make
it to mean something that it doesn't really mean.
But I'm telling you, the most simple man like
me or you who has the Spirit of God in them,
they go and go, Lord, teach me, show me your Word.
I need you to open up my eyes to this.
And we go to that and we use all the Word
of God to help us understand the Word of God

and we take things in context, we can begin to interpret the Bible correctly.
But there's a few other things that we need to do
to get the Bible right and interpret it correctly.
And folks, that is consistency.
I think it's hermeneutics is the term of rules of interpreting.
You might can help me here, Sister Deb.
Rules of, y'all used to, the Canterbury Tales or whatever,
these books and what does this mean, what does that mean?
I have no idea what the Canterbury Tales mean.
But when I'm reading the Bible, I use the same
consistency and tools when I'm looking at Scripture.
Scripture, I'm going to give you a perfect example.
There's a passage in the book of Peter.
It says, the day with the Lord is a thousand years and a thousand years is a day.
Y'all know that one?
Okay.
A day with the Lord is a thousand years and a thousand years is a day.
The Bible also says that the children of
Israel walked around Jericho for seven days.
It says that Jesus was in the tomb for three days.
Moses was on the mountain with the Lord for 40 days.
Now, am I to take that verse out of Peter and use that to go,
well, that seven days of Jericho doesn't really mean seven days?
Or the three days there and Jesus from the grave
doesn't, that could mean more than, you know,
that could be a thousand years and a thousand years is a day.
And what I'm saying, I've seen that done with creation.
There are men who do not believe, Christian men, men I love
that do not believe in the literal six-day creation of the Lord,
which I do, 24-hour periods, six days, God made it all.
Because when you're reading the Bible and you're interpreting consistently,
any time you find an ordinal number before the
word day, it's referring to a 24-hour period.
What Peter's saying is, listen, don't put God on your timetable.
A day with the Lord is a thousand years and a thousand years,
he don't work on Dickie's clock, he don't work on my clock.
God's got all the time in the world.
But now let's not take that and use it and misinterpret the rest of the Bible.
So consistency in how we do things.
And I'm going somewhere with all this.
We're looking at the book of Proverbs.
Folks, lastly, it takes honesty and humility.
That none of us understand or can explain all that we find in this precious book.
We are learning on the job.
But I want to give you one last thing.
We've got to know the difference between description and prescription.
What's an example of that?

Peter walked on water.
Moses parted the Red Sea.
God parted the Red Sea.
God prescribed Nicky Newell to go over and walk across Baymont Lake.
He has not.
He's describing what Peter did.
He's describing the Red Sea parted.
He has not prescribed or instructed us to do those things.
Does that make sense?
So a lot of people can take the book of Acts where
there's description and they turn it into prescription.
We've got to know the difference between things
that are literal and things that are symbolic.
And it's not that difficult to do if we've
been consistent in the way we read the Bible.
I was reading Revelations this afternoon.
I believe it's chapter 19.
And the sword that comes out of the Lord Jesus' mouth.
Now do you believe that that means that literal, silver, gigantic sword is coming?
That his eyes are literary fire?
Or is that symbolic of the judgment of the Lord upon this earth?
Folks, it's possible to accomplish those things.
Again, with the Spirit of God and consistency and context.
What am I reading?
Am I reading prophecy?
Am I reading history?
Am I reading an epistle to the church?
Am I reading what happened in the book of Acts?
But in regards to what we're looking at tonight,
we've got to know the difference between a promise and a proverb.
A promise and a proverb.
What is a proverb?
I'm going to give you a definition that I learned years ago.
A proverb is a general statement that is generally true when rightfully applied.
Or a proverb would simply be called a wise saying.
We have modern day proverbs.
A bird in the hand is worth two in the bush.
What does that mean?
A bird in the hand is worth two in the bush.
Y'all know what that means.
What does it mean?
You may lose the one you got if you go and try to get the other two.
It makes sense.
I heard one not too long ago, a bad workman always blames his tools.
Got an excuse.
That's why I think there's lots and lots of proverbs.
There's an Indian proverb that I really love.

A proverb about perspective.
It says, I had no shoes and complained until I saw a man that had no feet.
They teach lessons.
They're wise sayings.
These things that we can look at and see.
Actions speak louder than words.
It's a proverb.
It's a proverb.
Folks, God, in his infinite wisdom, gave us a whole book of proverbs.
So how do we approach this book, the book of proverbs?
Well, let me give you a promise first.
Jesus said, I will never leave you or forsake you.
That's a promise.
Jesus says, if I go to prepare a place, I will come again and receive you.
That where I am, there ye may be also.
That's a promise.
The Bible is full of promises.
Full of promises.
But Jesus himself also used symbolic things.
He says, I go to prepare a mansion for you.
That where I am, there ye may be also.
Does that mean that Cindy's got a 10,000 square foot
hardwood floor mansion with chandeliers inside it?
That's not what Jesus is talking about.
I've got a place.
I've got an abode.
I have a home for you.
Again, we can interpret the Bible correctly with the
aid of the Spirit of God, the truth of God's word.
So how do we approach the book of proverbs?
Well, number one, we approach it just like we do the
rest of scripture and that it is divinely inspired.
These aren't just the proverbs of some Indian.
This ain't the proverbs of some farmer.
These are the proverbs of the almighty God that he used Solomon to pen.
So I don't chunk this book out.
I see it as it truly is divinely inspired.
But I also look at it as this right here.
It is words of experience from the wisest man to ever live.
Much of the Psalms, we believe those to be divinely inspired.
But so many of them also are David's testimony and
the psalmist's testimony of what they have gone.
Brother Jeff, it's a true reality of what they have lived.
But God has also led them to pen this.
And so this is what we have in the book of proverbs, that God has inspired it.
Solomon has experienced it.
He's witnessed it.

And there's so much value to practical Christian living
for every single one of us in these books of proverbs.
And if you're here and you're as one that proverbs calls the fool, who despises
wisdom and instruction, who would not, could not, all of these different things.
There's great warning in the book of proverbs, but
there's great guidance here in the book of proverbs.
There's one word, though, that I think rightly summarizes this entire book.
Somebody take a shot at it.
What do you think it is?
One word, if you had described the book of proverbs,
what does it talk about so much, so much, so much?
Wisdom.
Wisdom.
It begins in chapter 1, verse 7.
The fear of the Lord is the beginning of knowledge.
It says in chapter 9, verse 10, the fear of the Lord is the beginning of wisdom.
It says in chapter 4, verse number 7, that wisdom is the principal thing.
It's about wisdom.
Kyler, it's not about intelligence.
It's about wisdom.
I've said this here, I think, before.
You can be an intelligent fool.
And you can be a man who doesn't even know
how to read and be God and have godly wisdom.
That wisdom is the theme.
It's the fear of the Lord is the beginning of wisdom.
Wisdom is the principal thing.
I love verse number 20 in chapter 1.
That wisdom cries without.
That wisdom has a voice.
All throughout the proverbs, we see wisdom, not just as a
thing or as a subject, what it is, Nicky, is personified.
That wisdom has a voice.
Wisdom is talking.
Wisdom is appealing.
Wisdom is reaching out into this world.
It's speaking to every single one of us.
That's what the theme is of this book.
But I want to, very briefly, let's get into Proverbs.
And before we do, though, let's talk a little bit about Solomon.
If you want to tell me in your Bible to 1 Kings chapter 4.
1 Kings chapter 4, 29, verse 34.
1 Kings chapter 4, verse 29 through 34.
What somebody interprets in the Bible.
I actually know someone.
I heard someone debate on the, not the radio, on the internet one time.
That Solomon didn't write the book of Proverbs.

Proverbs 1, 1, the Proverbs of Solomon, the son of David.
How much clearer could we possibly be?
But anyhow.
Solomon.
1 Kings chapter 4.
Let's begin reading here in verse number, begin reading verse number 29.
And the Bible says, And God gave Solomon wisdom and understanding exceeding much,
and largeness of heart even as a sand that is on the seashore.
And Solomon's wisdom excelled the wisdom of all the children of the east country
and all the wisdom of Egypt, the people that built the pyramids without cranes.
For he was wiser than all men, than Ethan, the Ezra, Hyde,
and Haman, and Chalcol, and Darna, the sons of Mahal.
And his fame was in all nations round about.
And he spake 3,000 Proverbs, and his songs were 1,005.
And he spake of trees from the cedar tree that is in Lebanon,
even unto the hiss that springeth out of the wall.
He spake also of beasts and of fowl, and of creeping things and of fishes.
I love verse 34.
And they came of all the people to hear the wisdom of Solomon
from all the kings of the earth which had heard of his wisdom.
Solomon and his wisdom.
Now let me tell you this, Solomon was not faultless, nor was any man faultless.
Solomon made some great mistakes.
Solomon gained great fame.
I don't know if Solomon was attracted because of his looks
or he was attracted because of his influence.
And his wisdom is had.
But the Bible says that Solomon's heart drifted
away from God, and he loved many strange women.
And I believe that's one of the reasons that Solomon begins to write
about the dangers of lust and these different things in here.
But I wrote this question.
Now, why was Solomon so wise?
The verse we just read answered that question.
Why was Solomon so wise?
1 Kings 4, verse 29.
And God gave Solomon wisdom.
And God gave Solomon wisdom.
That's why.
God gave.
God gave.
Can't read this book and get away from God because it's all about God.
And God gave Solomon wisdom.
Why else was Solomon so wise?
Look at 1 Kings chapter 3.
These things go hand in hand together.
1 Kings chapter 3, verse 5.

And this is where we're going in chapter 2 in Proverbs.
1 Kings chapter 3, verse 5.
The Bible says in Gibeon, the Lord appeared to Solomon
in a dream by night and said, ask what I shall give thee.
This is good.
Why was Solomon wise?
Because God gave Solomon wisdom.
How are you going to get wise, Nicky?
Only God can give you wisdom.
How am I going to get wise?
Only God gives me wisdom.
I prayed for wisdom since I've been here.
I prayed for it all the time.
Lord, give me wisdom.
Because I don't have it.
But you can give it.
But there's another reason that Solomon was wise.
In giving, the Lord appeared to Solomon in a dream by night.
And God said, ask what I shall give thee.
Verse 6.
And Solomon said, thou hast shown unto thy servant David my father great mercy.
According as he walked before thee in truth and in
righteousness and in uprightness of heart with thee.
And thou hast kept for him this great kindness
that thou hast given him a son to sit on his throne as it is this day.
And now, O Lord my God,
thou hast made thy servant king instead of David my father.
And I am but a little child.
I know not how to go out or to come in.
He wasn't a little boy.
He's showing humility and his inability on his own to do
what he was at and to be in the position that he was in.
He realized that he could not do this without the Lord.
But the Lord comes in verse 5 and says, Solomon, what do you want?
He says, And thy servant is in the midst of thy
people which thou hast chosen of great people
that cannot be numbered nor counted for multitude.
Verse 9.
Give therefore thy servant an understanding heart to
judge thy people that I may discern between good and bad.
For who is able to judge this so great a people?
And the speech pleased the Lord that Solomon had asked for this thing.
Verse 11.
And God said unto him,
Because thou hast this thing and hast not asked for thyself long life,
neither hast thou asked riches for thyself,
nor hast thou asked the life of thine enemies,

but hast asked for thyself understanding to discern judgment.
Behold, I have done according to thy words.
Lo, I have given thee a wise and an understanding
heart so that there was none like thee before,
neither after thee,
nor shall any arise like unto thee.
Why was Solomon so wise?
Number one, God gave it.
And number two, Solomon longed for it.
He desired it.
God's asking him, What do you want?
What do you want, Doug?
He said, Because you didn't ask for health,
because you didn't ask for wealth,
because you didn't ask for me to slay your enemies,
but you asked to have my wisdom so that you might do my will,
God says,
Here you go.
Amen.
Amen.
Amen.
And now Solomon is writing this book.
And this is where I'm going with this.
Is that though it came from God and though it comes from God,
there was something inside of Solomon that God responded to.
In New Bethel,
in order for us to walk in wisdom,
find God's wisdom,
be godly, wise people,
these things that Solomon writes are going to have to be our desires.
They have to be our longing.
They have to be the things that we work towards and work for.
So let's look here,
just a few verses very quickly in that.
Proverbs chapter 2, verse number 1.
Solomon writes,
My son, if thou will receive my words and hide my commandments with thee,
so that thou incline thine ear unto wisdom and apply thy heart to understanding,
yea, if thou criest after knowledge and litest up thy voice for understanding,
if thou seekest her as silver and searchest for her as her hid treasures,
then shalt thou understand the fear of the Lord and find the knowledge of God.
Verse 6.
For the Lord giveth wisdom,
out of his mouth cometh knowledge and understanding.
What is the work required of Brian Weems to tap into, be filled with,
the wisdom that an almighty God alone can give?
Verse number 1.

I've got to be able to receive and store.
I've got to want to receive it and I've got to be willing to store it.
He says in verse 1,
My son, if thou will receive my words and hide my commandments with thee.
I looked up the literal words here translated from Hebrew.
That word receive means to take,
lay hold of, or seize.
Interesting definition.
It means to marry and take a wife.
In other words, my son,
Solomon speaking to his son,
in order to find the wisdom of God and knowledge and discernment,
you must be willing not just to hear,
but to take ownership of this thing and make it your own.
He said you must be willing to hide it.
It means to treasure and to store up.
I took Mitzi to be my wife 31 years ago, but it would have done no good for me
to take her to be my wife if I keep her out back in the barn,
if I don't know where she is or what she's doing anymore.
We're talking about the wisdom of God.
It's something that I long for.
It's something that I desire.
And it wasn't for Solomon's own self-advancement.
God said, hey, you didn't ask for help.
You didn't ask for wealth.
What if God asked you, hey, do you want to live another 30 years after?
You might say, hey, sign me up for that.
That ain't what he asked for.
He said, no, I want to have the wisdom that only you can give
so that I can do the things that you've called me to do.
Eric, you've got three beautiful,
four beautiful babies,
two boys, two girls, a wonderful wife.
You need the wisdom of God to be able to do the things that God has called you to do.
And in order for you to obtain it,
you've got to receive it and you've got to store it.
To treasure it is literally what this means.
And in context,
these are the words of an earthly father to his earthly son.
How much more fitting is it out in that the heavenly father who gives wisdom
and he speaks that I take hold of that and I seize it
and I take it as if it becomes one with me and I take that wisdom
and I take that word and I begin to cherish it.
See, Solomon longed for this.
And where I'm going with this tonight,
you're never going to acquire something like this without desiring it.
You're never going to acquire it without longing for it.

You're never going to be able to walk in it until
it's something that you want more than anything else.
And you'll never be able to walk in it and display it until it becomes part
of who you are and what you are because you want to do what God has called you to do.
That's what Solomon is.
He said we must receive and we must store.
It says in verse number two, we must incline and apply.
My son, hath thou received my words and have my commandments with thee
so that thou incline thine ear into wisdom and apply thy heart to understanding.
Incline,
to heed,
to pay attention.
That word apply means to stretch out,
extend, to turn.
I want us to see this as it is.
Wisdom isn't just a thing,
it's reality.
It's who God is.
It's what we're called to walk in and long for.
Why?
Not just so that Randy has an easier life so that no,
he can live a life that brings glory and honor to God.
I told Missy just last night when he was at home brushing our teeth,
I said I just don't want to do foolish things and end up as a fool.
I know I've got the capacity and the history of doing that very thing.
I know I'm capable of it and I don't want to end up that way.
Go, Lord,
I want to make the right decision.
I want to answer the right way.
I want to walk the right way because I don't want to make a mess of things.
Lord,
I'm in a church and I don't want,
I mean, what's so great a people?
I need wisdom.
God says, I have wisdom.
Will you receive it?
Will you hide it?
Will you actually take it?
You know, there's some people that they don't want.
They're more than happy to live in ignorance.
More than happy to live in their own foolish opinion.
God says, you must be willing to receive it, you must be willing to hide it.
He said, you must be willing here to incline,
to listen,
and apply.
And it means to turn, what that word means here.
To stretch out before and turn.

So see, what Solomon had to do and what I've
got to do and what we're going to have to do,
if we're going to walk in the wisdom of God and stay away from the things
we need to stay away from and do the things we're supposed to do,
love the way we're supposed to love,
forgive the way we're supposed to give,
be the man that calls us to be,
I've got to turn away from man's way of doing things and do them God's way.
Me and Mitzi was having a conversation today about something.
She says, you know, Brian, most people would really understand.
I said, I'll tell you who wouldn't.
God wouldn't.
And this was a situation concerning me.
I said, I'll tell you who else wouldn't understand.
that's my godly people that I love and godly friends that I have.
They wouldn't understand.
And most of the world would understand,
but God wouldn't understand.
Oftentimes,
our first reaction is the worst reaction.
And we begin to think about it and we begin to search the Lord and go, Lord,
give me wisdom in this situation.
I just don't want to hear what you had to say, but I want to heed what you say.
I want to receive it and I want to hide it
and I want to turn and I want to apply to it.
That's what he said in verse 1 and 2.
He said in verse number 3.
He says,
Yea,
if thou criest after knowledge and lift us up thy voice for understanding.
We must receive and store.
We must incline and apply.
We must call and cry.
James chapter 1 verse 5.
What does the Lord say to the pen of James?
He said, If any man lack wisdom,
let him ask of God that give it to all men liberally.
That's not all he says.
He says, But let him ask in faith,
nothing wavering.
See,
this call and this cry for wisdom,
this call and this cry for understanding,
all of us have got situations that we just don't understand.
I don't understand.
I don't understand this or why that's happening that way.
I find myself in a situation I'm not sure what to do.

Oh God,
I need guidance from you.
I've got to request it.
But it's more than that.
What James is talking about,
a request coupled with faith in the one that you are approaching.
He said, If any man lack wisdom,
let him ask of God who give it to all men liberally.
But in faith, not wavering.
We was having supper at the house last night and this verse came on my mind.
A little trick-or-treating in the kids' stage.
We had everybody over there.
And by the way, I was the second kid.
Well, I was the second kid.
The second kids,
they're a handful.
They're a handful.
My second grandbaby is going to be a handful.
You can see it already.
She's a year and a half old.
Well, she was done eating.
She had got done.
She had been taking her taco meat.
She had been rubbed it all over herself and she
wanted something and she ain't afraid to cry out.
But she had got upset.
She ain't afraid to cry out and let everybody know it.
But she did more than that and I was just watching her.
She did it.
She was doing her best to get to her daddy.
She wanted her to,
me, her mama,
her sugar,
my father-in-law, all of us were there.
But that little thing knew what she wanted and
she knew exactly who could handle what she wanted.
And that's the question,
do we really want this type of wisdom?
And again, I'm not talking about intellect.
I'm talking the ability to rightly apply the truth of God's word,
to rightly understand what we are as Christians,
to rightly understand what it means for you to be a husband to Dolores and a father
to Andrew and Matthew and your grandchildren, what it means to be a member
of the church and all of these different things that it takes the wisdom of God
to really grasp those things and understand those things.
Do I desire that so much that I'm one of the crowd?
God,

I need you to give that to me and I trust you to give that to me.
I'm afraid that's lacking,
honestly,
in most churches.
So much in my life.
I tell you, it has convicted me all over.
People want to make the preacher the smartest,
godliest thing they know.
Well, ain't you just wise?
And what you mess around is sometimes you'll begin to believe it
until you look at yourself and realize how much
you don't know and how much I need the Lord and go, God,
would I be like Solomon?
Is this what I long for?
Because folks,
all of this,
again,
it's about the glory of God,
but there is so much practical stuff.
there's warnings in this book, there's warnings in this book.
Don't go after this, don't go after this,
don't get caught by this, don't get caught up in that,
stay away from this thing, stay away from that thing.
And the only way that's possible,
Ricky,
you haven't outgrown it at 78.
You need the wisdom of God.
But there's work involved.
God gives it.
But we've got to receive it, we've got to store it, we've got to incline,
we've got to apply,
we've got to call out, we've got to cry.
It says in verse number four, we've got to search and seek.
Yea, if thou criest at the knowledge and liftest up thy voice for understanding,
if thou seekest her as silver and searchest for her as for his treasure.
Think about this.
if, if, if thou seekest for her as silver and searchest for her as his treasures.
I heard somebody say here long ago and I stole it that a man will find the time.
Not only will he find the time,
he will make the time to do the things that he really wants to do.
Isn't that true?
But I'm going to add one to it.
A man will search and seek after,
he'll scour the ends of the earth and the internet,
the things that he truly desires and longs to have.
If you want it bad enough,
you won't stop looking.

You won't take no for an answer.
You'll search and you'll look and you'll go and
you'll go and what Solomon is saying to his son,
what God is saying to us is that I must search after this God of heaven.
I must search after this wisdom of God like the invaluable treasure that it is.
And I say, oh me.
that I haven't arrived at this point yet.
And I jotted this question down.
Are we searching and searching and seeking for God to grant us more godly wisdom?
Can I tell you what's going to happen?
It's going to happen in your family where you're going to need wisdom greater.
Which by the way, I love what Solomon says
in 1 Kings, he said, I'm just a little child.
I can't.
Who am I?
But we're going to run into things in your family that you're going
to need the wisdom of God to handle.
By the way, we can't even breathe on our own.
I mean, it takes God to do everything we accomplish.
We're going to run into things in this church that
it's going to take the wisdom of God to handle.
You're going to run into things with your children and your grandchildren
that it's going to take the wisdom of God to handle.
So the best thing that I can be doing right now,
of the precious little young as you got,
start searching and seeking and chasing and crying.
Don't wait until he gets here.
By the way,
now you're asking me and I'm not answering because you would have none of my reproof.
So that I build these things up so when that time comes,
I'm in tune with God.
I'm in tune with his word.
I'm in tune with his spirit that I know the desires of God because God wants me
to be what he'd happen to be and do the things he'd happen to do.
But there's work involved in this.
None of this stuff just falls from the sky.
It just doesn't drop on us.
Y'all see what I'm talking about?
But it comes from desire and a longing.
But I love verse 5 and 6.
When you receive and store,
when you incline and apply and you call and you cry and you search and you seek,
he says, then you will understand and you will find.
He says, then shalt thou understand the fear
of the Lord and find the knowledge of God.
For the Lord giveth wisdom.
Out of his mouth cometh understanding.

I said earlier and I'm not going to retract.
A proverb is not a promise.
A proverb is a wise saying.
A proverb is a general truth.
A general truth.
When generally applied,
rightly applied, it works.
But I'm going to tell you what else is true.
These proverbs,
these ain't the proverbs of Muhammad.
They're not the proverbs of me.
These are the proverbs of God.
And buried within these proverbs are precious, precious promises.
And then when I do what this proverb says,
when I apply it rightly,
and I do what God has called me to do,
at the end of this thing,
I will find the fear of the Lord.
I will find the knowledge of God.
I will find wisdom.
And I will find understanding.
You see, this is more than just searching after an attribute to aid us.
And sometimes that's the way God can be approached.
Today, Randy's got a headache, so today he goes to the God cabinet,
medicine cabinet,
pulls out a verse to help him through the day.
That ain't what this is about.
This was about Solomon coming to know God.
Solomon's son coming to know God.
And experiencing and embracing this wisdom of God that only God can give.
I got through reading this and here's a question I wrote myself.
Am I willing to put in the work?
Don't put words in my mouth.
Salvation is based upon the work of God.
It's what he does.
It's what he does.
It's what he does.
It's what he does.
God gave Solomon everything that he had.
But the reality is, I look at this and go, Doug,
there's some work that men you gotta put in.
There's some desires that have to be present.
There's some calling and some crying that needs to occur.
There's some longing and some loving and some things that have to happen.
Are we satisfied not just in what we know,
but in the God we know?
Or do we say,

Lord,
who in the world can exhaust you that we haven't come close
to knowing all of this God that there is to know
or walking in the wisdom that there is to have?
Let's pray.
Dear Father, I thank you for your word.
God, and I pray as we,
if you lead us to continue in this study,
Lord, that we'll see you for who you are above all things.
That you are the giver of every good thing.
And Lord, that no man has ever lived,
has ever lived tomorrow.
We need the wisdom of God to live tomorrow.
We need the wisdom of God to be the husbands tomorrow and the wives tomorrow
and preachers tomorrow and teachers tomorrow and grandparents tomorrow.
Lord, because all of this is too big for us.
But Lord,
what danger and snares lie outside.
Lord, when we become the fool and reject your voice of wisdom.
Lord, if it's crying out tonight for someone to come and
give their life to you, Lord, I pray that they would.
Lord, but for all those who have,
God, I pray that we would desire a greater work,
not for our glory,
but for yours.
In Jesus' name we pray.
Amen.
Let's stand.
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