

B. The Heart Directs Your Life

i. “everything you do flows from it.”

ii. It is essential to understand what the heart is.

Hebrew scholar, Bruce Waltke says, “*The heart in biblical anthropology controls the body, its facial expression, its tongue, and all its other members. [It] combines the complex interplay of intellect, sensibility, and will....The heart... thinks, reflects, and ponders. (The function of the brain was unknown in the Old Testament.) As the eyes are meant to see and the ears to hear, the heart is meant to discern and prompt action.*”

C. How you think will effect how you walk. (26-27)

i. Where your mind goes your feet will go. (Matthew 5:28)

ii. The Christian life is a “walk”. (Romans 6:4; 8:4; 13:13; 2 Corinthians 5:7; Ephesians 2:10; 4:1, 17)

iii. John 8:12

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- Why are the difficulties involved in having Scriptures from thousands of years ago well worth the effort? Why are the difficulties of a modern wisdom be greater?
- Why do you think the father focuses less on what the contents of the wisdom is and more on how to get it? What posture toward Wisdom does he call for in 4:1-9?
- Explain the statement that the father describes the path less in terms of direction and more in terms of how one walks?
- Why does the father's appeal seem so urgent? What stands out to you in this section?
- Explain why sin is never “one and done.” How does this text describe the effect of sin on the life of those who obey it?
- How do the eyes and ears effect our heart and then how does our heart then express itself through our mouth and eyes which then effects our feet, our whole lives?

Giving Wisdom the Right Priority

Jerry Cisar — April 12, 2015

Text: Proverbs 4

Introduction

A. How about giving the dead a voice?

G.K. Chesterton: “*Tradition means giving a vote to most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. All democrats object to men being disqualified by the accident of birth; tradition objects to their being disqualified by the accident of death. Democracy tells us not to neglect a good man's opinion, even if he is our groom; tradition asks us not to neglect a good man's opinion, even if he is our father.*”

B. True Wisdom has History

Lesslie Newbigin: *No one, in our culture, suggests that each of us should have a physics of his own or a biology of her own. We know, of course, that there are arguments among physicists and biologists, just as there have always been arguments among biblical scholars and church theologians. But where there is a consensus among physicists...we accept that as authoritative.* The Gospel in a Pluralist Society (p. 40).

C. This Hebrew father is passing down Wisdom from his father which is rooted in an ancient Wisdom, a perfect Wisdom, God's revealed truth. How do we find that Wisdom?

I. Pursue and Protect a Rewarding Relationship (4:1-9)

A. A promise: *keep my commands and live.*

B. What is this proven wisdom that came from his father?

i. Not What but How

ii. One's posture toward wisdom comes first.

C. How is the son to obtain this Wisdom?

i. Proverbs 31:10-31

ii. Proverbs 12:4

iii. Song of Solomon 3:11

“If you are going to have Wisdom, you will have to pursue Wisdom as you would pursue a wife and treat Wisdom with the same care and priority that you will need to treat a wife—that is, the way you treat a wife who will be a crown of splendor on your head!”

“And when you do, Wisdom will take on a life of her own and will begin to give you far more than you ever invested in her.”

II. Place Yourself on the Road of Righteousness (4:10-19)

A. Wisdom is not a destination we arrive at, but a path.

i. A promise: accept (grasp hold of, take for yourself) my words **and the years of your life will be many.**

ii. Which destiny are you aiming for?

B. Where do you want to go?

i. Where you are going is determined by which path you are walking on.

ii. The only way to arrive at Wisdom's destination is by walking in Wisdom's ways.

a) What drives you is knowing where it leads—to life—but the path is not a direction to a destination, it is a way, a path, a walk.

b) Proverbs 2:7-9

C. Beware, there is another path. (14-15)

i. There is an urgency in the father's voice.

a) In 2 verses we have 6 commands.

b) **“Avoid it”** Waltke translates “flout it,” and says it means *“to rebel against the structures and constraints masquerading as what is true and right.”*

c) **“Turn from it”** means that when we see it we must redirect, deliberately change our path so as not to intersect this one.

ii. There is an addictive and compulsive nature to wickedness. (16-17)

D. These Two Paths Define Two Lives

III. Participate with Your Whole Self (4:20-27)

A. Participation requires the whole of you.

Clifford: *The disciple is to strain every sense to its limit: one is to “extend” one’s ear like an antenna, let nothing escape the eyes, preserve words in the “heart”, keep lying speech from mouth and lips, hold eyes and eyelids undeviatingly on the goal, keep one’s feet from stumbling or taking detours.*