

Kings and Prophets 13-03-08b

We pick up our study now, we're looking at the wisdom of Solomon that has been mentioned and in some cases detailed for us in 1 Kings chapter 4, and we're looking at the book of Proverbs which is a collection of wisdom sayings and wisdom literature that was initiated by Solomon and it was carried on after his time, and this is an indisputable fact as we'll see. We know that it was carried on by others besides Solomon, they are named, and we even know the time in which it was done. But just by way of quick review, we looked during the break at the word that is translated despise in verse 7, the fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.

And this is the very same word that you find in Genesis 25, 34, when Jacob gave Esau bread and stew of lentils, then he ate, drank, arose, and went his way, thus Esau despised his birthright. Now it doesn't say that Esau scorned it or made tawdry jokes about it or scribbled it out everywhere that he found it, he just treated it as a light thing, it had no consideration. And this is what the theological word book of the Old Testament gives as the signification of the verb bouz, B-U-Z, you'll find this as a name a couple of places in the Bible, buzz is what it looks like, not like Buzz Aldrin or Buzz Lightyear, this is bouz in Hebrew B-U-Z, and it means to hold as insignificant.

If our relationship with God is treated as an insignificant thing, we qualify for the latter half of that verse 7, fools, treat as a light thing, wisdom and instruction. What makes it important? It is its link to the fear of the Lord. So we saw that there are several sections, the first of which is this section by Solomon which is divided into three parts, title, prologue and theme statement in the first seven verses, then the last half of chapter 1 through chapter 9 gives the wisdom mashals, the poetic teaching points, and then beginning in chapter 10 you have the aphorisms, the proverbs proper if you will.

Well, following that, you have an appendix really which is called the words of the wise. Turn to chapter 22 and look at verse 17. You can see if you've got a Bible laid out like mine that there's a break right in the middle of the 22nd chapter of Proverbs and in my New King James it says sayings of the wise right ahead of verse 17.

This is actually a new section of the book, a major division. This would have been a great place for a chapter division because authorship changes, time of authorship changes, this is a huge grand canyon here between verses 16 and 17. And these sayings of the wise are specifically labeled as such and notice you have another exhortation, another sort of introduction or prologue that begins here, incline your ear and hear the words of the wise.

Apply your heart to my knowledge, it is a pleasant thing if you keep them with you. And these words of the wise, these are things that are from outside, they're speculation, maybe these were other wise counselors and authors of Proverbs that were in Solomon's court. These could be ones that were collected from other sources, other nations.

One of the things to remember is that what the Germans call the *Sitz im Leben*, which is the situation of life in Israel radically changed in the days of Solomon. They had been nomadic, they had been pastoral, they had been rural, they had been small and disconnected and in the days of Solomon this great capital city was established, this enormous urban center and it began to attract traffic from all the surrounding regions. And so they quickly became cosmopolitan, they quickly became civilized and exposed to the cultures and the art and the literature of the surrounding nations, Egypt to the south, the Hittites up to the north and the Moabites and the Edomites and the Ammonites and eventually the Syrians and the Assyrians, the Chaldeans and places beyond, caravans are coming through and there's exposure, there's interaction, it's just like what happens, they say well the world is getting smaller because of air travel and you can be almost anywhere in a few hours, it wasn't always so.

So because of this, the exposure to literature of other cultures became much more frequent and much more prolific and they would hear things that resonated or that distilled knowledge and if you understood God, it's kind of like when you hear science, you can see some secular scientific discovery or research or a paper and with our knowledge of God's plan and purpose and his design in the universe, a scientific discovery that means one thing to the science community can mean all that and a lot more to us because we've got more information, we have more of a frame of reference, we see how it fits into a larger picture that they frankly don't care about, that they booze, they treat lightly. So Solomon and perhaps members of his court would pick up these bits of wisdom and say you know that's great, some of the fairy tales, Rumpelstiltskin and that didn't originate in America but these tales, Aesop's fables of course are ancient but until recent times they were still taught in school and children learned about them because they distill practical truths. Well in Israel, if it was a practical truth that came under the fear of the Lord, well it was that much better, you know here's a great story.

Just as we use non-culture stories from the Old Testament, we're not Jewish, we're not Israelites, we're not in the Old Testament, we're not in the days of the judges but look at the stories of Samson and Gideon and Barak and Deborah and these other great narratives of the Old Testament, we benefit from those and under this umbrella of the fear of the Lord they become quite meaningful and memorable for us. Well it's kind of an odd thing to think back that there was no such tradition, this was being invented, it was being created in the days of Solomon. That's what Proverbs is doing, it's taking these things and organizing them and subordinating them to the unique situation of Israel in the world as not only a growing and up-and-coming power in that region but one that was dedicated to the creator God of the universe.

And so they would amalgamate and they would coordinate and they would subjugate and bring in in the same way that you might conquer a nation and bring its resources in and make use of it. They conquered the wisdom and they brought in the parts that were good and useful and reflected divine truth and subordinated it. So you find these things in the Proverbs.

There's all kinds of scholarly hysteria about the fact that some of the Proverbs seem to have a parallel in the wisdom of Amenhotep or something. They find some book in Egypt and they say,

well, he says, you know, if you're not careful your money will sprout wings like a goose and fly off and that's what Amenhotep says and in here it says that, you know, riches can sprout the wings of an eagle and fly off and I think those are related. Somebody borrowed from somebody, well, they probably did.

It's not difficult to imagine that the same analogy might occur, you know, that if your riches can take wings and fly away, well, one guy says it's a goose and one guy says it's an eagle, but it's not like somebody could not originate that thought more than once in a different place, but if they did, this is likely what happened. It's concourse, it's communication, it's converse amongst these nations at this time and of course you hear something, you hear a bon mot, you hear a good word and you're going to make use of it. So, nothing wrong with that.

The Apostle Paul does this, Jude does it, take something out of the book of Enoch, take a saying about the Cretans and incorporate it into divine scripture. Point, don't fear scientific discovery, don't fear the wisdom of the world, again, the power is not in the wisdom, the power is in the fear of the Lord. This is what gives us discrimination.

This is what helps us see what is truly, listen, what's truly valuable. I watched that bald guy, Dyer, Wayne, I think his name is Wayne Dyer on PBS, I really think that you could make a case for equal time because he's, this isn't like a, this old house show, you know, here's how to put rafters up, this guy is preaching a religion. He does a seminar on new age religion, consult spirit masters and get centered and it's religion.

Well, hey, if you're going to do telethons and have Wayne Dyer on there teaching religion, let's get somebody good on there doing religion. Let's get a good teacher on there, let's get somebody that's pounding away on the Word of God, let's get Chuck Swindoll or John MacArthur or anybody who's got some chops for teaching the Word of God and let's put that on PBS and see who's going to pledge. Because the bald guy gets on there and what practical value is that? But the reason I watch it is if you listen long enough, he'll make a comparison or synthesize or distill something and in the context of his stuff, it's bunkum, but enlightened and ennobled and empowered by the fear of the Lord, it's useful, it's valuable, it's a modern day parable, it's a modern day truth.

So the encouragement from the Word of God, from the example of Solomon is don't say, well, I'm not studying philosophy, I'm not going to read Kant or Voltaire or anybody else because they're a bunch of secular nabobs and they can't possibly know anything. You are equipped with this incredible gift of the fear of the Lord and you will know the truth when you hear it and you're free to cherry pick good things. Nobody can be wrong all the time.

You want to know my favorite quote from Voltaire? Of course, he said it in French. He looked forward to the day when the last king was strangled with the entrails of the last priest. You know, Republican, French Revolution, let's get rid of the monarchs and the nobility and all that.

He said, I look forward to the day when the last king is strangled with the entrails of the last

priest. That's a great, pithy saying and I like it. I don't agree with it, but I like it.

But if you think about kings and you think about priests, you can understand his point. So the Proverbs are taking, God does this with us. What's man made of? What did Merle Travis say man was made of in Nine Pound Hammer? Some people say a man is made out of mud.

Poor man's made out of muscle and blood, right? God took the commonest stuff of the planet, took the dirt, and has made something that can carry the treasure of his word and the treasure of his presence, albeit in an earthen vessel. So the point here is, don't dismiss and don't ignore and don't fail to glean what is available out in the world, science, philosophy, literature, history, even entertainment. If it is enlightened by the fear of the Lord, you can glory in good entertainment.

God didn't mean for us all to be monks and sitting in some scroll arium somewhere, copying manuscripts and blowing on ink and covering up the tetragrammaton. I am come that they might have life and have it more abundantly, and perfect love casts out fear. You don't have to fear the news, you don't have to fear philosophy, you don't have to fear the creeping tendrils of socialism.

This world is our nursery. It's our place to play and learn and grow. God takes the foolish things of this world and confounds the wise, but not us, because with the fear of the Lord, when you understand the fear of the Lord, you find the knowledge of God, Proverbs chapter 2. So enjoy, cultivate, grab the gusto, just be sure that light, that shining light of honoring the Lord, reverencing God, remembering who we are and why we are here, defines and is the head of those things.

All things are yours. Remember Paul says this to the Corinthians? Why do you divide up and say, I'm of Paul, I'm of Apollos, I'm of Cephas, I'm of Christ. No, I don't take a denomination name, I'm of Christ.

He says, what are you limiting yourself for? All things are yours in Christ, all things. All things are good to eat, if they're taken with thanksgiving. So this is a great principle, and we get it from Solomon.

Solomon, wisest man who ever lived, he said, you know what? God gave me all the wisdom in the world, but I don't limit to myself. Look what I'm going to stick in the Proverbs, I'm going to put all kinds of stuff in here. I'm going to put Egyptian things, I'm going to put, just canvas the world and find the good stuff because in those days, he was close to the Lord and it was a great blessing.

So he gives the didactic portion, then he gives the aphorism portion, then we have the words of the wise in chapter 22, the sayings of the wise, and you have the same exhortation here as you had at the beginning. Incline your ear and hear the words of the wise, apply your heart to my knowledge for it is a pleasant thing if you keep them within you. Let them be fixed upon your

lips.

See that your trust may be in the Lord, underline, highlight, star in the margin, so that your trust may be in the Lord, not so that your trust may be in these maxims, so that your trust may be in these oracles. Grab a hold of these things and it will drive you to trust the Lord. You'll recognize the value of that fear of the Lord as the beginning of wisdom.

I have instructed you today, even you, have I not written to you excellent things of counsels and knowledge, so that I may make you know the certainty of the words of truth, that you may answer words of truth to those who send to you. Do not rob the poor because he is poor, don't oppress the afflicted at the gate, for the Lord will please their cause. This is what separated wisdom literature in Israel from any other nation on earth.

They say, oh, Amenhotep this and the wise sayings of the ancient Sumerians that, and it's all balderdash because in Israelite wisdom literature, in scriptural wisdom, it always comes back to the Lord. It is in the service of God. And no other wisdom literature is like that, almost no other.

So you have the wisdom of the wise and this is sort of an appendix. It's just the last chapter, last half of chapter 22, 23 and 24 and it's just, maybe these were collected, maybe Solomon did the first edition and then these things were gathered and they said, boy, you know, this would be great to put in the book and they were kind of tacked on to the end. So you get to 24, 17, or I'm sorry, 24, 22, 22, 17 to 24, 22 and that's the first appendix.

Now if your Bible is marked like mine at the end of 22 in chapter 24, Proverbs 24, verse 22, there is another annotation that says, further sayings of the wise, further sayings of the wise. These things also belong to the wise. This is like appendix B, sayings of the wise, appendix A, further sayings of the wise, appendix B. Now, notice, Proverbs has got 31 chapters and when we started tonight, I suspect you could not have said very much about the organization of the book of Proverbs.

What do you know now? You know that chapter 1 has got the title, the prologue and the theme in verses 1 through 7, right? You know that you've got the didactic poems, the teaching mashals in the rest of chapter 1 through chapter 9. You know that in chapter 10 through 22, you've got the aphorisms of Solomon. These are the Proverbs of Solomon, king of Israel. That's what it told us in 1.1. Then in 22, we had appendix A, the sayings of the wise and now here from 22 to 24, we've got appendix B, further sayings of the wise.

Now these were added probably during the, you know, Solomon reigned 40 years and over the course of time, that more things were accumulated. It also may be that as Solomon gradually lost his focus on his relationship with God, as he began to compromise, as he began to marry, as he began to set up temples for other gods, as his fear of the Lord diminished, he wasn't a good source for these anymore and they started coming from other places. You know, this is why Deborah ends up being a prophetess in Israel because there aren't men doing the job.

And so God will make sure that the wisdom gets there. And if not through you, through somebody else. By the way, we had another brush with the crowd that thinks that if you don't witness to somebody, their blood is on your hands and they go to Ezekiel 33, watchman on the wall.

If you don't sound the alarm, I will require their blood at your hands. Quick reminder, when we went through Ezekiel 33, who's Ezekiel 33 talking to? Covenant people of God already saved. The warning of the watchman on the wall is to the people of God because they are not unsaved.

It's they are not obedient. It's not that they aren't saved. Watchmen, be sure and warn them or the axe is going to fall and they're going to hell and their blood is going to be on your hands.

No. Horrible, twisted misuse of Ezekiel 33, the watchman on the wall. What is this? This is an exhortation to guys like me.

If you're given a message from the word of God for God's people, you had better will deliver it or the judgment that is headed for them is going to land on you. This is what's known as the double blessing, double discipline for communicators. If I mess up, I get my discipline for messing up and I get the discipline for the people that should have been warned if I was teaching right.

I get both. I also get the double blessing of getting to go in and. Well, you know, how would this not be a blessing to go in and study and be able to excavate and learn and and see these things that don't always come out in a lesson? That's that's a double blessing.

It double, you know. Double the mint, double the fun, whatever it is. But but this is but don't don't this.

This is where people foul up. They don't stop and think about the audience who is being who's being addressed and twisting the scriptures to their own destruction. As as Peter says, they take the letters of Paul.

Well, they took Ezekiel and they're twisting it to their own destruction. I actually heard this quote this week. You do not have the right to go to heaven alone.

If you don't witness to somebody, if you don't have at least one convert, they're probably not even going to let you in. St. Peter's going to turn you away at the pearly gates because you do not have the right to go to heaven alone. You are here to witness.

And if you haven't witnessed, well, I'm not going to let you in. Blasphemy, heinous. And and utterly ignorant.

And what really gets me is so many people spend their time telling everybody else how much they ought to be witnessing and how much blood is going to be on their hands. If they were really all that worried, why aren't they out witnessing? Well, why aren't they down at the airport,

you know, tackling people and saying, believe, believe this plane might crash. You know, no, they're down.

They're down telling everybody else to go worry about the blood on their hands. If anybody gets that much conviction from the Lord about witnessing, maybe they've got the gift of evangelism. And that guilt is because they're not exercising their gift.

There are people who are built to evangelize. I'm not one of them. Some of you may be.

Some of you may not be. But don't feel bad if you're not built to evangelize. Is everybody built to pastor? Is everybody built to teach? Is everybody built to wash the feet of the saints? Is everybody built for administration? Is everybody built for visitation and and and thoughtfulness in support for people that are in difficulty? Is everybody blessed with the gift of fellowship and encouragement? Is everybody blessed with the gift of prayer? Is anybody blessed with the gift of faith? You know what the gift of faith is? You know what the gift of faith is? It's the sovereign God of Calvin come down to bless me with faith.

No, you know what the gift of faith is? The gift of faith is the insight to see the application of the word of God to a specific circumstance. Sometimes we're sitting there and we're just blind. We're snow blind.

We're looking around saying, I cannot figure out what's going on here. I don't know what to apply. I want to trust God.

I want to honor God. I have got no idea how to proceed. And somebody else in the fellowship comes and says, well, you know what occurs to me? And suddenly it is like the clouds part, the sun shines, the rainbow appears, and it's they have the gift of faith.

They have the gift of seeing the truth that applies and making it visible so that the rest of us can apply our faith. They just distill. They've got the gift of sight of how faith would work in a given situation.

Sometimes it's there. Sometimes it's somebody else's. It's a gift of faith.

Well, that's what this book is giving to the people of Israel. It is grist for their faith mill. This is truth.

It is wisdom. And it will be useful to them so far as and so long as the fear of the Lord is dominant, is heading things up. It will be useless to them.

And people say, well, you know, how come it says, you know, I've never seen the righteous go hungry or seed begging bread, and I'm righteous and I'm hungry and my seeds begging bread. It's not a scientific formula. It's not a mathematical thing where I'm poor, so I'm not going to beg.

Where is the fear of the Lord? Where is your understanding of context? Where is your sense of

place and time? People that claim that there are contradictions in the Bible. Well, God says not to kill here. And then he says to kill over here.

He's contradicting himself. This is taking truth. God does say thou shalt not kill in one place.

And he does say, go kill everybody in another. Well, the wisdom doesn't work without the fear of the Lord. If you do not have that spiritual relationship, you're not going to be able to make sense.

It's going to be garbled. And of course, you're going to be out in the weeds. The axe will fall and you're going to be on the dumb side.

You're going to be on the seeing and not perceiving, hearing and not understanding side because that element is lacking. This is given for those who want to move from simple and young to wise and understanding. So you've got, if you respond better to straight didactic teaching, you've got that first section.

If you need the little short quickie that you can remember, that you can put on a coffee cup or a t-shirt or a thing you stick to your mirror in the morning, here's your aphorisms. But it's not just the aphorism. Look back at just pick any one.

Go to chapter 13. A wise son heeds his father's instruction, but a scoffer does not listen to rebuke. A wise son heeds his father's.

Well, but what if my what if my father's wrong? What if my father's a bad man and he's given me instruction to do a sinful thing? Do you really need a whole book of exceptions and extensions and you know, need something like the legal code of the United States to explain this to you? Or do you understand under the fear of the Lord that he's talking about the kind of father that God himself represents and is the example for all fathers to follow? Do you need that? If it needs explanation, you're hopeless. Go down to verse five. A righteous man hates lying.

Well, what about Rahab? Rahab lied. What about Elijah? Elijah lied. Told him he's going to take him to the border.

He took him to the king, blinded them all. He lied, said he was going to take him one place, took him somewhere else. God lied.

God said, Moses, you're going to lead the people into the promised land. Then Moses didn't get to go. God lied.

That essential principle must be there for the truth and the wisdom to make sense. And so you have it, you have those exhortations. Then when you get to this next section, there is a prologue in chapter 24, verses 23.

These things also belong to the wise. It's not good to show partiality in judgment. He who calls

the wicked righteous, the people will curse.

Those who rebuke the wicked will have delight. Good blessing will come upon them. He who gives a right answer, kisses the lips.

What is this? We have moved from the early, my son, oh, simple one, hear and follow wisdom in Solomon's section. The sayings of the wise and the further sayings of the wise are aimed at the young man who is beyond elementary school. This is the high school wisdom.

Now we're prepared to interact with others. Now we're looking at larger issues. And you'll see in the quality of the individual Proverbs, if we ever do a study of Proverbs, you'll see that what the Proverbs deal with in the earlier part of the book is the world of the young man.

And here in the sayings of the wise, it's the man who is now engaging, you know, kind of taking the reins of the world, operating business, heading up households, getting married, interacting with others in the neighborhood, having to establish policy, having to judge what's right and what's wrong. Who should I side with? This is what happens to young people in our culture when we grow up and get out of high school and go to college. You got to start figuring out, well, my parents aren't here to tell me everything to think.

How should I be? What should I think? Who should I trust? Who should I hang out with? What should I do? And there's a process we go through when we leave home. That's where you are right here in the book of Proverbs. Then in the next section, you have the, starting in 25.1, this between 24 and 25 is the Grand Canyon I was talking about earlier.

These also are Proverbs of Solomon, which the men of Hezekiah, king of Judah copied. Hezekiah, king of Judah. When is Hezekiah king of Judah? About 250 odd years after Solomon.

It's like six generations after Solomon. You've got Hezekiah, right? The men of Solomon copy out and Proverbs of Solomon. Now, does it mean that these were things that Solomon said and they were floating around and they just finally wrote them down? These are Proverbs that men in the days of Hezekiah added to the Proverbs of Solomon.

They have, this book was in existence with its two appendices, sayings of the wise, more sayings of the wise. That book circulated for, this would be like, you know how people will write a sequel to a classic book or they'll write a sequel. They're not, the Star Trek episodes and universes have been extended and expanded by people who were not writers on the original series.

They'll take a character or take a situation and they expand and extend it in our day. The stuff was written 40 years ago. They're writing it now.

Well, these guys said, we're going to take this book and we're going to add to it. We're going to put a volume two to bring it up to date. History of the world, part one, history of the world, part two.

So the men in the days of Hezekiah, Hezekiah, by the way, is also a wise king. But these, the men of Hezekiah write down, and this is a collection that goes from 25, 1 through 29, 27. So you've got about four chapters of this, 25, 26 and 27, 28 and 29.

You've got those chapters and these were compiled by Hezekiah. Then you get to chapter 30. So now, are you keeping track of Proverbs? If somebody said, how's the book of Proverbs organized? You wouldn't say that is the worst mishmash of random Proverbs I ever saw in my life.

You remember the organization, you remember where we are now, right? Solomon's section with its three parts. You've got the two appendices, sayings of the wise, additional sayings of the wise. Now we've got the Hezekiah man section, chapter 25 through 29, right? Only got two chapters left and you've got the whole book down.

What do we have? Chapter 30, the wisdom of Agur. Look at verse one of chapter 30, the words of Agur, the son of Jaqeh, his utterance. And you've got Ithiel and Ukal.

One of these days we'll take a closer look at this. Look at chapter 31, the words of King Lemuel, the utterance which his mother taught him. To boil this down, I don't have time to go into the Hebrew.

These men, both Agur and Lemuel, people said, well, these are other names for Solomon. No, they're not. The compelling conclusion you draw, if you look at this in detail, is there is a group called the Masa, M-A-S-S-A.

And that word Masa in the Hebrew is associated with both Agur and Lemuel. Agur and Lemuel are from the tribe, as it were, of Masa. And what it actually means in chapter 30, Agur, the son of Jaqeh, his utterance.

Well, they're taking Masa and translating it as utterance. But Masa is a people name. It's a people group.

And it kind of reminds you of Zerah that we saw as the grandson of Judah. Actually, the son of Judah, sort of a son-grandson arrangement there, in that these men were noted for their wisdom. But these guys are Ishmaelites.

They are Ishmaelites. There is a known Ishmaelite group called Masa. And there is evidence to indicate that this particular branch of Ishmaelites maintained a relationship, a strong and healthy one, with the God of Abraham.

These are like-minded people. These are like-minded people, like good Ishmaelites, and Lemuel and Agur are representatives of these Ishmaelite people. They lived in northern Arabia.

This is noted in Genesis 25, 13 through 15. And there's been scholarly work that's been done on this. But those things are incorporated in because they recognize these guys as cousins who

loved God.

And they didn't hold the fact that they were Ishmaelites against them. They said, look, these guys love the God of our father, Abraham. And that's why this guy can be King Lemuel and why his mother is a worthy woman.

And you've got that whole worthy woman section. The worthy woman section actually doesn't even come, apparently, from Israel. It comes from the Ishmaelites in northern Arabia, who, this is a common truth.

Notice, because they have a fear of the Lord, their wisdom is alive, it's activated, it becomes part of God's inspired word. So in a nutshell, this is what Solomon began. This wisdom that began with him expands and extends and is used by God in every subsequent generation in Israel.

It's available. But it's only available, it's like a parable, it's only available if you have the fear of the Lord. If you have the fear of the Lord, you'll find the knowledge of God.

God will give you wisdom. Out of his mouth comes knowledge and understanding. Out of his mouth, not out of the mouth of the sages, mouth of the oracles, mouth of the traveling caravan guys from Egypt, out of God's mouth.

God takes these aphorisms and these truisms and these pithy sayings and in his plan and in his purpose and in the light of his truth, they become something transcendent. And it doesn't matter what the source. So that's the book of Proverbs, that's the great heritage.

What's left of Solomon's palace? What's left of his apes and his peacocks? What's left of his dominion and his forts and his chariots and his horses? What's left of Solomon in this day and age? What gift has Solomon given to every succeeding generation since a thousand B.C.? This. This. And it's the same gift that we can possess, that we can share, that we can inculcate to our children.

My son, you will receive my words, which I received from my father in heaven. This is what takes our feet off the path of mundane life. That leads only to the grave and to the dust and puts it on the narrow road through the straight gate that leads to eternal life.

What a heritage. Sadly, it's Solomon's bequest from the early part of his reign and he can't hold the bubble. And this is part of what he talks about in Ecclesiastes.

He's bumping against that glass ceiling. He doesn't have what we have. We have the ongoing presence of the Holy Spirit, the potential for the presence of Christ and the Father dwelling with us in the sense of that fellowship and communion.

We do have that. So how much less excuse? How much sorer punishment shall we be thought guilty, Hebrews chapter 10, if we do despot, if we do the action of that verb booze and treat lightly this tremendous gift and opportunity? Let's close here in a word of prayer. We'll pick up

in our Kings and Prophets study next week.

Father, thank you for so clearly communicating to us the potential and the opportunity and the resources that you have made available to us, not just earthly books and tapes, but the truth that leads us beyond time and beyond space and beyond this life to your presence, to the throne room itself, to your eternal kingdom and our place as useful and fruitful servants within it. We pray that God, the Holy Spirit, will keep us mindful of these things and give us insight and activate the wisdom that we have in such a way that our lives will reflect your glory. We pray it in Jesus name.

Amen.