

Insight into Reality

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Preacher: Jason Webb

- [0 : 00] Well, have you ever misread a situation or totally didn't see what was really going on? Maybe you've been in some situation like that where you really needed insight because some of the vital information that would have really helped you, you didn't have. I was just thinking on the way here of a situation where I was in where I did not see what was really going on. I was dating this girl in college, and she invited me to her house over late Christmas to meet her parents and everything, and I thought we were just there to be friends and be nice and whatever else, have a good time. But it turns out I was on trial. And it was clear I failed. Yeah, on the way back to college after that great visit, she said, it's over.
- [1 : 04] And whatever was going on there, I did not see that I was on trial. I was missing a test. I was in a test, and I didn't even know it. Maybe you've been in a position like that. That's sort of kind of what's going on in Proverbs 23. So if you have your Bibles, I want you to turn there. Proverbs 23. We really need insights. Insight, if we're going to get along with people, if we're going to make it. And so do you know how to read people? Do you know how to accurately read people? Sometimes there's more going on than it appears. Proverbs talks about that. One man pretends to be rich and yet is poor, and another man pretends to be poor, and yet he's rich. And wisdom says, well, you need to look at that and understand and ask, well, what's going on here?
- [2 : 10] You need the insight to see reality. Because not everything is as it seems. So tonight we're back to these 30 sayings of the wise. It started in chapter 22, verse 17, and it goes into chapter 24, and it's these 30 concrete sayings. And we looked at the first six last time we were in this, in the book of Proverbs. Today we're going to look at 7 through 11, the saying 7 through 11, which is Proverbs 23, verses 1 through 11. And the interesting or the key thing to understand maybe about this particular set is there's an element of deception to them all. Things aren't what they seem. Things aren't what they seem. So remember, Proverbs is for developing insight. That's Proverbs 1, verse 2, for understanding words of insight.
- [3 : 19] So if you want to understand what's really going on, well, the book of Proverbs is meant to help you do that, developing the ability to see into things, the truth beneath the surface. We know that that is a part of God's wisdom, that he's never fooled by appearances. Jesus himself knew what was in the heart of men.

He didn't need men's testimony. He had it laid bare before him. God sees the heart. All of creation is laid bare before him. So he has this ultimate insight.

Isn't it Romans? This talks about the depths of his understanding. He sees down, down to the bottom of things and knows what to do in every occasion because he has this total insight into what is really going on.

So there's no one and nothing is a mystery to him. Now, we're not ever going to get there. We're never going to develop that level of insight.

[4 : 24] But the book of Proverbs is meant to make us into wise sons and daughters of God where we have insight, where he's giving us this insight.

And so we can be as wise as serpents and as innocent as doves. And that's what the book of Proverbs is after. So insight, it's being able to see things as they are.

A rich man may be wise in his own eyes, but his eyes aren't so clear. The proverb goes on, a poor man with discernment sees through him. Can you see through people?

Or, well, a poor man with discernment can. And so you want to read people. You want to have insight into people. You want to know what is making them tick.

You want to see beneath the surface and then know what to do about it. Then apply your mind to these Proverbs. Apply your heart to these Proverbs.

[5 : 29] And especially here, these Proverbs that we have in front of us because all of them have this element of things aren't what they seem. Something more is actually going on.

And so apply your mind to these Proverbs. And so are your minds turned on? Are you ready? That's how you learn the book of Proverbs 23.1. We're going to start with saying number seven.

Saying number seven, 23.1. When you sit to dine with a ruler, note well what is before you. And put a knife to your throat if you're given to gluttony. Do not crave his delicacies.

For that food is deceptive. Now the key word to understanding this little snapshot of reality, to understand this little picture here, is the very last word.

This food that is being put in front of you is deceptive food. It's not what it seems. It's a lie. It appears to be one thing, but it's actually another.

[6 : 33] Some way or other, this food that this ruler, that this influential person, whoever that might be, is putting in front of you, is a trap.

It's a trap. And so a wise person will see it as something dangerous, whereas a fool will just blunder forward and suffer for it.

Although the fool sees is a lot of wonderful food. It looks like this amazing generosity from this ruler. And so the fool will sit down and eat away, eat without thinking, thinking, wow, this is great.

I'm enjoying this luxury. And this guy really likes me. Things are really going well. Things are turning up roses. It's everything is great, but it's deceptive.

It's deceptive. Deceptive. All is not what it seems. The king, the ruler, this power broker, this influential person, whoever this is, this person is whining and dining you.

[7 : 42] And he seems to be saying, enjoy yourself. But you'll notice verse one tells you to note well.

Think deeply. Consider deeply what is in front of you. Don't settle for the surface of this is just really good food.

And this guy is just really being nice to me. Don't just sit down and pig out thinking all is well. Be careful. And how careful do you need to be? Well, if you're given to gluttony, if you really like food, then he says, put a knife to your throat.

If you're given to gluttony. In other words, it would be better to slit your own throat than to overeat in this situation because more is going on than, than just eating.

It's some sort of trap. Now, what exactly it is, what exactly this ruler is really after. We, we really can't say for sure.

[8 : 48] There's a couple of possibilities and both of them might be true. The point is, is there are situations where you are being tested, where it's a trap and you need to see it for what it is.

Now, one possibility is this King could be testing you. So let's suppose this is your King, the person that you are trying to work for.

He's putting this food in front of you to, to see, do you have self-control? Are you careful in your situation?

He's smiling and he's saying, eat, eat, eat, eat. But in reality, he's really looking to see what, how are you going to conduct yourself in this situation? How are you going to handle yourself?

So under his smiling eyes, there's this calculating mind. And so it looks like it's going well from the smile on his face. But in reality, it's could be going terribly.

[9 : 54] He wants to see what you're made of. Do you have self-control? Can you comport yourself with dignity, with firmness when you're put in the position of, Oh, here's luxury.

Do you stay on in your right mind? Do you stay on task when in the face of luxury? Because you got to understand the situation. These, these are young men being prepared to go out in the world and they are going to be put into positions where luxury and food is going to be put place in front of them.

And do you lose your mind? Do you get carried away? Well, then you can't be a messenger. You can't be an emissary. You can't be an ambassador. You can't be an agent for a King.

You want to be trustworthy. You want to be safe to hand a mission to. And so he's smiling and he's saying, eat, but the whole time he's really secretly looking to see what you're made of. Are you firm?

Are you dedicated? Are you self-controlled? Or are you soft and easily swayed luxury loving? Then you're not going to be trustworthy.

[11 : 00] You're not going to be the kind of person that will be able to serve before Kings. You know, Kings don't want to send spineless sponges out to do their work. They want sharpened swords.

They want men that are useful. And so the King could be testing you. And so you will lose your opportunity to serve before Kings. Remember the last proverb is 22, 29 there.

Do you see a man skilled in his work? He will serve before Kings. He will not serve before obscure men. You will lose your opportunity to serve before Kings. If you can't show self-control.

If you, if you haven't controlled yourself, if you're not a dedicated firm and know when to say no to luxury. And part of being skilled in your work is being clear eyed for what people are after.

Going into that situation where you're sitting with a ruler and you're able to understand that you are in a test. Uh, so you have what I didn't have back then in college.

[12 : 04] You, you know, you're in the test. You know what he's looking for. And what he's up to. Now, another way this, this could be a trap.

this, this, this food, this luxury could be a trap to you. It is, is, is, is that it could be a way to win you. Uh, and your loyalty to something you shouldn't give yourself to.

Now, here's the situation. Like, so maybe this isn't your king. Maybe this isn't your ruler. Uh, maybe this is someone else that you've been sent to.

Do you understand that this is one way? The powerful, the power brokers, the wealthy, the elite, the rulers, the businessmen, they get people to give them their loyalty.

It's, it's one way that evil men get you to join them. Proverbs one, one of the very first things that Proverbs says is don't basically don't join a gang.

[13 : 10] Don't join a group of evil men or after things. Well, we need to understand that not all gangs, you know, drive Harleys and, wear baggy ghetto clothes or something. The worst kind of gangs, they come in suits and they live in luxury apartments and they send their kids to private schools and they drive their BMWs and they say, come with us and we'll give you this life.

And actually here, here's some of it now. There's a book by, I can't think of his name right now.

It's called The Firm and it's about this lawyer who's, he's a poor, just graduated from law school, uh, lawyer and, and firms from around the country are, are giving him offers.

And, and then this one offer more generous than all the others comes in from this small tax law firm in Memphis.

And, and they're going to lease a BMW for him. And they give him a low interest mortgage right out of the gates. Uh, his, his pay is, is more than anyone else's offering.

[14 : 23] And, uh, and they, they bring him in and they do this interview and, and they, they bring him to a party and they wine and dine him and they treat him like royalty.

And they have this little sit down meeting with them and they say, you know what? We've only made one offer to one person this year and you're him. His wife wonders about it.

Uh, it, it's interesting in the story. She, she comes from a wealthy family. Um, he doesn't. And she can't exactly say why this smells fishy, but it does.

And, and in the way she, she has more insight into what is going on. Then this man, all he is, is I'm excited. This is happening to me.

Um, and as the book goes on, you're, he realizes that this is nothing but a trap. It's nothing but a trap. No lawyer leaves this firm alive. Everyone stays until they die or they die.

[15 : 23] I mean, and that's how it happens. And in reality, they're all wrapped up into this un underworld criminal enterprise. And the goodies are just a way to get you on board, to gain your loyalty.

They like to go after the poor people because if you don't have any income except for them, well, then you're going to be more dedicated to them. Uh, so in a way that might be sort of like in very modern terms, what is going on in this proverb, this food might be a way to, to make you someone's pet, someone's slave, someone's toady to make you his, to make you his.

That probably is more or less what was going on in Daniel chapter one. Um, remember Daniel chapter one, he's, he's Daniel and the three, uh, other Hebrew young men are taken to, to Babylon.

And they're given this whole, the best of everything. King Nebuchadnezzar is offering them the best of food. And Daniel says, no, um, some people have speculated that that has to do with Jewish dietary laws.

It's more likely. Just given the entire situation that. Daniel says, no, because at least he's aware of the concept of this proverb.

[16 : 40] He knew King Nebuchadnezzar's generosity and luxury was just a way to get these young men's loyalty to himself. It was the beginning of the assimilation process of now, we're going to make you mine and you're going to live luck, luxurious, but you're going to do it on my terms.

I will be your provider. I will be your protector. The King would give them the lifestyle they wanted. And all they had to do was to give themselves to him. And so Daniel is saying, the Lord is our King.

He is our provider. He is our protector. He's the one that's going to help us. We're his, not yours. And so the food was deceptive in Daniel one, but Daniel was the wisest men of his, of his time.

And he, he saw through it. Daniel knew how to read people and situations offered luxury, offered promises are not always what they seem.

And so this first saying, saying number seven here is note. Well, think hard, look deeper, be smart about what is going on.

[17 : 56] And what is that powerful person doing? And what is he after? Now, maybe you can start to think about how those sorts of things apply in your life, in your work, your boss comes to you and ask you and talks to you and, and things are put on the table.

And you want to be smart about that. So that's saying number seven. Next saying, saying number eight, do not wear yourself out to get rich. Have the wisdom to show restraint, cast, but a glance at riches and they are gone.

How flimsy is that? They can't even bear a glance and they, they, they fall apart for, they will surely sprout wings and they fly off to the sky like an eagle. Here's something else that isn't what it seems.

Now you probably are starting to see, maybe there's a connection here between that, that this first proverb 23 one and, and this, this one here, this saying, it's very easy.

If you sit down with a wealthy man and then man, something about that same seems really good. And I want that. I want that lifestyle. I want that, uh, what he has.

[19 : 14] But Proverbs says that wealth isn't the permanent thing that it appears to be. And it says, you don't even have to put wings on your wealth.

You don't have to put the wings on it. It'll grow its own wings. It'll hatch out of the egg and you've been waiting for it to come out. And all of a sudden it sprouts wings and just flies, flies away.

Wealth is simply not, this is the point, worth wearing yourself out for. Of ruining your health and your life and your emotional life.

It's not worth wearing yourself out for. Ecclesiastes talks about a man working hard for his wealth and he accumulates it. And then he loses it by misfortune.

And, uh, the author in Ecclesiastes says, no, that is, that is terrible. That really is a miserable business. Um, but it's true.

[20 : 16] Um, um, Barings Bank from England, uh, was founded in 1762, 1762.

So think about how long that is ago. Uh, it collapsed in 1995. Uh, what happened? Uh, how did this old venerable bank with operations all over the world collapse?

Basically overnight. Well, it wasn't some global overturn, uh, you know, global, uh, economic disaster downturn. It wasn't some sort of government action came in and, and destroyed them.

It was one man, one fraudulent trader. By that, I mean like he was trading stocks and futures and all sorts of things.

He was working out of Singapore and he brought the whole bank down all by himself. And poof, wealth took wings and flew away.

[21 : 25] Jesus said that thieves, break in and steal. They'll break in and steal it or rust corrodes it.

You, you, so you spend your money on something and then it just rusts away. Later in Proverbs 27, Solomon says, be sure to know the condition of your flocks and give careful attention to your herds for riches do not endure forever.

They don't last. Jesus talked about the deceitfulness of riches. Have you seen that? Have you experienced that? Or do you, do you see it for what it is?

Do you have the insight to see how wealth lies to you? Wealth seems to be a way of happiness, happiness, but it's not. Well, seems to be the way to feeling secure, but it's not.

Sometimes I read this blog post, this financial blog post, and where people type in and their personal, what's going on in their lives. And I have read countless stories of people who are millionaires who say, I still feel so insecure.

[22 : 45] They give their, their list of their assets and it's way, way, way, way more than I have. And they say, how can I stop worrying? Those are just real people writing anonymously.

It's deceitful. Well, seems to be the way to fill that empty hole in your heart, but it's not. And so what this advice from Solomon is, is don't wear yourself out to get wealthy.

It's not what it seems. Now here's where Proverbs balances out other things that it says in other places, because there's lots of places that talk about you work hard to get wealthy.

You work hard to make wealth. And that's, that's true. But none of those Proverbs have the complete picture. They're only snapshots. They're not ever meant to be the total sum of this is everything that you need to know about money.

Because what this is saying is there comes a time when enough is enough. When enough is enough. John Wesley, in his sermon on the use of money, I referred to this, I don't know, probably a couple months ago now, but he has this wonderful line of thought and it is so practical.

[24 : 03] And so I was honestly surprised when I read it. His first use is get as much as you can. His first use for money is get as much as you can.

But, and there's a whole bunch of buts of, well, he wants to frame it, but this is one thing he says. We ought to gain all we can gain.

Without buying gold too dear, without paying more for it than it is worth. But this, it is certain we ought not to do.

We ought not to gain money at the expense of life, nor at the expense of our health. Neither should we begin or continue in any business, which necessarily deprives us of proper seasons for food and sleep.

So, yeah, gain as much as you can. But what John Wesley is talking about, I think is something very similar to what Jesus was talking about in the sermon on the mount, when he says, you know, life and body are more than food and drink.

[25 : 21] Life is more than money. And so don't worry about it. And Solomon adds, and don't wear yourself out to get it.

The birds in the treetops, they have no clothes, they have no homes, they have no barns, and yet, can you say that you are so much happier than they are?

They live in God's sunshine, in God's beautiful world, and their food is given to them every day. And will all the wealth in the world really make your life so much better than them?

Life is more than wealth. Now, what's the balance there? What's the balance between working hard and not wearing yourself out?

I'm going to be completely honest. There's no way that I could sit here and tell you exactly what that looks like in your life. I don't know. This is what I do know.

[26 : 31] You can't ignore either one of these realities. Doesn't Ecclesiastes in one part say, take a hold of one, but don't let go of the other? That's what basically my advice is.

You can't ignore either one. You work hard, but don't work too hard. It's not worth it. Wealth isn't worth it. And so, again, here we are.

We need insight. We need insight to understand ourselves, understand our motives, understand, we need to understand what wealth is. We need insight. So how do you stop and think?

You slow down. Probably like a year and a half ago in this series, we talked about Proverbs, and the wise person slows down. They stop and think. So don't get carried away.

Well, we go back to the table for saying number nine. Here's another situation where everything is not as it seems. This is 23, verse six.

[27 : 34] Do not eat the food of a stingy man or a begrudging host is how one translation put it. Do not crave his delicacies for he is the kind of man who's always thinking about the cost.

Eat and drink, he says to you, but his heart is not with you. You will vomit up the little you have eaten and will have wasted your compliments. Now, in some ways, this proverb is very, it's hard for us to get into because we can't really imagine a situation where we're sitting there and we know that this person is stingy and we're going to go and eat his food anyways.

At least it's hard for me to think of a situation where that would happen to me. What is going on here? Well, I think it helps to understand some cultural background. In that day, in that culture, if you showed up at someone's house, it was proper, it was polite.

Even if you're there unannounced, what do you do? You make a meal and you feed these people. You remember Abraham was sitting under his tree, under the tree of Mamre, and he's enjoying the afternoon or something and three visitors show up and old, rich Abraham scurries and makes a meal for these three visitors.

Manoah, the father of Samson, is minding his own business one day and a visitor comes up and Manoah prepares a meal for him for this unexpected visitor.

[29 : 11] There's probably other examples of that, but that was manners. That was politeness. And so the stingy man, he, in a certain way, has to offer you dinner, whether he wants to or not.

And the reality is, the reality is, he doesn't want to. That's how he feels. He doesn't want to spend the money on you. But he has to.

So he's kind of, he's caught, here's a man who's caught between a rock and a hard place, we say. He doesn't want to do either one of these things, but he's kind of stuck.

So do you accept his offer? He has to invite you. He doesn't want to invite you. Do you accept his offer? He's smiling.

He's inviting. He's giving you the best he has. Thanks, but no thanks. This proverb isn't, isn't saying stingy people are bad.

[30 : 21] The problem, proverb is not about being a stingy host. He's saying, know who you are dealing with and know when you're not, wanted.

When they don't want to serve you. They don't want to spend the money on you. Remember some of these proverbs, we mentioned this last time, are somewhat based on the old Egyptian wise man, Amenemope.

Aminamope. And it's helpful to know because in this part, there's a connection where you could tell Solomon saw that and kind of reworked it. This is what that old Egyptian guy said.

Do not intrude on a man in his house. Enter when you've been called. He may say welcome with his mouth, yet deride you in his thoughts. That's kind of the primary lesson here is don't be naive about that person.

Just because he's offering doesn't mean he means it. People say and do things because they have to sometimes. And it doesn't really mean they it doesn't mean they really want to.

[31 : 44] Now here, this is where wisdom is. It's so practical. It's it's relational wisdom. Remember that proverb about a blessing early in the morning is not taken as a blessing.

It's taken as a curse. And so even a blessing is a curse before you have your coffee. Just calm down. And that's what is going on here.

Fools blunder in. The wise walk gently. You think he actually wants you there. That's what the fool does. The fool thinks he's actually wanted, but he'll you'll you'll regret it.

He'll make you sorry you ever sat down one way or the other. He's going to make it clear he doesn't really want you. And all your compliments will have been wasted.

And so again, you'll be better off saying thanks, but no thanks. You avoid. You avoid annoying. You're going to avoid annoying him.

[32 : 47] You're going to avoid an unpleasant meal. And if you say thanks, but no thanks, he might end up actually liking you in the end. It doesn't matter, but at least he you won't give him a reason to hate you.

again, insight. again, insight. Insight into that person. Insight into his motives.

Insight into the social relational context. Really study people and slow down. Some people make offers, but they don't mean it. Now, can I tell you about an offer and a feast that you'll never regret sitting down to?

Jesus says, come and welcome. Come. Come to the waters and drink. He says, come to the feast of the Father's house and his heart is with you. He says, I am the bread of life and he wants you to take him.

And so when God says, come and eat, he actually means it. He means it. He wants you there.

[33 : 58] He isn't this stingy man that you read about in Proverbs. And the reason I feel compelled to say this is because the natural heart paints God as a stingy God.

and nothing is further from the truth. No, whoever seeks, finds, whoever knocks at the door, the door's opened and you'll never be sorry.

You'll never be sorry if you come to the gospel feast. Everyone who comes and eats, what do they end up saying?

With thankful cries, they say, why was I a guest? When thousands refused to come and starve. We say, why did I wait so long?

You don't throw up the gospel. You don't throw up the good news when you come and believe it. You say, more, more, more. And he says, eat and drink.

[35 : 03] God doesn't find our appetites too little or too much. He finds them too little. He's the exact opposite of the stingy man. He paid this great price and he's happy for us to take.

So he says, open wide your mouth and I will fill it. God's problem is that our mouths are not open wide enough. His heart is far more open than our mouths.

And so if you think God is like the stingy man here in Proverbs who's always calculating and cold and thinking and smiling with his eyes but inside of his heart he's thinking his heart's not with you.

Well, you're just, you're wrong. He says, come and welcome. We sing that song about God's free bounty magnify. How do you magnify free bounty?

Well, you take it. You believe it. You open up your arms wide and you fill them up and you thank him for how generous he is to you.

[36 : 10] And so know who you're dealing with. whether it's a stingy man or know who you're dealing with whether it's a generous God and behave appropriately.

Say thanks but no thanks to one and say yes, thank you to the other. Next proverb is saying number 10. Saying number 10 here is do not speak to a fool for he will scorn the wisdom of your words.

Again, there there are lots of places in the Proverbs that are there's at least one or two places in the Proverbs where it does say answer a fool according to his folly lest he be wise in his own eyes.

So there are places and times and situations that you do need to correct. You do need to rebuke. You need to talk to a fool. But that proverb I just read always hard on the other side of it of don't do it.

And again there are Proverbs that talk about both sides. And so again just like with the work this is not always easy to to know what to do.

[37 : 29] One commentator on this verse writes the expression indicates an urgency of speech to a particular person. The picture is that of directly challenging a fool in a personal one-on-one confrontation.

Such people have already determined not to learn from another. You are wasting your breath. And so again there are Proverbs on the other side that say don't get into it with a fool.

9-8 Do not rebuke a mocker or he will hate you. Getting into it on a one-on-one with a mocker with a fool is a self-defeating activity.

All you end up doing is bringing hatred on yourself and hurting yourself. Again there is something deceitful going on here or at least deceptive.

We think we can do good by saying something to them. We think if only we could say it the right way they would understand and hear us and everything will be better.

[38 : 30] But again Proverbs is saying there needs to be insight here. That is not how they are going to respond. That is not how it will go.

Delicacies are deceptive. riches are deceptive. And talking to a fool is deceptive too or it really can be.

Fools have already made up their mind. And so there comes a time and a place when you have to say it's not worth it. So be it. That's what's going to happen.

And if that happens then we also need to realize that that's wisdom too. God does that as well.

He'll talk to you. He'll give you the gospel. He'll do it and he'll do it and he'll do it. And if you refuse and you refuse and you refuse pretty soon he no longer gives it to you.

[39 : 34] He just hands you over to your sin. The day of salvation is over and you are not saved. So the very frightening situation can happen when God doesn't trouble you anymore.

Not trouble you at all. So does he no more wrestle with you or warn you? That's not good.

He might have already given you over to your folly. So what do you do? You repent and you be wise now. You repent of your folly and you don't go in it any longer.

And so really if you had a time of wrestling and now it's completely over and you're dead, you need to realize that what might have happened as God has said I won't talk to a fool anymore because he just scorns the wisdom of my words and if that is what it has happened then now now you must repent last proverb today is saying number eleven and it's a repeat that from a two from two weeks ago do not move an ancient boundary stone or encroach on the fields of the fatherless for their defender is strong just a couple of things to notice we're really running out of time here the first is there's there's deception here too things aren't what they seem the fatherless have no family and we in that culture that meant you didn't have the family supports you didn't have the family resources they have no family they have no clan they have no relative to protect them stealing from them seems easy this is just easy pickings but again insight insight yeah it looks like it's easy pickings but they do have someone who will fight for them things aren't what they seem now that's the first thing you want to notice the second thing you want to notice is just the word defender here is go well and it's an old testament word that is rich with meaning and examples like boaz in the book of in the book of ruth is the go well he's the one who's when naomi and ruth come back and they have no family he's the one that says i will be their family i will protect them i will provide for them he's the kinsman redeemer the one who stood beside naomi when no one else would the one who said she's my family i'm not going to let her fall easy pickings no their kinsman redeemer is strong so that's our god the one who says to the fatherless and the hopeless to the widow i will be your family his heart doesn't scorn them because they can't offer him anything no his he goes to them like boaz and he provides for them and protects them and that's our god and so how do you conduct your business how do you conduct your life what's your attitude what is your attitude towards those who are socially!

despised socially! vulnerable! They have no protection do you scorn them do you despise them yourself are you a bully are you a thug even if it's only in your heart I just want to say how ungodly that is how ungodlike God says I'm their go well I'm their kinsman redeemer I will be their family Job that was a part of his righteousness he says I made the hearts of the widows and the orphans sing with the way I took care of so what does the Lord require of us to act justly to love mercy and to walk humbly with your God walking humbly with your God means you fear him even when we think we could get away with something like moving a boundary stone a little bit at a time and no one will notice or there's nothing they can do about it so

[44 : 15] I'll do it he seems absent he seems out of the picture but wisdom is insight wisdom sees things how they really are so do you have that kind of insight to see what is unseen what's below the surface Proverbs is saying in this whole section you can't live by sight you can't be superficial sight will fool!

you sight will confuse! so we need to cry out for insight and God will give it the devil in this world they're masters of shapes and shadows of confusion but godly insight will see past the illusions will see things as they really are and then it will help us to live wise lives with people with God may God give us that kind of insight because we need it we need it let's pray our heavenly father we do thank you that you make yourself available to us and that as a wise father you have determined to teach us wisdom and so we come to you and we do cry out for insight insight for relationships insight for understanding people insight for understanding situations that we find ourselves in we need help to understand people's motives and their thoughts their plans their purposes we need to have insight to see the deceitfulness of riches or what's going on with another person or when to speak and when not to speak we need insight to fear you when it seems like we could just get away with something or give us those kind of insight to see you to understand others to understand ourselves we do need it and so please open our minds open our hearts pour in your word

Holy Spirit come you are the spirit of wisdom and counsel and so please make us wise we pray in Jesus name for his sake amen