

Proverbs 4:1-9 - The Path of Growing in Wisdom

Sunday, July 21, 2013
10:00 AM

To Read:

1. Judges 2
2. I Corinthians 1

Introduction

A. This morning we will be continuing in Proverbs by looking at the first nine verses of Proverbs 4

1. Proverbs 4 is one unified discourse that has internal unity, unlike some of the later proverbs
2. But, we are going to split it up into three parts and look at how it progresses over the next several weeks
3. Each section will be headed by an address to the sons, in verse 1, verse 10 and verse 20

B. The main theme of Proverbs 4:1-9 is the path of growing in wisdom

1. Since most of Proverbs is dedicated to encouraging us to seek wisdom, Solomon desires to set before his sons how to grow in wisdom
2. In other words, Proverbs keeps telling us to get wisdom, but how do we get wisdom? Is there a process to get wisdom?
3. Proverbs 4:1-9 tells us what the path to growing in wisdom is

C. Read Proverbs 4:1-9

D. Since this section of Proverbs encourages us to grow in wisdom, before we start looking at the passage I want to spend a moment considering what wisdom is and what growing in it means

1. When we talk about wisdom throughout Scripture and especially in Proverbs, we must remember that the ultimate embodiment of wisdom is Christ
 - a. Colossians 2:1-3 - *For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face, that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge.*
 - b. I Corinthians 1:23-24 - *but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*
 - c. I Corinthians 1:30 - *And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,*
2. To know what wisdom is, then, we look to Christ
 - a. Wisdom is found in the life of Christ
 - b. Wisdom is found in the teachings of Christ
 - c. Wisdom is found in the teachings about Christ
 - d. Wisdom is found in following after Christ
3. So, growing in true wisdom can only happen by growing in Christ
 - a. II Peter 3:18 - *But grow in the grace and knowledge of our Lord and Savior Jesus Christ.*
 - b. Ephesians 4:15 - *Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.*
4. So, when we speak about growing in wisdom here in Proverbs 4, we are talking about something very similar to what we discussed in II Peter 1 several months ago
 - a. II Peter 1:5-7 - *For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love.*
 - b. Peter's path focuses on the qualities that we will exhibit as we grow in Christ
 - c. Proverbs' path focuses on the things we do to grow in these qualities
 - d. But they are defining the same path - growing in true wisdom is growing in Christ

E. Proposition and Outline

1. Proposition: Growing in wisdom requires both humility and effort, but will be richly rewarded.
2. Outline:
 - a. The path to growing in wisdom begins by listening to instruction (vs 1-4)
 - b. The path to growing in wisdom continues by personally seeking wisdom (vs 5-7)
 - c. The path to growing in wisdom culminates by loving and prizing wisdom (vs 8-9)

I. The path to growing in wisdom begins by listening to instruction

Vs 1-4 - *Hear, O sons, a father's instruction, and be attentive, that you may gain insight, for I give you good precepts; do not forsake my teaching. When I was a son with my father, tender, the only one in the sight of my mother, he taught me and said to me, "Let your heart hold fast my words; keep my commandments, and live.*

A. Who is supposed to listen?

- Vs 1 - *Hear, O sons*
 - a. The listed recipient are the children, and particularly the sons, of Solomon
 - b. This wisdom is intended for children to train them up in the way they should go
 - c. What children is this directed to, though?
- 1. Actual children
 - a. Ephesians 6:1-3 - *Children obey your parents in the Lord, for this is right. Honor your father and mother which is the first commandment with a promise, that it may go well with you and that you may enjoy long life on the earth.*
 - b. So, children hear this morning, this message is for you. You are the ones who are supposed to listen and learn from this message.
- 2. Spiritual children
 - a. With regard to the spread of the gospel
 - i. I Corinthians 4:14-16 - *I do not write these things to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.*
 - ii. I Timothy 1:2 - *To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.*
 - b. With regard to maturity in Christ
 - i. Hebrews 5:11-13 - *About this we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child.*
 - c. So if you are a child in regards to the gospel - and we all are in some way - this message is also for you. Listen to the wisdom of Proverbs and grow up in Christ.
- 3. Children of God
 - a. In Christ we have been given the right to be children of God
 - i. John 1:12-13 - *But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.*
 - b. And therefore we are rightly children of God
 - i. I John 3:1-2 - *See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.*
 - c. So, we should act as children toward God
 - i. Ephesians 5:1 - *Be imitators of God, therefore, as dearly loved children.*
 - d. So, finally, if you are a child of God this morning, this message is for you. Proverbs is wisdom from your heavenly Father to mature you and grow you in Christ. All of us who are in Christ ought to listen to this message as a child.
- 4. So, in conclusion, everyone hear ought to listen to this message like a child
 - a. With the humility of a child
 - i. Matthew 18:1-4 - *At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" And calling to him a child, he put him in the midst of them and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven.*
 - ii. If we are called to listen to this message like a child, the first thing we must do is truly humble ourselves and accept that we need this message and we need to be taught like a child. If we don't take on this mantle of humility, this passage will do nothing for us.

- b. With the imitation of a child
 - i. Ephesians 5:1 - *Be imitators of God, therefore, as dearly loved children.*
 - ii. I Peter 1:14-16 - *As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy, for I am holy."*
 - iii. If we are called to listen to this message like a child then we must be ready to imitate our teacher, our Father. We can't be like the person in James who hears and forgets, we must hear and imitate.
- c. With the obedience of a child
 - i. Ephesians 6:1-3 - *Children obey your parents in the Lord, for this is right. Honor your father and mother which is the first commandment with a promise, that it may go well with you and that you may enjoy long life on the earth.*
 - ii. Colossians 3:1 - *Children, obey your parents in everything, for this pleases the Lord.*
 - iii. I John 5:1 - *By this we know that we love the children of God, when we love God and obey his commandments.*
 - iv. If we are called to listen to this message like a child then we must be ready to obey in everything. We should be argumentative or half-hearted in our obedience, but we should set our wills aside like a child to obey these verses.

B. Who are they supposed to listen to?

- Vs 1 - *Hear...a father's instruction*
 - Vs 3-4 - *When I was a son with my father, tender, the only one in the sign of my mother, he taught me and said to me,*
 - a. The listed teacher is the father
 - b. Wisdom that is intended from the children is passed down from the father to each new generation
1. Two fathers we must listen to
 - a. Our earthly fathers
 - i. Ephesians 6:1-4 - *Children obey your parents in the Lord, for this is right. Honor your father and mother which is the first commandment with a promise, that it may go well with you and that you may enjoy long life on the earth. And Fathers, do not exasperate your children, instead bring them up in the training and instruction of the Lord.*
 - ii. Colossians 3:21-22 - *Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.*
 - iii. As long as we are children living with our parents, we are expected to listen to and obey our earthly parents. This is the first realm of learning and obedience, and the child who does this will be grown greatly in all other areas of learning and obedience.
 - iv. So, children, listen to your parents teaching. Obey their teaching. Treasure their teaching. That is God's will for your life and in doing this you will grow greatly in godliness.
 - b. Our heavenly Father
 - i. Matthew 6:9 - *Pray then like this: "Our Father in heaven, hallowed be your name..."*
 - ii. Matthew 23:9 - *And call no man your father on earth, for you have one Father, who is in heaven.*
 - iii. The reason that children obeying their parents is important is because it points to something much greater - children of God obeying their heavenly Father.
 2. Three ways we respond to this truth
 - a. Children - you need to obey your parents.
 - i. There are two major reasons for this:
 - a) First, this is God's will for your learning. As you listen to, learn from and obey your parents you will learn things about God and learn how to obey God. Children, you grow in God by listening to and obeying your parents.
 - b) But, second, and perhaps more importantly, this is a picture of how all of us ought to obey God our Father. So, strive to obey your parents well in everything to be an example to all of us in how we ought to obey God.
 - ii. This means, children, you must put on the aspects of children
 - a) You should be humble before your parents. Know that God has taught them and given them much more wisdom than you and that they desire to pass this on to you. Do not believe yourself more wise than your parents. Do not puff your self up with pride without reason.

- b) You should seek to imitate your parents. As your parents teach you things about Christ and the world, learn not only from their words but examine their lives. Seek to imitate the good things you see them do.
 - c) You should seek to obey your parents in everything. This means obeying without arguing or disagreeing. This means obeying cheerfully, right away, because you want to honor your earthly parents and obey God.
- b. Children of God - you need to obey your heavenly Father, just as you desire your children to obey you.
- i. In the same way we expect our children to listen and respond to us, we must listen and respond to our heavenly Father.
 - ii. This entails listening to God - which is done through reading of His word, study, meditation and prayer asking for God to reveal His word to us
 - iii. This entails obeying God - when God opens His word to your mind, you go do it right away without hesitation or argument
- c. Fathers - you must instruct your children in the things of God.
- i. This is the flip side of the coin. If we tell children they must learn from their fathers, then fathers you must be teaching your children.
 - ii. Ephesians and Colossians command this explicitly right after they call children to obey their parents.
 - iii. So, fathers, it is your responsibility to be teaching your children the things of Christ in your homes. I say this to fathers because this passage mentions the father and the other passages we've looked at are directed to fathers. I don't mean to neglect mothers here, mothers are very important in teaching their children as well, but the responsibility comes down to the father. It is the father's responsibility to train up his children and if the children are not trained up right, the fault rests on him.
 - iv. So, as we consider the wisdom of a father passed on to his sons, fathers here should be reminded that they must be teaching their children diligently according to the principles in this passage.

C. How are they supposed to listen?

1. There are five commands given in the first four verses of how to listen to your father
 - a. Hear (vs 1) - *Hear, O sons, a father's instruction*
 - b. Be attentive (vs 1) - *and be attentive that you may gain insight*
 - c. Do not forsake (vs 2) - *do not forsake my teachings*
 - d. Hold fast (vs 4) - *Let your heart hold fast my words*
 - e. Keep (vs 4) - *keep my commandments and live*
2. These commandments grow in intensity through the four verses
 - a. We are called first to hear - that is to let the words reach our ears and understand what they say - this is the first step to learning
 - b. We are called not only to hear, but to be attentive - this is more than merely hearing, we stop and think about what our father is saying to us - we try to understand what and why they are saying what they are saying
 - c. Then we are called to not forsake their teaching. The word forsake means to turn your back on or reject or to totally forget. So, beyond understanding our fathers' instructions, we need to not reject or turn our back on what they teach us. That means we don't disagree, we understand and we work to agree with what our fathers teach us.
 - d. Next we are called to hold fast their teaching, which is similar to not forsaking. But it is the other side of the coin. Not only do we not outright reject or turn our back on our fathers' teaching, we are careful to remember it all the time so we can apply it to our lives.
 - e. Finally, we are told to keep their teaching. This is a common word for obey what our fathers teach us. When your father tells you to do something, as soon as you understand you do it.
3. This path is the path a child should take with their parents
 - a. This is a great road map for obedience. A child that does these five things will be an example to all of how to obey.
 - b. You hear your parents' instruction.
 - c. You pay attention and work to understand their instruction.
 - d. You do not disagree with their instruction.
 - e. Instead you are careful to remember and apply their instruction all the time.
 - f. And you obey your parents' instruction.

4. This is the path the child of God should take with their heavenly Father
 - a. I have been making this parallel through the entire passage - we ought to be like children with our heavenly Father
 - b. But not only can we make this parallel, we see these same commands given to believers across the New Testament
 - c. Hear
 - i. John 5:24 - *Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.*
 - ii. John 8:47 - *Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God."*
 - d. Pay attention
 - i. Hebrews 2:1 - *Therefore we must pay much closer attention to what we have heard, lest we drift away from it.*
 - ii. II Peter 1:19 - *And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts*
 - e. Do not forsake
 - i. John 12:48 - *The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day.*
 - ii. II Peter 2:21 - *For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them.*
 - f. Hold fast
 - i. I Corinthians 15:1-2 - *Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you---unless you believed in vain.*
 - ii. Hebrews 10:23 - *Let us hold fast the confession of our hope without wavering, for he who promised is faithful.*
 - iii. Colossians 1:21-23 - *And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.*
 - g. Keep
 - i. John 14:15, 21-24 - *"If you love me, you will keep my commandments.... Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him." Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me."*
 - ii. I John 2:3-6 - *And by this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.*
 - h. So, as believers we are explicitly to take this path toward our heavenly Father
 - i. We ought to hear His word by reading His word, that is, the Bible
 - ii. We ought to pay attention by studying His word, meditating on it, listening to and reading good teaching on it
 - iii. We ought to not forsake His word by being careful not to resist what it says - when you are convicted by the Word, do not struggle against that, open yourself up to being convicted
 - iv. We ought to hold fast to His word and especially the gospel, being careful to remember it at all times and ready to apply it to all areas of our lives
 - v. We ought to keep His word, applying it to our lives and obeying what it says

II. The path to growing in wisdom continues by personally seeking out wisdom

Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth. Do not forsake her, and she will keep you; love her, and she will guard you. The beginning of wisdom is this: Get wisdom, and whatever you get, get insight.

A. A personal desire for wisdom

- Vs 6 - *love her, and she will guard you*
- 1. As we move into verses 5-9, we start to get a lot of things repeated
 - a. But, I think each set of verses adds a little more to our understanding
 - b. In fact, I think there is so much repetition because the verses grow out of each other
- 2. The flavor of verses 5-6 are that wisdom cannot be just something that you get from your father
 - a. As you grow, it must become something you personally desire and seek after
 - b. So, as we just saw in verse 6, it says that we must love wisdom
- 3. The path of wisdom continues as you develop a personal desire to seek out wisdom
 - a. It is no longer merely something that someone else is trying to teach you
 - b. You have a deep and abiding desire to pursue after it
 - c. This doesn't mean that you no longer learn wisdom from your father
 - d. But, instead of simply passively waiting for it, you want to seek it out

B. An intentional action to get wisdom

- Vs 5 - *Get wisdom; get insight*
- Vs 7 - *The beginning of wisdom is this: Get wisdom and whatever you get, get insight.*
- 1. In the middle of this section of Proverbs, there is one word that is repeated four times
 - a. This word is get
 - b. Get wisdom
 - c. Get insight
 - d. Get wisdom
 - e. Whatever you get, get insight
- 2. This word means to acquire or even to buy something
 - a. In other words, it means to expend effort or goods in order to get something
 - b. So, the middle of this path of growing in wisdom is an intentional effort to get wisdom
 - c. We don't merely need to listen to our fathers, although that is an excellent and necessary first step, nor do we merely need to desire it ourselves
 - d. We need to seek it out - we do everything we can in order to get wisdom - in order to grow in Christ
- 3. We see reflections of this intentional action in the New Testament as well
 - a. James 1:5 - *If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.*
 - i. Maybe this doesn't sound the same to you as seeking out wisdom
 - ii. But notice that James tells his listeners that if they lack wisdom, they should go to God to seek it out - let him ask God
 - iii. If anyone lacks wisdom, they shouldn't be passive about it, instead they should do something intentional to seek it out
 - b. Considering James, though, also helps us understand what intentionally seeking out wisdom looks like
 - i. From James, I would argue that intentionally seeking out wisdom mostly involves prayer
 - ii. Our intentional act is to intentionally go back to our Father and seek His wisdom
 - iii. The same point is made at the beginning of Proverbs 2
 - iv. Proverbs 2:1-6 - *My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the LORD and find the knowledge of God. For the LORD gives wisdom; from his mouth come knowledge and understanding;*
 - v. Notice how Solomon again encourages his son to seek out wisdom, but seeking out wisdom involves calling out for it because it is God who grants wisdom

C. So, we could extend our pathway to growing in wisdom

1. It starts with listening to instruction
 - a. Hearing what our father teaches us
 - b. Paying attention to what our father teaches us
 - c. Not forsaking what our father teaches us
 - d. Holding fast to what our father teaches us
 - e. Obeying what our father teaches us
2. It continues with personal seeking
 - a. We personally desire wisdom - the motivation for seeking wisdom ought to move from outside of us, our father's instruction, and into us, a personal desire
 - b. We intentionally seek wisdom - we do not merely wait passively for instruction, but we go out and expend effort to get wisdom - especially effort on our knees, seeking God for wisdom

III. The path to growing in wisdom culminates by loving and prizing wisdom

Prize her highly, and she will exalt you; she will honor you if you embrace her. She will place on your head a graceful garland; she will bestow on you a beautiful crown.

A. Wisdom becomes your highest treasure

- Vs 8 - *Prize her highly, and she will exalt you; she will honor you if you embrace her.*
- 1. The most exalted language in these verses comes at the end of the section
 - a. There has been a steady build of intensity as we progress from verse 1 to verse 9
 - b. The verbs that are used in respect to wisdom get more and more intense
 - c. Verse 1 starts with hear and by verse 8 we have prize and embrace
- 2. So, we have two new verbs to add to how we grow in wisdom
 - a. We prize wisdom and we embrace wisdom
 - b. To prize wisdom means to esteem it highly
 - i. It is regarding it like we would regard a treasure
 - ii. Wisdom is neither a burden to us, nor are we indifferent to it
 - iii. We treasure wisdom - it becomes our great joy and our greatest loss would be to lose it
 - c. To embrace wisdom is derived from that and means to cling to it
- 3. Again, we see reflections of this in the New Testament
 - a. Matthew 13:44-46 - *"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it."*
 - b. When we find wisdom, when we find Christ, our spirit ought to rejoice in that, to treasure it and to cling to it
 - c. Christ, the embodiment of wisdom becomes our greatest joy and treasure
 - d. No longer do we need encouragement to go out and seek Him, our whole desire is to have Him and when we have Him, our entire joy is in prizing Him

B. Wisdom bestows your best treasures

- Vs 9 - *She will place on your head a graceful garland; she will bestow on you a beautiful crown."*
- 1. Several times in these verses, but especially in the last two, there have been promises of what following the path of growth in wisdom will bring you
 - Vs 4 - keeping commandments will bring life
 - Vs 6 - not forsaking wisdom will keep you
 - Vs 6 - loving wisdom will guard you
 - Vs 8 - prizing wisdom will exalt you
 - Vs 8 - embracing wisdom will honor you
 - Vs 9 - wisdom will give you a garland and a crown
- 2. In other words, treasuring wisdom is not without reward
 - a. If we treasure wisdom, we will find the path to life
 - b. If we treasure wisdom, she will keep us on the path to life and prevent us from falling
 - c. If we treasure wisdom, she will eventually honor and exalt us - we will be shown to be right for treasuring wisdom
 - d. If we treasure wisdom, we will gain an imperishable crown
- 3. Once again, we see this reflected in the New Testament
 - a. We could do a word study of any of these things (life, keeping, guarding, exalting, honoring, crowning), but, for the sake of time, we will just consider the final one - wisdom will crown us
 - b. II Timothy 4:7-8 - *I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.*
 - c. James 1:12 - *Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.*
 - d. I Peter 5:4 - *And when the chief Shepherd appears, you will receive the unfading crown of glory.*

- e. Revelation 2:8-11 - *"And to the angel of the church in Smyrna write: 'The words of the first and the last, who died and came to life. I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'*
- f. The New Testament amply confirms that when we make wisdom our treasure, when we make Christ our treasure, Christ will crown us on the last day

Conclusion

A. We saw the theme of Proverbs 4:1-9 and initial assumptions

- 1. The theme of Proverbs 4:1-9 is growing in wisdom
- 2. As we consider growing in wisdom, we must always remember that the embodiment of wisdom is Christ
- 3. So, growing in true wisdom must be growing in Christ

B. We saw the attitude we must adopt toward Proverbs 4:1-9

- 1. Proverbs 4:1-9 is written to children and it is excellent wisdom for children
- 2. But, it is written to all of us and we must remember that we must approach it as children
- 3. We must have the humility, the imitation and the obedience of a child as we consider this text

C. We saw the path we must follow to grow in wisdom, to grow in Christ

- 1. It starts with listening to instruction
 - a. We hear what our father teaches us
 - b. We pay attention to what our father teaches us
 - c. We do not forsake what our father teaches us
 - d. We hold fast to what our father teaches us
 - e. We obey what our father teaches us
 - f. All of these can be applied to our heavenly Father, especially through His Word, the Bible
- 2. It continues with personal seeking
 - a. We personally desire wisdom - the motivation for seeking wisdom ought to move from outside of us, our father's instruction, and into us, a personal desire
 - b. We intentionally seek wisdom - we do not merely wait passively for instruction, but we go out and expend effort to get wisdom - especially effort on our knees, seeking God for wisdom
- 3. It culminates with prizing wisdom
 - a. We treasure wisdom - we make wisdom our greatest treasure, we treasure and cling to Christ
 - b. Wisdom gives us treasure - when we treasure and cling to Christ, we can be sure that Christ will give to us the crown of life at the last day - there is great reward in growing in wisdom