

Title: It's not Good (Genesis 2:18)

Have you ever noticed how the word speaks of wisdom in a feminine since?

I think it runs much deeper than the beauty of poetic language that Solomon has chosen to use as he is inspired of God to pen the book of Proverbs.

I believe if we were to dig deeper, and uncover the foundation and root to why he refers to wisdom as "she and her", we would find it in Genesis.

It was God who said, "It is not good that man should be alone..." so He created and brought to him all the animals but there was not found among them ANY that was a suitable help meet or companion. So God put Adam to sleep, took a rib FROM him, then fashioned and made for him a woman, from his flesh and bone. It was not good for man to be alone, without a woman, and "It's not good" than man be without wisdom. I think this is why the inspired writings of God refer to wisdom in the feminine voice, pointing us back to the garden.

Let's take it a step farther and see the consequences of man or what comes FROM man that is void of God (His wisdom).

What comes out of man [that's not of God] only produces and spreads deception, despair and death ~ Eve

What comes from man, that's not of God, only causes trouble and leads to a certain expectation of death and destruction. Think about it, Eve, who came out of man, and her independent actions (that were void of God) reveals this current reality. God could have created Eve, just as He did Adam...but He chose to take her OUT of man. This is a vivid image and reminder for us today...that which comes from man (each of us), that acts independent of God, just as Eve did, with Adam's consent, only produces and spreads death and deceit.

I stand today with a need...I need Jesus!! I need Him and His redeeming and all sufficient grace to cover and compel me. I, without Him, can only produce and spread death and deceit. You, my friend, need Him, too!

HE IS OUR WISDOM and SO MUCH MORE (1 Corinthians 1:30)!

It's not good that man should be without wisdom. Isaiah solidifies for us the importance of God's wisdom and knowledge, telling us that they will be the stability and strength of our days (Isaiah 33:6). He also couples wisdom and knowledge with the treasure of the fear of the Lord.

How can we know that our knowledge and wisdom is from God?

The foundation of both, wisdom and knowledge, will always be the fear of the Lord. The wrong kind of knowledge and wisdom, according to Isaiah and illustrated by the early Babylonians, will warp and twist our way (Isaiah 47:10). But the fear of the Lord will not only position you in the proper place that we give priority to God and His ways but it will provide and protect you with wisdom and knowledge.

The fear of the Lord is the ABC's and the 123's of kingdom life. It is the basics to all life in God's kingdom.

What fundamental learning tools, like the very basics of reading, writing and arithmetic, are to the foundation of our education so is the fear of the Lord to wisdom and knowledge in the kingdom of God. [It's] an irreplaceable treasure that comes with learning the ropes of His language, His life, His lead and His love that always teaches us to give place, priority and purpose to the King and His righteousness.

Yes, the fear of the Lord is the ABC's and the 123's of kingdom life. It's the beginning or foundation of what His wisdom and knowledge will continue to establish, again and again. And like the basic principles of phonics that are reiterated with every word we pronounce, and the basics of addition and subtraction... principles that we apply every time we use numbers, spend cash or pay our bills, the fear of the Lord will be a part of all that is done and said by faith in God's kingdom.

As I mention already, Isaiah tells us that kingdom wisdom and knowledge will be our stability, security and strength throughout all the ages, and the fear of the Lord is God's precious treasure... So I must remind myself, and encourage you, don't miss out (Isaiah 33:6 ; Proverbs 1:7 ; Proverbs 9:10 ; Psalm 33:18 ; Psalm 147:11).

Therefore, we can discern the difference between a wisdom that perverts our thinking and a wisdom that purifies our minds and hearts to be approachable vessels that bear the fruits of God's kingdom and grace.

James helps us with learning how to recognize worldly wisdom and some of the ugliness that comes with it. James is making a distinction between the the outcome of worldly and heavenly wisdom (James 3). And these same principles applies to faith or wisdom:

Input determines output.
Roots determine fruit.
Source dictates service.
Origin dictates outcome.

The output or outcome of worldly wisdom is... self-centered envy and jealousy.

Envy and jealousy are some cruel rascals. [They] delight in torturing [their] victims by starving the joy in them --- quenching the joy in others, through them --- and providing a banquet for anxiety, anger and bitterness to feed and manipulate their feelings until they consume every ounce of life they once had. [They] will make life about us... that we avoid seeking what God's personal and loving view, to either diminish or pridefully exalt how we view ourselves. Jealously will shame us for being or having less than another, but envy will demand we deserve better from everyone but ourselves. They will cause us to either underestimate or overestimate our value and vision of the things we see, hear and know.

Jealously and envy are two nasty spirits that make a serious big deal about codling and pitying self, to purposely derail the believers focus on the things that really matter, now and for eternity, that they may be stranded on the journey and wallowing in their own

self-seeking interest. Don't fall into [their] trap and be consumed with [their] ugly spirit. The sad thing is [they] disguise themselves as wisdom so [their] subjects will ignore or overlook the damage [they're] causing in their relationships.

Christ came to give us life... and the wisdom He gives is never threaten or intimidated by things that oppose it, and neither are we when we under His influence and led and serve by His wisdom. (James 3)

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