

fall down.

At any rate, reading this passage of scripture today makes me anxious to hear what God has prepared for Nate to bring to us.

Because this passage of scripture reminds me of somebody I love dearly.

It really does.

It reminds me of me.

I've been this walk.

I pray that I'm not still in this walk.

So let's look at God's word.

My phone shut itself off.

Alright, my son.

Hear the instruction of your father, and do not forsake the law of your mother.

For they will be graceful ornaments on your head and chains about your neck.

My son, if sinners entice you, do not consent.

If they say, come with us, let us lie in wait to shed blood, let us lurk secretly for the innocent without cause.

Let us swallow them alive like Sheol, and whole like those who go down a pit.

We shall find all kinds of spoil.

Cast your lot among us.

Let us all have one purse.

My son, do not walk in the way with them.

Keep your foot from their path, for their feet run to evil, and they make haste to shed blood.

Surely in vain the net is spread in the sight of the bird.

but they lay in wait for their own blood.

They lurk secretly for their own lives.

So are the ways of everyone who is greedy for gain.

It takes away the life of its owners.

Thank you, Bob.

Let's pray one more time.

Heavenly Father,

We're grateful to be able to come to you as our Father, trusting that this word today will be a good gift from you, whether it brings discipline and rebuke or if it brings encouragement and a blessing, Lord, we just trust that it's from your hand and that you are giving us exactly what we need this morning.

So would you give us humble hearts to receive it and eager ears to hear it.

We pray all this in Jesus' name.

Amen.

So the book of Proverbs is opening up here, establishing the scene.

We've got a father imparting wisdom to his teenage son.

You can almost see him sitting down on the bed with his son at night before the son's about to go to bed.

And he's just like, let me, I need to share a few things with you.

Let me have a conversation with you.

Maybe you've had similar conversations with your father.

May not have been on the bed, might've been working on a car or out on a canoe trip in my case.

stranded on an island, actually.

We had Devo time.

They ferried us out to this tiny little island up in the Algonquin Provincial Park.

And I was trapped there for a half a day with my dad.

And we talked about lots of stuff.

Didn't appreciate the wisdom then.

Appreciate it a lot more now.

But you can picture this, right?

You can picture a father.

Got a good godly father here.

seeking to impart wisdom to his teenage son.

And we saw that last week that these proverbs that he's imparting to his son, that he's giving to his son, are meant to impart discretion, are meant to impart understanding and guidance, and really the ability to sit at the table with the wise of the world, right?

To be able to be in conversation

with those who are wise and truly wise and see the world as it is.

And then we come to verse eight here and we're getting ready for a piece of advice number one.

And the dad starts out,

don't join a murderous gang of thieves.

It's like, okay, dad, got it, thanks.

Don't join the murderers and the thieves.

So to understand why this somewhat strange way to start the whole giving of wisdom or the transferring of wisdom from the father to the son, why it starts off in this kind of dramatic and weird way, we need to understand a few things.

Chapter 1, verse 8 to the end of verse 9 is really a big, long introduction to the Proverbs themselves.

So we haven't left the introduction yet.

We're actually not going to get out of the introduction all summer.

We're going to be in the introduction of the Proverbs from chapters 1 to 9 all summer.

But he's obviously given us some wisdom along the way as well.

So really what Solomon's communicating in this introduction is why the Proverbs and why wisdom is so important.

So Solomon and the editor who's putting this book together, he wants us in these first nine chapters to hear and to see why wisdom is important and why we need to hear the Proverbs that are coming after.

They want us to feel the weight of the importance and to properly value what's coming afterwards.

They don't want to be cast in pearls before swine and giving them to people that don't appreciate the wisdom that's coming afterwards.

They want to help us gain an appreciation for wisdom.

And so the way that he's doing that today is that he's showing us that wisdom will bring you God's beauty and glory, but violence will destroy you.

One of the reasons we ought to value wisdom is that wisdom brings us beauty and God's glory.

but violence will destroy us.

So we're going to look at the beauty of wisdom or the beauty that comes from wisdom.

We'll also look at the boast of the sinner and the battle in our hearts.

So beauty, boast, battle.

So it'll help you remember that and you can meditate on it throughout your whole week, which I know all of you do.

You just go out here and you hang on every word I say all week long and let it sink in.

Just in case you want to think about it a little bit longer than 45 minutes here or however long I have here,

Beauty Battle Boost, help you out a little bit.

All right, beauty from wisdom.

Everybody ready?

Good.

All right, first thing we see, this chapter is broken up, or this section is a literary unit, the section that I've laid out for you here today, verses eight to 19.

And it starts with like an introductory couple verses.

These first two verses introduce the section.

And then we have a big long chunk in the middle, which is verses 10 to 18.

So verses eight and nine kind of introduce

this little snippet or little window of wisdom.

And then verses 10 to 18 is the body, and that's basically the temptation, the boast of the sinner, but also the temptation of the sinners.

And then there's a brief conclusion in verse 19.

A brief conclusion in verse 19.

Just keep that in mind as we work through this, that

there's kind of a beginning, middle, and end to this whole little section so that we can kind of see how the author wraps it up and really focus in on what he wants us to see.

But as we said earlier, we got God speaking here through a father's instruction to his son, right?

So a father is giving instruction to his son, and then God is speaking to us through this like scenario, through this little, we're listening in on this conversation between the father

and the son, and we're gaining wisdom, and God's speaking to us through that.

So the father wants to help prepare the son to go out into the world to live well, right, as any good father should.

And what's kind of beautiful about the way that this is framed, especially for us here in modern America, where it seems like broken homes and single parenting and all that stuff is at a historically high rate, is that even though some of us may have been under-parented,

And even though some of us may not have this type of good, godly instruction from our fathers, we can thank God that he's given us a spiritual family from whom, you know,

in the context of which we can receive this kind of wisdom from our heavenly father.

So through this father's advice, right?

This father, in a sense, is like our spiritual father.

We're sitting down with Solomon, right?

And with this father in this passage, and he's imparting to us this wisdom and this way of viewing the world.

So even though we all come from different scenarios, different family backgrounds, right?

We've been given this gift by God.

He's as our heavenly father and the spiritual family, not just God as our invisible,

spirit, heavenly father, but he's given us tangible people, tangible people that, uh, have wisdom that speak into our lives as spiritual fathers and mothers and brothers and sisters.

So what the father's doing here and the way he starts out is he describes, um, he describes his beauty that, uh, wisdom is.

He says, wisdom's like this beauty that is like a, a crown on your head and a garland around your necklace or around your neck, like a, a, a, a,

necklace with a bunch of pendants on it as well.

And he wants to, again, remind the son of the beauty that comes from living a life of wisdom.

And so he mentions this crown.

A crown is a thing given to victors or heroes of war or some sort of competition.

So, you know, discipline and wisdom will make the son victorious.

He wants to communicate that, listen, if you want to truly get ahead, right, if you want to truly be successful, wisdom is the path to that success.

And the pendants that he's talking about here, this kind of necklace, is something that the religious, like those who were

high up in religious, he's not just referring to the nation of Israel, by the way.

These first two sections, probably getting a little too deep in the weeds here, were formatted in an Egyptian way, right?

There's certain ways that Egyptian Proverbs were formatted, certain ways that Hebrew Proverbs were formatted, and so on and so forth.

These first two, unlike the rest of our passage today, were formatted in kind of this Egyptian format.

So we're kind of interpreting the crown and the necklace as it would have been significant to the Egyptian culture.

So

Crown, significant in every culture.

The guy who wears the crown is the one who won, right?

But the pendants, on the other hand, were primarily a religious ornament that marked, like, priests and those who were involved significantly in religious worship and practices.

And they, in particular, in Egyptian culture, marked out those who were destined for eternal life, right?

So we have this, not only will wisdom, like, adorn you and make you...

of victorious in life and successful in life, but also for the life after, right?

That there's a maturity, a spiritual maturity

That's good not only for this life, but the life to come.

The important thing, though, the important thing is that these are public adornments, right?

These are things that everybody would see.

And he's saying that wisdom will make you beautiful and attractive to a watching world, right?

If you put a crown on your head, people are going to notice.

If you're wearing a big flashy necklace, people notice, right?

And we put them on ourselves to make ourselves beautiful, right?

To make ourselves...

pleasing and add a little aesthetic beauty to us as we walk around, right?

And he's saying wisdom will do that.

Just like a crown and a necklace is beautiful to a watching world, wisdom will also make you beautiful to a watching world.

Guys, young guys, single guys that are looking for a wife and ladies that are looking for a husband.

You want this kind of adornment.

I think a lot of times you walk into a party or walk into a group and we eliminate like half of the available single candidates there because they don't seem physically attractive to us.

I would encourage you not to do that, right?

To get to know people, have a conversation with them.

You want a wife or a husband that is primarily adorned with wisdom and godliness, right?

That's the type of adornment you're after.

And the physical attraction and stuff ought to be there too as well, but that can also come later.

Thanks, Kirk.

I knew I'd get an amen over there.

Anyways, all right.

My son, Kirk.

Anyways.

So yes, wisdom is making us attractive.

And the son's not, note also, all right?

Note also that the son is not putting these on himself, that they're given to him by his father and mother.

He says, hear my son, your father's instructions.

Forsake not your mother's teaching, for they are a graceful garland for your head and pendants for your neck.

He's not placing them on himself.

He's receiving them.

They're being placed on him by his

Father and mother.

Dads, it's Father's Day.

I gotta say this, right?

I'm obligated, I'm contractually obligated to say that we need to adorn our kids with wisdom and discipline.

There's a lot of things.

There's a lot of things that we want for our kids, that we desire for our kids.

We want good grades.

We want them to have a good job.

We want them to be successful in sports and well-adjusted and not socially awkward.

We've got a lot of things that we want for our kids.

What we should want most is that they are adorned with wisdom and godliness, right?

That they are adorned with the wisdom that only godliness can bring and that only God can provide.

But we should want that above all else.

All right, because God, our Father, God, our Father, adorns his people through wisdom.

This is a desire that God has for us as his children as well.

Paul encourages us in Romans 13, 14,

It says, but put on the Lord or adorn yourself, right?

Adorn yourself with the Lord Jesus Christ and make no provision for the flesh to gratify its desires.

So put on Jesus and make that your adornment.

And we see in Paul's other writings that it's not only for our benefit or for our benefit within the church that we adorn ourselves with Jesus and with wisdom, but it's also for a watching world.

He says in 2 Corinthians 8, 21, for we aim at what is honorable, not only in the Lord's sight, but also in the sight of man.

He also says in Philippians 4, 5, let your reasonableness be known to everyone.

Reasonableness here is this idea that you give the opposing opinion a fair hearing and that you represent them well.

In other words, you don't build straw man arguments, that you represent other people's arguments in a way that they would agree with.

So in other words, people ought to come, be among us, and say, you know what, I don't necessarily agree with what they say, but I feel heard, represented, and there's something about what they're doing and what they're saying and what's going on that's attractive.

Like they're decent people, right?

They're reasonable people.

They're fair people.

They're not all worked up, not listening to a word anybody's saying, building straw man arguments and tearing them down in an echo chamber, right?

That's not, that's the opposite of what Paul's calling for here.

And this is, we ought to have this like PR going or this, like this, that kind of wisdom leads to that kind of reasonableness that leads to that kind of relationship with the outside world.

God is offering to adorn us with the beauty of his wisdom to a watching world.

So let's let him, right?

Let's let him adorn us with wisdom and beauty to a watching world and show him in his glory as attractive to the world that is around us.

So the wise father begins adorning his son.

We've got the wise father sitting on the bed with the son, adorning his son with wisdom.

How's he doing it?

Well, he's doing it primarily here in our passage through a warning against the boast of the sinner or just a warning against what the son is gonna be tempted with

by those who have given themselves over to sin.

We just need to see here that I think there are two characteristics of the sinner described here in Proverbs.

So the sinner, we're all sinners, right?

We've all sinned.

Sinner doesn't mean just anybody that's committed sin here.

What he's talking about is someone who has given themselves over to sin, right?

That they're no longer attempting to walk as wise or no longer attempting to walk in a holy, righteous way, but they're

they're just giving themselves over to sin and they're going after selfish gain, which we'll look at in a second.

So he's talking about a particular kind of sinner, not just, you know, the sinner in the broad sense.

So there's two characteristics of this group of sinners that he mentions here in Proverbs or in our passage.

And the first one is that they consume or they're tempting the son to come and consume the innocent in verses 11 and 12.

Look back at verses 11 and 12.

If they say, come with us, let us lie and wait for blood.

Let us ambush the innocent without reason.

Like Sheol, let us swallow them alive and whole like those who go down to the pit.

So in verse 11, the father tells his son,

what the sinners, those, again, who have given themselves over to folly, he's putting words in their mouth.

He's telling them, this is what you're gonna hear, right?

This is what people are gonna come and say to you and tempt you with.

So then they begin their pitch, like they begin their temptation with murder, right?

And not just murder, but murder of the innocent who have no reason to be killed, all right?

So this is not a gang of sinners that's out for revenge or some kind of vigilante justice, right?

This isn't a response to something that's been done to them.

They're going out actively looking to kill people who don't deserve to be killed.

And not only are they looking to kill them, but they're looking to, in a sense, consume them, right?

To kill them and take their stuff.

In verse 12, let's swallow them alive like those who go down to the pit.

And verses 13 and 14 make it clear that they're talking about their stuff, right?

Their goods and their belongings.

Verses 13 and 14 say,

We shall find all precious goods.

We shall fill our houses with plunder and throw in your lots among us.

We will have one purse.

So again, we learn a few more things about this group of sinners here.

One, that they're out to get what they can as quickly and as easily as they can.

But the word for houses here implies a big house, right?

The word for house here is the word for a big house.

And really big houses, houses in general, but big houses only existed
in cities and towns at that time.

So these murderers and criminals, they're not enticing the sun as like social outcasts or, you know, like living in the underbelly on the fringes outside the city walls and are saying, hey, come join our rabble group.

We'll keep you safe.

We know you've been rejected by everybody else.

And, you know, come join us.

We'll provide for you.

They're not saying that.

These are people that are well off.

They're not the dirty rejects of the city.

And they've turned to this life of crime, even in their decadence and acceptance within society.

And they're living among everybody, probably somewhat respected, and again, well off for everyone to see and to notice.

And their offer is not just financial gain.

Their offer is not just financial gain, but it's kind of company and community as they do it.

Verse 14 says, you know, throw in your lot among us.

We will have one purse.

They're inviting them into like this camaraderie, this brotherhood of murder and stealing.

So this gang of sinners is really essentially offering quick and easy riches, coming at other people's expense, even to the point of murder.

They're enticing the son to come and use other people to those people's harm and to the benefit of the son and this gang.

So when we start to put the temptation that way, we can begin to see that even though the father is describing this in its end form, you know, kind of in its most dramatic form,

we can kind of see that this temptation already exists in our hearts, right?

And is a battle within our hearts.

Look at verses 15 and 16.

My son, do not walk in the way with them.

Hold back your foot from their paths, for their feet run to evil and they make haste to shed blood.

You know, verse 15 uses this metaphor of walking.

And I think he uses that metaphor to indicate that he's not just warning against the big sin of murder and stealing everything that somebody has, but he's warning against starting down the path that leads to that big sin.

He's warning about putting your foot, starting down the path that ends or results in those big sins.

Walking is a metaphor for our lifestyle, the little choices we make, the thoughts that we think on a daily basis, those thoughts that we think every day.

And I think he chooses walking, and Paul uses this.

This is actually a pretty common metaphor for lifestyle throughout the Bible.

Paul uses it, especially in Ephesians.

If you want a nice little Bible study to do on your own, get the ESV or some literal translation.

The NIV just translates it life as opposed to walk.

But if you get the NIV or the NASB, or the ESV or NASB, go through highlight every time Paul says walk in Ephesians.

and then look at the context and, uh, start formulating a little picture of life and walking.

Um, also he contrasts walking standing.

So, uh, especially at the end,

when you get the armor of God.

So anyways, that's your own little Bible study on the side.

But walking, pretty common metaphor for lifestyle.

But I think walking is an important one.

One, because walking is habitual.

Walking, you don't have to really think about walking unless you're extremely uncoordinated.

But most of us just get up and we walk and we don't think about it.

And in fact, we like to go for walks so that we can think about something else, right?

So that we can look around us and see the world around us.

We don't have to think about putting

one foot in front of the other.

That's, you know, like our little choices, our habits, those things that we don't think about every day, that we just do because we've been doing them for however many years.

And that's like, you know, those little decisions, those little habits matter.

I think he also picks walking because, you know, there's always a trajectory to walking, unless you're on a treadmill, which is stupid, right?

If you go out for a walk, you're going somewhere, even if you're looping around and coming back to your house, right?

You're going somewhere, there's trajectory.

You're not staying in the same place.

So just like walking, our lifestyle, those little decisions we make, those little habits that we have, they take us somewhere.

We're not staying still.

We're all heading one direction or the other.

And one of the reasons that we shouldn't sin or like we shouldn't do that sin or we shouldn't think that thought or we shouldn't look at that thing.

It's not because you'll get necessarily because you'll get caught even though you will, right?

Your sin will find you out.

That was one of my dad's favorite.

I thought it was a proverb, but turns out it's in the book of numbers.

Had to look it up this week.

Your sin will find you out.

My dad quoted that at me.

I don't know how many times.

It's beat into my brain.

And he was right.

He was right.

Got caught every time.

and I cannot tell a lie.

But that's not the primary reason we shouldn't sin, right?

The primary reason that we shouldn't sin isn't even that God hates it, even though if God hates it, you should hate it too.

But one of the main reasons, one of the main reasons you shouldn't sin, along with God hating it, and along with the fact that you will get caught and your sin will find you out, is that

Every time you do that thing, every time you think that thought, every time you take a look at that thing you know you shouldn't look at, you take a step away from beauty and holiness and you take another step towards becoming an ugly sin monster that consumes people like the grape.

The little decisions matter.

Our habits matter.

We're not staying in one place.

Every little temptation we either resist or give in to matters.

We're moving in one direction or another.

It's the little things that take us there.

I remember going with my dad to...

We had, there'd be a banquet and then like kind of a big men's Bible study at America's Keswick.

I don't know if you've heard of Keswick.

It's kind of a, it's a group that started for, it's kind of like YMCA, but a little more evangelical than the YMCA and a little less ecumenical.

But they would have, this particular camp, Keswick camp, had this place called The Colony where

guys who were addicted to porn or drugs or just addicted to pretty much anything, would go and stay at the colony and kind of like rehab.

And there were counselors there both from the state and from local churches that met with these guys.

And part of the program there was that they would serve dinner at these men's retreats or like these monthly men's meetings where we'd get together for dinner and like a worship service.

And so a couple guys from the colony would come and sit at the table with you.

And I just remember my dad asking one of the guys who was addicted to pornography, had an adulterous affair, and he was very open with his story with the rest of us there.

And I just remember my dad asking him, he's like, so, you know, did you, you know, were things going along fine?

And then all of a sudden you found yourself addicted to pornography and, you know, in bed with another woman.

And he said, no, you know, it was a little, you know, it was a process.

He's like, I can map out the process for you, one decision at a time, how I ended up where I ended up.

You know, it wasn't just one leap one day into an adulterous affair and a pornography addiction.

It was one little decision at a time.

That's what he's talking about here, right?

When he's talking about walking.

Do not walk in the way with him.

He's saying, while there's time, right?

Before you get to that point, before your feet are quick to shed blood, right?

Don't walk down that path.

Don't make, you know, every, take those little decisions, those little habits every day seriously.

You and I might not be running out the door here,

right, to literally murder someone, but we might on the way home be killing them with our words, right, making those little decisions to put someone else down for our own benefit.

There was one author that I read this week that listed out a bunch of ways that our own greed and bloodlust kind of shows up around us, right, both in our hearts, maybe you'll hear some of yourself in these things, but just some of the ways that the bloodlust and the greed that he's talking about here

manifest themselves in the world around us.

Let me just list them off for you.

We see it in bullies at school ganging up on another kid, tormenting him or her to the point of despair.

I think we see this in computer hackers stealing people's identity and money, or Wall Street insiders exploiting the system for their own selfish gain, or political good old boys neglecting their constituents by taking care of each other, or an Islamic terrorist plotting and murdering people to create their own ideal Muslim world.

Or in class-motivated revolutionaries taking their revenge on the privileged wealthy to punish historic wrongs.

Or in racists treating others as nonpersons who just don't count and can be disposed of or held down forever.

Or in political candidates stealing elections and defrauding voters because winning, not serving, is the goal.

We see it in Mao Zedong's China, Joseph Stalin's Russia, Adolf Hitler's Germany, Pol Pot's Cambodia, and others, the murderous modern state.

We see it in neighbors who need bad things to be true of someone else in order to justify themselves gossiping that person's reputation to death.

We see it in intellectuals who rationalize violence in pursuit of social utopias.

We see it in office politics bringing the CEO down, or faculty politics bringing the dean down.

We see it in a faction splitting a church, and it only takes one person to get it going.

But God says if anyone destroys God's temple,

God will destroy him in 1 Corinthians 3.17.

You know, we can make a longer list.

The list could go on.

But there are all kinds of legal, socially acceptable, even religious ways of saying, come, let us lie and wait for blood.

There are many ways that we can go after and harm other people for our own benefit.

And deep inside of us, pride,

retaliation, jealousy, greed, produce a kind of bloodlust where we love to see other people brought down and fall, right?

We love to see someone be brought down from a higher position than us.

So here's the test.

Do you rejoice with those who rejoice?

That's not a qualified statement, right?

Rejoice with those who rejoice regardless of who they are or why they're rejoicing.

Are you happy when people succeed?

Or are you happy when people get what's coming to them?

One British newspaper put it this way.

He says, there is no vice of which a man can be guilty.

No meanness, no shabbiness, no unkindness, which excites so much indignation among his contemporaries, friends, and neighbors as his success.

This is the one unpardonable crime.

The man who writes as we cannot write, who speaks as we cannot speak, labors as we cannot labor, thrives as we cannot thrive, has accumulated on his own person all the offenses of which man can be guilty, down with him.

There's a greed, there's a jealousy that's close to home in each of us.

And it's close to home in each of us due to our sin nature.

And this often can lead to violence of one kind or another,

And that kind of greed loves company.

Not all community is good community, the father saying to the son here.

Look at verses 17 to 19.

For in vain is a net spread in the sight of any bird, but these men lie in wait for their own blood.

They send an ambush for their own lives.

Such are the ways of everyone who is greedy for unjust gain.

It takes away the life of its possessors.

Verses 17 and 18 is kind of the picture of a boy trying to catch a bird

out in the open with a net.

I don't know if you've ever seen your kids or grandkids or just somebody's kids chasing a bird around.

You know, they see a robin bouncing off in the grass and they're like, oh, bird, bird, bird.

And I'm always like telling my kids, yeah, go get it.

Go catch it.

You know, knowing they'll never catch it, right?

Bird out in the open, even if you try to throw a net over it, it's going to see it coming and it's going to fly away, right?

These sinful men are pursuing a prosperous life, an indulgent life.

They're looking to adorn their life with all that the world has to offer by bringing other people down, right?

They're looking to adorn their life with all this stuff, all these things, all the entrapments of the world at other people's expense by bringing other people down.

And at times, it may look like they've been successful.

It may look like they've caught the bird.

They're living the good life.

But the truth is, according to Solomon here, that really they've caught themselves, right?

They really...

The only blood that they've truly shed is their own, right?

That they will one day, the innocent blood they shed will be vindicated and that blood will come back on their own head.

They will face justice and wrath, if not this side of heaven, then certainly on the other and God will vindicate their victims.

So we're to take note in verse 19.

Such as the way of the greedy for unjust gain, it takes away the life of its possessors.

So what are you adorned with today?

What are you adorned with?

Maybe you are adorned with unjust gain.

Maybe you have walked down this path and gone down to such a degree that you are using other people for your own benefit.

If so, I'd encourage you to repent.

It's not too late.

It's not too late to repent and to turn back.

Zacchaeus, the little guy that got up in the tree, saw Jesus, accepted Jesus, followed Jesus, went home, sold all that he had, gave it back to the poor, and made right the wrongs that he had done.

Happily, joyfully sold what he had, gave it to the poor because he met Jesus.

God wants to adorn you with wisdom and

and discipline.

The adornments that you've accumulated for yourself at other people's expense aren't adornments at all.

They're going to look really ugly on judgment day, right?

They're going to look really ugly on judgment day.

What looks good on judgment day is godliness and wisdom.

He will do it.

God will adorn you with wisdom and discipline.

It's a promise.

But he uses our efforts.

He uses our efforts and our work this side of having to bring it about.

forsake not your father's and your mother's teaching.

Dads, both physical dads that are here and spiritual dads as well, those of you that God has provided to our church to lead our younger people, let's adorn our kids with wisdom and discipline.

Let's help them see the world as it is and let's help them see God as he is.

It's gonna take time, it's gonna take effort,

And maybe this Father's Day, and I'm preaching this to myself as much as any of us, maybe we should just take a minute, sit down with our kids and ask them, what would you say matters the most to me?

What would you say matters the most to me?

What do you think I want for you?

And let's hear what they say.

Jesus made it very clear that what matters most to our Heavenly Father is that we see Him rightly, know Him rightly, and love Him deeply.

Our Lord wasn't greedy for unjust gain.

In fact, all that exists belonged to Him, and He had every right to demand our blood for our rebellion today.

And because of that great act of love, because of that great act of love and wisdom, God has adorned Jesus.

with a name that is above every name.

And in the hearing of heaven and earth, he declared over his son, this is my beloved son with whom I am well pleased.

And by God's grace and through Christ's sacrifice, you and I can hear the same.

We can hear that same pronouncement over us.

This is my beloved son and daughter with whom I am well pleased.

Let's not spurn that adornment this week.

Let's wear it proudly.

Let's walk in it, even in the little and the hidden things and little habits of life.

Let's turn to him and wear that adornment and that mantle proudly.

Let's pray.

Heavenly Father, we know that that crown that you place on our heads and that necklace that you place around our neck

the victory and eternal life that you won for us came at great cost to your son.

So Lord, we wear them proudly, not boasting in our own wisdom, not boasting in our own righteousness, but boasting in the wisdom and the righteousness that you demonstrated through Jesus on the cross.

And Lord, we're just floored again, grateful again, moved in awe and wonder again that you include us in that.

that you call us sons and daughters, that you adorn us with the family likeness.

And so, Lord, we value that again.

We want to value it more.

We want to love it more and walk in it more this week.

Would you help us to keep our eyes fixed on you?

We pray all this in Jesus' name.

Amen.

Amen.