

JESUS OUR WISDOM, PART 1

RODERICK GRACIANO, AUGUST 21, 2022

Why “Prophet, Priest and King”?

Prophet, priest and king were the three _____ in the theocracy of ancient Israel.

The fourth “office” was (Pro 1.6):

Consider the “office” of Ahithophel (2Sam 15.12) and Hushai the Archite (2Sam 17.14), and the office of Daniel and his three friends in Babylon (Dan 1.3-6).

What is the Messianic prophecy of Isaiah 11.1-4 really about?

Isaiah 11.2 (Rod’s translation)

And *the* Spirit of YHVH will have rested upon him,
the Spirit of wisdom¹ and discernment²,
the Spirit of counsel³ and strength⁴,
the Spirit of knowledge⁵ and fear of YHVH.⁶

No wonder Jesus calls Himself the “greater than _____,” (Mat 12.42).

No wonder Paul said that Christ Jesus “became to us _____ from God,” (1Cor 1.30).

In His recorded teachings, Jesus used 207 _____ and 41 _____.

- 1 Pro 8.1,11,12.
- 2 Pro 8.14.
- 3 Pro 8.14.
- 4 Pro 8.14.
- 5 Pro 8.9-10,12.
- 6 Pro 8.13.

Matthew (ESV)

- 22.15 Then the Pharisees went and plotted how to entangle him in his words.
- 16 And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone’s opinion, for you are not swayed by appearances.
- 17 Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?”
- 18 But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites?
- 19 Show me the coin for the tax.” And they brought him a denarius.
- 20 And Jesus said to them, “Whose likeness and inscription is this?”
- 21 They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.”
- 22 When they heard it, they marveled. And they left him and went away.

A DENARIUS OF THE 1ST CENTURY



“... [CAE]SAR DIVI AVGVSTVS”



“MAXIM ... PONTIF”

Diameter: 18mm

Wisdom teachings do two jobs:

1. Convey a wisdom _____ .
2. Confront the reader or hearer with the _____ .

Mat 11.7-8 (NASB) ... Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothing? [Behold,] those who wear soft clothing are in kings' palaces!

Where's the proverbial saying in Mat 11.7-8?

What wisdom principle does it convey?

What is the wisdom choice (the two ways) that the saying puts before us?

How did Jesus live out this principle?

How about the "Render to Caesar" saying? What wisdom principle does it convey (see Rom 13.7)?

What is the wisdom choice (the two ways) that the saying puts before us?

How did Jesus live out this principle?

WORKING DEFINITIONS

Wisdom: Ability to live a blessed life by discerning and choosing the beneficial over the detrimental, particularly in the societal realm.

Wisdom Teachings: Oral or written presentations of different forms, styles and lengths, that convey principles of wisdom and confront the hearer or reader with the choice between the two ways.

The Two Ways: The two ways, the beneficial and the detrimental, consist of the way of the LORD (Pro 10.29), which is the way of wisdom (Pro 4.11; 9.6) and righteousness (Pro 8.20; 16.31), and the way of a fool (Pro 12.15), which is *the way that seems right* (Pro 12.15; 14.12; 16.25), but is the way of evil (Pro 2.12; 4.14) and death (Pro 21.16).

PERSONAL APPLICATION

Some of the Pharisees and scribes withheld help and honor from their parents (Mar 7.5-13), withheld saving help from their own people (Mat 23.13), and withheld justice, mercy and faithfulness from God (Mat 23.23). **Is there something I need to stop withholding from the Creator whose image I bear, something I should wisely render fully to Him now?**