

Finding the Knowledge of God II

T	U	O	L	L	A	C	E	C	I	O	V	Q
B	R	E	C	T	R	E	A	S	U	R	E	S
L	C	A	L	T	S	R	I	H	T	B	S	I
E	C	N	E	G	I	L	I	D	E	E	E	L
S	I	L	V	H	Y	C	A	I	N	F	T	V
S	X	H	I	A	L	R	H	S	I	I	U	E
E	I	L	E	P	T	Y	U	C	L	L	T	R
D	N	I	C	P	N	O	N	E	C	L	A	H
I	E	V	E	Y	E	U	G	R	N	E	T	S
V	M	I	R	T	G	T	E	N	I	D	S	I
I	E	N	H	E	I	Z	R	M	K	V	I	L
N	S	G	Q	F	L	O	K	E	E	S	N	O
M	I	E	N	D	I	V	I	N	E	P	A	O
R	W	O	R	L	D	I	V	T	P	Q	M	F

DIVINE	FOOLISH	RECEIVE	WISE MEN
HEART	INCLINE	EAR	HUNGER
THIRST	RIGHTEOUSNESS	BLESSED	BE FILLED
DILIGENTLY	KEEP	STATUTES	WORLD
CRY OUT	DISCERNMENT	CALL OUT	LIVING
VOICE	HAPPY	SEEK	SILVER
HID	TREASURES	DILIGENCE	MAN

Notes

Finding the Knowledge of God II

Welcome

It is a pleasure to have you with us this hour. Our endeavor is to worship God in Spirit and in Truth by adhering to the scriptures in all that we do and teach.

If you desire to have a private Bible Study at your convenience, let us know.

Website

Meeting Location

ASSEMBLIES

SUNDAY:

A.M. _____

Phone

P.M. _____

Bible Study:

Volume III

0010

Considering God's Rights

Society is in turmoil: riots, shootings, protests, and general discontent is common. It is not unusual to turn on the news only to find this or that organization protesting for "their rights." There are continual debates over who has the right to do what: one person has the right to do whatever they wish, while at the same time the person doing what they wish are forcing others to kow-tow to their wants, and attempting to force the world to accept it, embrace it, and respect it, with no regard for the rights of Jehovah to settle the matter.

When the Jews considered their state of affairs the following discussion ensued: "Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?" (Rom. 9:19-21). The potter's right (*Jehovah's right*) over the clay was a well-established principle in Israel's history: "Then the word of Jehovah came to me, saying, O house of Israel, cannot I

as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel" (Jeremiah 18:5-6).

When man considers, as the Hebrew writer affirmed, "It is for chastening (*to educate, instruct, or train*), that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye illegitimate, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:7-9). What man needs to understand is God has rights also, and God has the right to rule over his creation.

God's rights include, but are not limited to (1) the right to establish divine law: When religious men and women add to or take away from God's divine laws, they challenge God's right to make those laws. (2) the right to control religious life: The Apostle Paul revealed, "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:17). What part of "whatsoever" does man fail to understand? And doing so "in the name of Lord Jesus," involves more than just attaching "in Jesus name" to the "whatsoever." If the Lord has not authorized it, then no manner of an utterance of "Jesus name" will make it holy. (3) the right to control man's moral life: The Apostle Paul put it this way, "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Corinthians 6:9-11). (4) the right to determine the Plan of Salvation: There are many "plans of salvation" being taught in the world today, only "one" is from God: there is, "one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Ephesians 4:4-6). (5) the right to determine the time of judgment: God, "commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31). Ross Triplett. Sr.

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I. Importance of:

- A. Prov. 2:5 – (Within our text)
- B. Hos. 6:6 – "For I desire goodness,...and the knowledge of God..."
- C. Col. 1:10 – Walk worthy of the Lord and increase in knowledge
- D. 2 Pet. 3:18 – "...grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

II. Must be Sought:

- A. 2:1 - Receive my words: *to take, get, fetch*
- B. 2:1 - Lay up my commandments:
- C. 2:2 - Incline thine ear: *to prick up the ears*
 - 1. Matt. 5:6 – "they that hunger and thirst"
 - 2. Exod. 15:26 – diligently hearken
- D. 2:2 - Apply thy heart to understanding
 - 1. Prov. 22:17 – to understanding
 - 2. Prov. 23:12 – unto instruction
- E. 2:3 - Cry after discernment: *to call out to*
 - 1. Psa. 34:15-17 – the righteous cry
 - 2. Psa. 84:2 – cry out unto the living
- F. 2:3 - Lift up thy voice for understanding:
 - 1. Prov. 3:13-18 – "happy is the man... that getteth understanding."
 - 2. Eph. 5:17 – "...understand what the will of the Lord is."
- G. 2:4 - Seek as silver
- H. 2:4 - Search for as hid treasures
 - 1. 2 Tim. 2:15 – Give diligence
 - 2. 2 Pet. 1:5 – all diligence

Solomon Says

Receive my instruction, and not silver; And knowledge rather than choice gold.

Proverbs 8:10