

October 13th, 2019

The Wisdom of an Experimental Christian

Psalm 119:97-104

What is an experimental Christian?

We started this series in Psalm 119 asking the question “what is an experimental Christian?” Experimental is the opposite of theoretical. A theoretical Christian is a contradiction in terms. How can one be a Christian in theory only? No. The only type of Christian that truly exists is an experimental Christian, one that is a Christian in practice. The reason for this *ultimately* is because of what happens at the new birth. Christianity is not something you put on like you put on a coat. You don’t wake one one morning and decide “I think I’ll become a Christian today.” No, that is how the religions of the world work. Christianity is entirely different. Christianity is something that happens to you. It’s something that happens inside of you. Jesus put it like this: “The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit” (**John 3:8**).

A new disposition

You see when a person is born again, they are given what the Puritans called a new *disposition*. What do we mean by that? Well consider the owner of a business. This owner has called all the shots since he opened shop. But then he decides to sell the business. Some things remain the same. The building is the same, some of the employees are the same, some of the inventory is the same, but the management is altogether different. There is a different control center. There is a new disposition, a new frame of mind. That is what becoming a Christian is like. The Christian is the person who has been taken over. Paul says it like this in **1 Corinthians 6:19** “...do you not know that your body is a

temple of the Holy Spirit within you, whom you have from God? You are not your own.”

The Experimental Christian of Psalm 119

That’s what Psalm 119 is a picture of: the Christian taken over by God. Each 8 verse section is a different portrait of what a Christian looks like. Put it altogether, and Psalm 119 is a composite picture of how a Christian has been made a new creature.

Last week, the Psalmist showed us that the Word of God is sufficient for the whole life of a Christian—it “contains all the divine words needed for [every] aspect of human life.”¹ So the persecution of the Christian in **v.81-88** is answered by the all-sufficient Word in **v.89-96**. His logic was irresistible. If the God’s Word was sufficient to create the universe and control the universe, then it is sufficient to care for you and me.

The wisdom of the Word vs. the wisdom of the world

And that is precisely where the Psalmist picks up this week. Please look with me at **v.97** “Oh how I love your law! It is my meditation all the day.” This is his most forceful profession of love for God’s Word thus far. Why does he love God’s Word so? Because the Word of God contains the highest and best wisdom in the universe. You see, there is a species of wisdom in this world. A wisdom that can help secure you money, and power, and prestige and a host of other things. But the wisdom will perish when you do, along with everything that you have gained from it.

But there is another wisdom. A wisdom found *only* in the Word of God. Paul calls it “a secret and hidden wisdom of God, which God decreed before the ages for our glory” (1 Cor. 2:7). This wisdom is altogether hidden from the world. The non-Christian cannot see it, he cannot hear it, he cannot imagine it. It is a wisdom that “...no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him” (1 Cor. 2:9). This

¹ John Frame, *The Doctrine of the Word of God*, (Phillipsburg, NJ.,: P & R Publishing, 2010), pg. 220

wisdom is above the natural faculties of man. This is the highest and best wisdom because this wisdom alone makes one wise for salvation. Paul told Timothy “...from childhood you have been acquainted with the sacred writings, which are able to make you *wise for salvation* through faith in Christ Jesus” (2 **Tim. 3:15**).² In other words, it is this wisdom that makes the difference between everlasting life, and everlasting death.³ That’s why the Psalmist proclaims his love for the law, because he has found it! He found Christ—the One in whom are hidden all the treasures of wisdom and knowledge (**Col. 2:3**). That’s who is at the very center of this Word—Christ. It is not abstract ideas, and heavenly speculations. It is Christ. He is the Living Word. He is the Wisdom Of God. He is the secret and hidden wisdom of God, who God decreed before the ages for our glory.

This wisdom is yours if you are a Christian. It doesn’t matter who you are —whether you are young child, or an aging saint; whether you are blue collar or white collar; rich or poor—if you have Christ you have the wisdom of God. You have a wisdom that will never perish. So let’s get to it.

The Big Idea...

The wisdom that belongs to a Christian is both *imparted* —given to us by God Himself; and *experiential*—something we grow into for all eternity.

- ☆What Is Wisdom?
- ☆The Christian’s Imparted Wisdom
- ☆The Christian’s Experiential Wisdom

² It was this wisdom that Paul prayed for the church to grow in—Eph. 1:17ff & Eph. 3:19.

³ J. Stephen Yuille, *The Path of Life: Blessedness in Seasons of Lament*, (Grand Rapids, MI.,: Reformation Heritage Books, 2019), pg. 122

I. What Is Wisdom?

Ad fontes⁴

First I hope that you can see this theme plainly from our passage. Isn't it clear that the Psalmist is focusing on a type of *wisdom* or *understanding*? He emphasizes it in four verses:

v.98 "Your commandment makes me *wiser*..."

v.99 "I have more *understanding*..."

v.100 "I *understand* more..."

v.104 "Through your precepts I get *understanding*..."

This is a helpful principle in interpreting the Scriptures. Ask yourself whenever you approach any text: "What is being repeated? What is being emphasized?" God gives us great clues on how to understand His Word.

Wisdom is not the same thing as knowledge

Clearly it is this idea of *wisdom* that is being repeated here. So then the next question is simply this: what is wisdom? Let's start by saying what it's not. Wisdom is not the same thing as knowledge. What is knowledge? Knowledge is the truth of things in the mind. Knowledge is to possess facts and ideas. Knowledge is purely an intellectual thing. Knowledge deals with pure intelligence.

Wisdom is practical

But wisdom is more than *mere* accumulation of truth. As J. Stephen Yuille has said:

"It is possible to complete a PhD without being wise. It is possible to be an accomplished judge or lawyer or doctor without being wise. It is

⁴ Latin meaning "Back to the sources"

possible to be a renowned physicist or mathematician without being wise. It is possible to hold public office without being wise. Why is that? The answer is simple: wisdom is moral, not intellectual; wisdom is practical, not theoretical.”⁵

What is wisdom? Wisdom is the right *use* of knowledge. Or we could say that wisdom is choosing praiseworthy ends and the best means to achieve those ends.

Stephen Hawking

Let’s flesh this out. Consider the world-famous Stephen Hawking. Probably the most brilliant physicist in the the 20th century, helping shape what we know about black holes. So let’s ask: was Hawking knowledgable? Absolutely. That is without controversy. But was he wise? That’s a different question isn’t it. Did Hawking use his knowledge for praise worthy ends? Did he choose the right ends? Well consider these words that he spoke in 2011:

We are each free to believe what we want and it is my view that the simplest explanation is there is no God. No one created the universe and no one directs our fate. This leads me to a profound realization. There is probably no heaven, and no afterlife either. We have this one life...”⁶

Was Hawking wise? Sadly no. He was brilliant, but bankrupt when it came to using that knowledge for God’s glory and his own good. That is our **first main point**. Knowledge is truth *believed*. Wisdom is truth *practiced*. Everyone has some knowledge, but not everyone has wisdom.

⁵ J. Stephen Yuille, *The Path of Life: Blessedness in Seasons of Lament*, (Grand Rapids, MI.,: Reformation Heritage Books, 2019), pg. 122

⁶ Source: https://en.wikipedia.org/wiki/Stephen_Hawking#Religion_and_atheism Accessed October 12, 2019

II. The Christian's Imparted Wisdom

What is imparted wisdom?

What do we mean by imparted wisdom? Well simply this, it is a wisdom that is given to us or imparted to us by God Himself.⁷ The Christian is not *ultimately* wise because of something *in him*. Please look at **v.102** "I do not turn aside from your rules (That's *wisdom*—truth in practice. Now why doesn't the Christian *ultimately* turn aside from God's rules?) "for *you have taught me*." Do you see? Where does the Psalmist place credit for his wisdom? With God. This is what Jesus said. **John 6:44-45** "No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, '*And they will all be taught by God.*' Everyone who has *heard and learned from the Father* comes to me."

This wisdom is hidden from those who are perishing

You are a Christian dear saint only because God on His own initiative and His own good pleasure *taught* you. If He didn't impart this wisdom to you, you could never attain it on your own. Again Jesus said in **Mark 4:11-12** "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven." This wisdom is completely hidden from those who are perishing. Paul said in **2 Corinthians 4:3-4** "...if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God."

⁷ One of the differences between imparted wisdom and experiential wisdom is that the former is more immediate and the latter is more mediate. The former is a direct work of the Spirit of God effectually causing us to believe. The latter is also a work of the Spirit (Phil. 2:13) yet it is through the ordinary means of grace.

If God has taught you, you can never fall away

Dear saint, do you understand this profound truth about yourself? God Himself taught you! That's *why* you are a Christian. That's *why* you will remain a Christian. The Psalmist definitively says in **v.102** "I do not turn aside from your rules, for you have taught me." The Hebrew verb here is in the perfect tense, meaning it is already a completed action. Meaning, if God has taught you, it is impossible that you ever ultimately fall away from Him. That's what we mean by an *imparted* wisdom. It is the wisdom that Paul alludes to in **1 Corinthians 2:7** "But we impart a secret and hidden wisdom of God, which God decreed before the ages *for our glory.*"

The Christian has a superior wisdom

Which means this: the Christian has a wisdom that is superior to every wisdom that can be found in the world. This is a staggering claim. You must consider how this must simply astonish the non-Christian. What does the non-Christian think of the the Christian? They think the Christian is a person who refuses to think. The Christian is the man who is "wearing blinders, [who is] burying [his] head in the sand."⁸ Or worse. Do you remember when Paul was preaching before King Agrippa and Festus and he told them that the Christ must suffer but that he would be the first to rise from the dead? (**Acts 26:23**). How did Festus respond? He said in **Acts 26:24** "Paul, you are out of your mind; your great learning is driving you out of your mind." That is a perfect picture of what the world thinks of us. Arrogant at best for making such claims or psychopaths at worse. And yet "it is our solemn duty as Christians to make this great claim."⁹ We have a secret wisdom that is superior to anything else found in the world.

That is exactly how the Psalmist argues here. He makes three staggering claims about the wisdom of the Christian: 1) The Christian is wiser than the

⁸ Martyn Lloyd-Jones, *Living Water: Studies in John 4*, (Wheaton, IL.: Crossway, 2009), pg. 248

⁹ *ibid*

natural man; 2) The Christian is wiser than the learned man; and 3) The Christian is wiser than the experienced man.

Claim #1: The Christian is wiser than the natural man

By *natural man*, I just mean the unsaved man—those who do not accept the things of the Spirit of God (1 Cor. 2:14). Look with me at how the Psalmist says it in v.98 “Your commandment makes me wiser *than my enemies*, for it is ever with me.” Clearly, he’s not claiming that he is wiser because there’s something special about him. No, he says ‘I’m wiser *because* your commandment oh God is ever with me.’

This doesn’t mean that the Christian is never unwise. Clearly the Scripture and experience teaches us that when we neglect God’s Word we can be complete fools. Therefore we need to make it our aim to meditate on the Word daily—that’s what v.97 points to. But the point here is that the natural man—the unsaved man—is unwise *all the time*. Why? Because he is *always* hostile to God’s command. **Romans 8:7** “The mind that is set on the flesh is hostile to God, *for it does not submit to God’s law*.” The non-Christian is never in a position of true wisdom. He has cut himself off from it, because he is still an enemy of God. That’s the **first claim**: the Christian is wiser than the natural man because he has the Word of God.

Claim #2: The Christian is wiser than the learned man

Please look at v.99 “I have more understanding than all my teachers, for your testimonies are my meditation.” I don’t believe at all he’s talking about just any teachers. The end of the verse assumes that these teachers don’t meditate on God’s Word. These again are non-Christians. You see the Psalmist is strengthening his argument. He’s saying the Christian is not just wiser than the the average non-Christian, he is also wiser than the greatest worldly scholar. Listen to how Lloyd-Jones says it:

“I can never understand the kind of Christian who seems to be terrified and almost cast into despair when he is reminded that the great scientists and philosophers today are non-Christians. He should not be troubled. The greatest scientist, the greatest philosopher, has no advantage over Tom, Dick, and Harry in these matters; none at all.”¹⁰

Why is this the case? Because no matter how much knowledge the learned man has, he is not using his knowledge to pursue things that will last for eternity. Their knowledge is a perishing knowledge. When they perish, nothing they have learned will help them on the day of judgment. In fact there will be a greater judgment upon them, because with more light comes a greater condemnation when one rejects that light. That is the **second claim**: the Christian is wiser than the wisest man the world can offer because he has made God’s Word His meditation.

Claim #3: The Christian is wiser than the experienced man

Please look at v.100 “I understand more than the aged, for I keep your precepts.” Again the Psalmist is strengthening his argument. He’s not talking about just any aged person. The end of the verse assumes that he keeps God’s precepts *but* they do not. So not only is the Christian wiser than the average non-Christian, the most learned non-Christian, but he is wiser than the aged non-Christian, that is the the most experienced among us. I remember when I used to set tile, the older more experienced tile setters were the ones you wanted to work with. They were so good and fast and instinctual on the jobs. They saw things that I often didn’t see. Their experience and age was invaluable. But sometimes their age and experience worked against them. When new products came on the market that could save both time and money, they were often resistant. They said “I’ve been doing this for 40 years, I don’t need those things.” Many of them have either lost work or have had to finally adapt to the new products to keep up. Age and experience *by themselves* are not the essence of

¹⁰ *ibid*, pg. 249

wisdom. That's what the Psalmist is saying here. The essence of wisdom is not having gray hair. There are many foolish elderly people. What good is age and experience if you lean on your own understanding and don't keep God's Word? That's his **third claim**.

The essence of this imparted wisdom

But we must ask the most important question: what is the *essence* of this imparted wisdom? The Psalmist keeps pointing to God's law to God's command. Is that the *essence* of this type of wisdom for the Christian? No. The Christian's wisdom is not God's law considered by *itself*. It's what the law points to. **Romans 10:4** says "For Christ is *the end* of the law (the *telos* of the law—the aim or purpose of the law) for righteousness to everyone who believes." Do you see dear saint?

The wisdom of the Christian is Christ *Himself*.

Christ Jesus "became to us *wisdom* from God" (**1 Corinthians 1:30**). Belief in gospel is our imparted wisdom. The wisdom of the Christians is when he puts his faith in this trustworthy promise: "that Christ Jesus came into the world to save sinners, of whom I am the foremost" (**1 Timothy 1:15**). This is what the Scripture says is of first importance "that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures" (**1 Cor. 15:3-4**).

Why have you received this wisdom?

It's not that the world has never heard that message before. Many have. But they reject it because they think that it is foolishness. "The word of the cross is folly to those who are perishing" (**1 Cor. 1:18**). Christian, why have you received Christ? Why is He so precious to you? Why do you lean on Him for all your righteousness? Why do you rest in Him for all your forgiveness? **John 1:12-13** tells us "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*.” In other words, you are a Christian because God willed it. You did not decide ultimately that you would become a Christian. God, by His grace decided that you would become a Christian. **Ephesians 1:4** “even as he chose us in him before the foundation of the world.” Don’t you see? This takes away all your ability to boast. Your gospel wisdom is not because you are smarter or more intelligent than the non-believer. Paul says “...because of him you are in Christ Jesus...[therefore] ‘Let the one who boasts, boast in the Lord’” (1 **Cor. 1:30-31**).

That’s our **second main point**. The imparted wisdom of a Christian makes him wiser than the natural man, wiser than the learned man, and wiser than the experienced man; not because of something in him, *but* because God has revealed Jesus to him as His only Savior. “For by grace have you been saved through faith. And this is not your own doing; it is the gift of God” (**Eph. 2:8**).

III. The Christian’s Experiential Wisdom

What is experiential wisdom?

So then what is our *experiential* wisdom? Well simply this, it is Christ in you *lived out*.¹¹ It is gospel of Christ found in the Word of Christ empowered by the Spirit of Christ that has become the new control center of your life. Remember the illustration of the business owner selling his business? What if when he sold the business, he refused to give the keys over to the new owner? Rather he just kept on running the business as if it were his own? Well eventually the police would be called. He would be trespassing on property that was no longer his own. It’s tragic when Christians treat their lives as if they they still owned them. That is not experiential wisdom. Dear believer, You have a

¹¹ Paul said it like this in **Colossians 2:6** “Therefore, as you received Christ Jesus the Lord, so walk *in him*, rooted and built up *in him*...”

new owner, a new control center, even a new mind. Paul says in **1 Corinthians 2:16** that we have been given the mind of Christ.¹²

Putting flesh on experiential wisdom

Alright then, what does this experiential wisdom look like? The Psalmist concludes with three things. 1) Experiential wisdom discovers the desire to obey God in God's Word 2) Experiential wisdom discovers full satisfaction in God's Word. 3) Experiential wisdom discovers the ugliness of sin in God's Word.

1. Experiential wisdom discovers the desire to obey God in God's Word

Please look with me at **v.101** "I hold back my feet from every evil way, in order to keep your word." Notice his motive for obedience is true desire. 'Lord I want to keep your Word, I desire to keep your Word.' This is how Augustine battled against his sin. Prior to his conversion he was given over to all manner debauchery and sexual immorality. He was a slave to it. He hated it. He knew it was sin even before he knew the Savior. But he never had power to overcome it. But after he was born again, he found the living Christ in the Living Word to be everything he needed. He said:

"When I am assaulted by some wicked thought, I [take myself] to the wounds of Christ. When my flesh casteth me down, by the remembrance of my Savior's wounds, I rise up again. Am I inflamed with lust? I quench the fire with the meditation of Christ's [suffering]."

¹² What does a mind do? It controls the body, it directs the body, it sets the course of the body's life. That's what Christ is to us—not merely our Savior from sin, but the Lord of our life. To have the mind of Christ changes the whole man from the inside out. The Puritan Richard Sibbes puts it like this. "The Spirit of God raises a man up in a degree of creatures above other men, as other men are above the beasts; he gives new eyes, new ears, and a new heart; he moulds him anew in every way. Therefore you have good men sometimes wonder at themselves, when God hath touched their hearts, that they have had such shallow conceits of this and that truth *before*." Richard Sibbes, *The Works of Richard Sibbes Vol. 4*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2001), pg. 161-162

Christ died for us. There is nothing so deadly, that is not cured by the death of Christ.”¹³

Do you see what Augustine did? He personalized the Word, meaning, he looked at the Word and found not an abstract set of moral maxims, but Christ Himself. What happened? He found the desire to overcome his sin. Dear saint, this is true wisdom. Look to Christ *in His Word* to fight against your sin. You will not find help anywhere else. Some of you have forgotten that. The Devil has you in a snare, he has convinced you that perhaps you are too dirty to read God’s Word, or that the Word can no longer help you, or that your sin requires something more than the Word. Those are lies. God’s Word is the only thing that can help you in your fight against sin. Let the Word do your heavy lifting. “Is not my word like fire, declares the LORD, and like a hammer that breaks the rock in pieces?” (**Jeremiah 23:29**). That’s the **first thing** you will do if you are wise: you will find the desire to obey God in God’s Word itself.

2. Experiential wisdom discovers full satisfaction God’s Word

This flows from the previous truth. How is it that you can find the very desire to obey in God’s Word? Because the Word itself is fully satisfying! Look with me at **v.103** “How sweet are your words to my taste, sweeter than honey to my mouth!” When we give our children honey for the first time, we don’t need to construct a logical argument in order to persuade them that they should enjoy it. We just let them taste and see. That’s how the Word of God works. Taste and see how sweet it is! There is nothing as satisfying as this Word, because it shows us secrets that the wisdom of the world could never have invented. It opens up to us the knowledge of election, of redemption, of justification, of peace of with God and peace with conscience, of joy unspeakable, of everlasting glory. True wisdom is simply tasting the sweetness of the Word. That’s the **second**

¹³ Charles Bridges, *An Exposition of Psalm 119*, (Carlisle, PA.,: The Banner of Truth Trust, Reprint 2002), pg. 234

thing you will do if you are wise: you will go to the Word for satisfaction and joy.

3. Experiential wisdom discovers the ugliness of sin in God's Word

Not only does the Word show itself to be satisfying, but it undresses sin for what it really is. Please look with me at v.104 "Through your precepts I get understanding; therefore I hate every false way." There was a anti-heroin commercial a number of years ago where at the beginning we see this fairly attractive lady who is addicted to heroin. All looks well at first. But then she starts to show the effects of heroin on her body. She takes off her wig. Her scalp is all patchy and scabby. He takes out her false teeth. She has nothing but gums left. Last she removes her prosthetic leg. The imagery has never left my mind's eye. She literally showed what heroin did to her. Dear congregation that is how the Scripture undresses sin. Part of the reason why there is very horrifying passages in Scripture, is because God's Word is undressing to you how evil and wicked sin is. Our problem is that we don't hate see how horrifying sin is. Try this out—read about the curses that God promised Israel this week in Deuteronomy 28, see how their sin would turn into eating their own children. Turn to Judges 19 where a Levite cut up his concubine and sent all her dismembered parts to Israel because she was raped. The Scripture undresses sin before our eyes and shows us how hateful and wicked it is. That's the **third thing** you will do if you are wise: you will go to the Word so you can learn how ugly sin is.

That's our **third main point**. The experiential wisdom of a Christian drives him to the Word so that he can 1) discover his desire to obey God, 2) discover his true and full satisfaction, and 3) discover how hateful sin is.

Application

1. What kind of a Word has God given us?

God has given us a Word that is infinitely wise. Are you also pursuing wisdom? I'm not asking about what you know, *but* about how you *practice*. What does your practice look like? How would you test that? Well think about your checkbook. Our checkbooks don't lie. Our checkbook shows us what we value most. Jesus said in **Matthew 6:21** "For where your treasure is, there your heart will be also." What does your checkbook say about what you think is wise? Also consider how you spend your time. Like your money, how you spend your time displays what you value most. What does a typical week in your life say about what you think is wise?¹⁴ Are you letting the Scripture inform your practice of wisdom?

2. What kind of a world do we live in?

We live in a world that desperately needs this secret and hidden wisdom from the Scripture. We live in a world full of Stephen Hawkings who are knowledgeable but lack true wisdom. Are you helping the lost find Jesus Christ? **Proverbs 11:30** says "...he who wins souls is wise." I remember how Paul Washer was asked one time why he went into the mission field. He said it was because he studied finance and investments in college. His listeners couldn't see the connection. He said that finances taught him that you should always be investing in those things which bring the greatest gain in the end. And spending his life introducing others to Jesus Christ would bring the greatest gain. "He who wins souls is wise." Dear congregation, are you wise in your investments?

¹⁴ This has profound implications for how we choose to educate our children. Biblical Education is never about mere data transfer about mere knowledge. And it's a myth to think that any educational institution provides our children with mere data or mere knowledge. All education comes with judgment, and direction, and influence. All education seeks to put into the minds of its students those values which it thinks are wise. What does the way you educate say about what you think is wise?

3. What kind of a church should we want?

We should want a church where we help one another be wise. But remember wisdom is not the same thing as knowledge. So when I say that we should help one another be wise, I'm not talking about imparting knowledge *per se*. I'm talking about practice. How can we help others in their practice? First we need to see this is part of being a Christian. That God calls us to be providers and not just consumers. As Paul said in **Philippians 2:3** "complete my joy by being of the same mind...in humility count others more significant than yourselves." Secondly, it requires some time and effort. Who can you help in their practice of being a Christian? Who can you come along side of and encourage, and spend some time with? Teenagers what younger children can you help to be wise in the Lord? Older men what younger men can you help to be wise in the Lord? Older women what younger women can you help to be wise in the Lord? God is calling all Christians to this type of life. That we wouldn't just live for ourselves, but that we would spend and be spent for the good of others.

4. What kind of Savior do we need?¹⁵

We need a Savior who doesn't depend on our wisdom. We need a Savior who will stand beside us even when we are very foolish and disobedient and rebellious. Perhaps some of you has had great difficulty identifying with how the Psalmist is describing the wisdom of the Christian. Dear congregation, that is because this Psalm is only secondarily about the Christian. It's primarily about Jesus. When the Son of God came to earth and put on flesh, He became to us wisdom from God (**1 Cor. 1:30**). It was Jesus who was wiser than all our enemies (**v.98**). It was Jesus who was wiser than every teacher (**v.99**) wiser than all of the aged (**v.100**). It was Jesus who constantly meditated upon God's law (**v.97**). It is Jesus who held back his feet from every evil way (**v.101**). Why? Because this was the only way to save foolish sinners like you and me.

¹⁵ With the exception of the question on the Word, the other three are from Christopher Ash, *Job: The Wisdom of the Cross, Preaching the Word Series*, (Wheaton, IL.,: Crossway, 2014), pg. 17-23

Jesus stood in our stead. He was perfectly wise before God—obeying the law at every point. And that perfectly wise obedience is what is imputed to you if you have believed. That's what justification means. That when you trust Jesus Christ, God accepts you as righteous in his sight, because Christ's righteousness has been transferred to your account. He made Him who knew no sin to be sin for us that we might become the righteousness of God. As a Christian, you have the very righteousness of God. The Father sees you just as He sees Christ—as one who has perfectly and wisely obeyed the law. That's the kind of Savior we have.