

# The Book Of James (Part 8) - The Value of Wisdom February 14, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/4bw9ppc/part-8>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

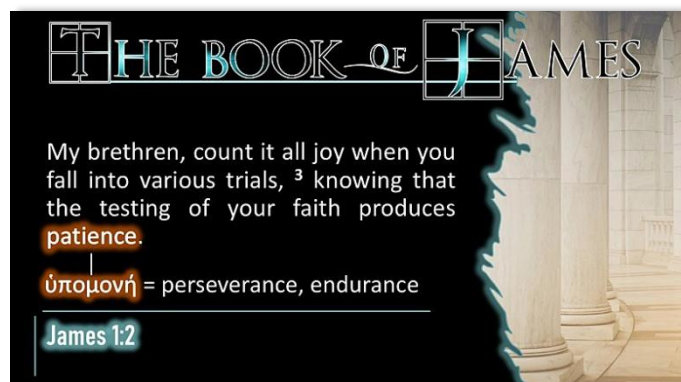
## The Wisdom of God and the Power of Perseverance

This transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** teaches that **perseverance** (hupomoné) through trials is essential for believers to become **spiritually "perfect and complete," lacking nothing**. Drawing from James Chapter 1, Daniel explains that steadfast endurance during hardship produces **maturity**, likening biblical perfection to Noah's faithfulness and the undefiled stones of the altar. However, he emphasizes that the greatest threat to spiritual completeness is a **lack of wisdom**, which James instructs believers to **ask from God**. Through extensive references to Proverbs, 1 Kings, Psalms, the Gospels, and other biblical texts, the message highlights that true wisdom is found in **God's Word** and **commandments**. Using Solomon as the primary example, Daniel underscores that **wisdom is the "principal thing,"** superior to wealth, power, or longevity, and is the key to **victory over sin, deception, and spiritual enemies**. Ultimately, the sermon calls believers to **passionately seek, treasure, and obey** God's commandments, asserting that **love for God is demonstrated through obedience** and that **wisdom leads to spiritual strength, deliverance, and eternal life**.

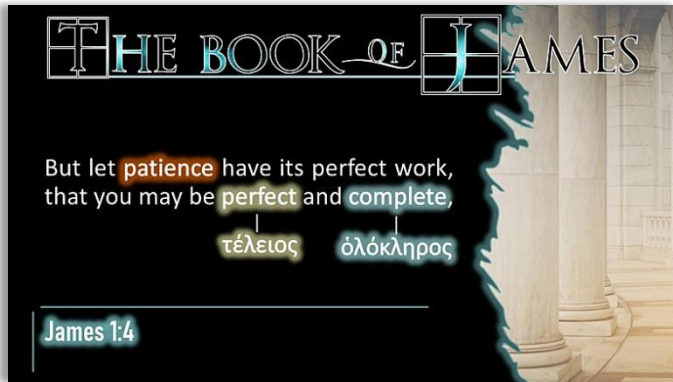
Shabbat Shalom, everyone. Well, we are moving into the eighth week here in our study on the Epistle of James, and today we're going to be pressing further into his introduction.

We've been hovering over James 1:2-3. This is where James says, **"<sup>2</sup> My brethren, count it all joy when you fall into various trials, <sup>3</sup> knowing that the testing of your faith produces, and I want to bring this back to the table, **patience,**" or *hupomoné* (ὑπομονήν). (Emphasis added). It brings perseverance. There's a beautiful cause and effect that is supposed to take place.**

As we continue, James is going to spotlight this term, "patience," this "*hupomoné*," and he says this in James 1:4—**"But let **patience,** '*hupomoné*,' this perseverance, **have its perfect work...**" (Emphasis added). What does that mean? That means that when you hit that time of trial, that time of**



affliction, the time of despair, and the time of discouragement, you do not give up; you do not give in; you hold the line of faith. You don't get angry with God, and you don't blame God; you hold the line. This is what it means to let patience, this perseverance, have its perfect work.



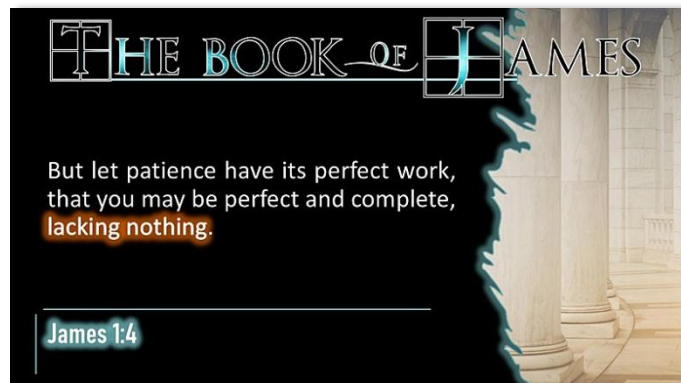
And the goal, he goes on to say, is **“<sup>4</sup> ... that you may be perfect and complete...”** (emphasis added). That's the goal, that you may be perfect and complete. And when we look at this in Greek, *teleios* (τέλειος) and *holokléros* (όλόκληρος) mean exactly “perfect” and “complete.” But when you actually see how these terms are used in Scripture, as you go back to the Old Testament, the law of first mention—that's the term “*teleios*” that is used for Noah. You want to talk about understanding the

gravity of it; it says in Genesis 6:9 that **“... Noah was a just man, perfect, “*teleios*,” in his generations...”**

What generation did Noah live in? The worst generation that ever existed on planet Earth. It was evil, it was wicked, and here's the interesting thing: Noah held the line. He was immovable; he did not allow the world, the things of the world, and everything that the world was doing to corrupt him or to defile him. He held the line; he was *teleios*. He was perfect.

And this term “complete,” this “*holokléros*,” is a term that's used for the altar, specifically the stones. The Torah commands that you're not to put your chisel, your tool, to the stones. The altar of God was to be made with whole stones, *holokléros*, whole stones that were not defiled by men. So, when you look at what's being conveyed here, you need to allow *hupomoné*, this perseverance, to have its perfect work, because we need to be perfect and whole, undefiled, in the faith.

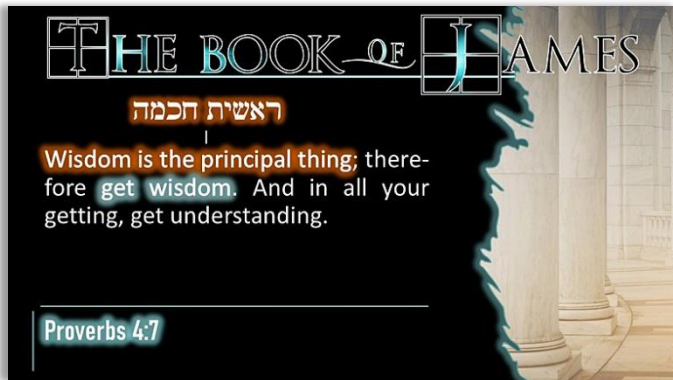
Then James adds this, and this is where it's really going to take off. He says in James 1:4, **“...lacking nothing”** (emphasis added). Lacking nothing. He's going to take this and move forward, and what he's going to do is bring something to the table that's going to show you that can totally destroy everything here. Destroy the whole concept of patience having its perfect work, coming into a place of perfection and wholeness, and being undefiled. There's a threat, and the threat is this: James 1:5—**“If any of you lacks wisdom, let him ask of God”** (emphasis added).



If there is anything that could prevent you from coming to that place where perseverance has its perfect work, it is this. If you are deficient in wisdom, as they say, the wheels will come off the bus. You will not persevere. You will not know perfection. You will not become complete. Wisdom is where it's at. This is the one thing; think about all the things James could have brought to the table and said, “Hey, this is a real threat to your perfection coming into play, to your perseverance, actually playing a role in your

wholeness." There are so many things that you could think, "Oh yeah, he should bring this to the table." The one thing he brings to the table is you being deficient in wisdom.

Now, he is putting this into context so you understand how important it is. And this is not just the mind



of James, okay? This isn't his own philosophy. This isn't just what he thinks; this is actually the testimony of Scripture, and I want to look at this. I want to take it to Proverbs 4:7—**Wisdom is the principal thing; therefore get wisdom. And in all your getting, get understanding** (emphasis added). It says, "Wisdom is the principal thing." In Hebrew, "*re'shiyth* (רִאשִׁיּוּת) *chokmah* (חֻכְמָה)." "*Chokmah*" is "wisdom," and "*re'shiyth*" is "the principle thing."

It's interesting; that's the very first word found in the Bible. It's the very first word. It has the preposition affixed to it, the "*beit*," and so you read, "*Bereshit* (בְּרֵאשִׁית)." It's the first word; it means "in the beginning." What is "*re'shiyth*"? The root is "*ro'sh* (רֹאשׁ)," which means "head" or "first." It's first in time, place, and rank. It is first, and so when Solomon comes to the table and says, "**Wisdom is the principal thing,**" it is the thing above all things.

So, what is the commission? The commission is "get it." Get it; **therefore get wisdom. And in all your getting, get understanding** (emphasis added). It is not hyperbole to say that our success in this life is totally codependent upon whether or not we possess wisdom. It is going to be the difference between whether you enter into eternal life or you're cast into the flames of hell. So, there's no possible way I could put enough emphasis on this, though we're going to try today.

To get this started, I want to take you back to 1 Kings. It only seems apropos that we would start with Solomon on this matter. 1 Kings 3:5— **At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?"** (Emphasis added). What would you do in this moment? I mean, how many times do you see the world fantasizing about a genie coming to them and granting them three wishes? I mean, we do. Humanity is like, "Man, I would just love the opportunity. Whatever I desire, let that be."

Now, you legitimately have the Lord of heaven and earth. There is nothing He can't do, which means there's nothing you could ask that He couldn't perform. I mean, you want to talk about a situation; Solomon is in the ultimate situation ever—it's a dream come true. The Lord Himself says, "Ask." What would you ask for? You know, we can make light of this, and we can go tongue-in-cheek because there are times when we have a list. I have all sorts of things, Lord, and how would you like me to order them, by needs or by desires? I could put a list of a hundred things down.

What would you ask? What would you say to the Lord if He said, "Just ask"? What is your heart's desire? What do you want? I'll do it. Would you ask for honor, for respect, or for the praise of men? Would you ask for fame or fortune? Would you ask for material things? Would you ask to have more real estate, maybe? Maybe you would like to ask for a greater name for yourself. Maybe you would ask for more children so that you could populate the earth. What is it that you would ask? I mean, this really makes you think.

And so, we go on, and we see how Solomon responds. 1 Kings 3:7—**Now, O LORD my God.** The Lord came to him; he confesses Him, “You're my God.” **You have made Your servant king instead of my father David.** He doesn't say, “Oh, me and my greatness. I have inherited the throne because I'm a greater son than any other son of David.” Solomon, listen to these words; he recognizes, no, the Lord did this. This is Your hand; You've made me king instead of my father, David. And then he says, **“but I am a little child; I do not know how to go out or come in”** (emphasis added).

I want you to see this because this is really not meant to be taken hyperliterally; this is an idiomatic expression. Solomon is not a little child, and he doesn't really mean that he doesn't know how to walk into a building and come out of the building. What is he doing here? What is coming forth from him? And the answer to that is humility. He is humbling himself. He recognizes that he, in and of himself, is completely deficient apart from his God.

This goes right along with what Yeshua said. Look at this; track with me here. Yeshua says in Matthew 18:3, **“Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven”** (emphasis added). Does He mean literally I'm going to regress back in age? No. He means this in Matthew 18:4—**Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.** And so, when we look at what Solomon confesses, it's literally a fulfillment of those words of Yeshua. When you think of those words that Yeshua spoke, that whoever does this will be greatest in the Kingdom of Heaven, is it a coincidence that Solomon in Kings would go on to be called the greatest man who would exist in his days and afterward? It's not a coincidence. Solomon is showing this incredible heart of humility.

Then we go on and get to the really good stuff. 1 Kings 3:9—**Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?”** (Emphasis added). Man, he could have asked for anything. He could have asked for money, for power, for a long life, for vengeance on his enemies, or for more real estate. And yet he asks one thing: wisdom. How does God respond to this? 1 Kings 3:10—**The speech pleased the Lord, that Solomon had asked this thing.** I'm going to tell you right now, there is no greater achievement in this life that you will ever accomplish that's greater than pleasing the Lord. That is above all else. I mean, when you boil it all down, what's the greatest thing that we can do in this life? Simple, please the Lord.

And Solomon was given a blank check. Whatever number you want, you can fill it in. Whatever you desire, you can have it, and he asked for wisdom. 1 Kings 3:11-12—<sup>11</sup> **Then God said to him: “Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice, <sup>12</sup> behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you”** (emphasis added).

That is incredible. The Lord responds by giving him the wisdom that he has asked for. In fact, his wisdom was so great that we read this: 1 Kings 4:34—**And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon.** They are traveling land and sea from the ends of the earth just to come into his presence to hear his wisdom. And we know one of those people was the Queen of Sheba, who, when she got there, actually declared the half wasn't even told to

her. She had heard all of these things that she didn't even believe, and when she came into his presence, it blew her mind. That is awesome wisdom.

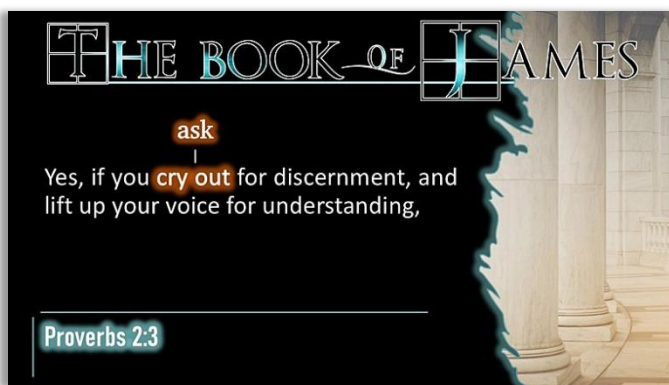
Here's the beauty: those things that men traveled from the ends of the earth to come and hear—we have those things recorded. We have the words of Solomon recorded in the Bible. Books like the Book of Ecclesiastes and the Book of Proverbs. So, to put this topic into some serious context, we're going to jump in and hear these things that men traveled land and sea to hear. And we're going to learn something about wisdom.

Proverbs 2:1—**My son...** I want to stop there. The authority that's being displayed here is by the Lord. And of course, He calls His people; He called Israel, what? His son. This goes way beyond this concept of, well, this is Solomon talking to his son, Rehoboam, and all you need to do is read through it, and you realize, "Whoa, whoa, whoa, no, no, no, it's way beyond that." This is the Lord speaking to His people.

He says in Proverbs 2:1, "**My son, if you receive my words, and treasure my commands within you**" (emphasis added). That's talking about receiving the words, meaning I have to humble myself to receive them, to submit myself under His authority. And treasure His commandments, meaning His commandments, His Torah, His law—those are my riches. Matthew 6:21— **For where your treasure is, there your heart will be also.** There your heart will also be; it is your treasure. If it's your treasure, it's all you care about. You're consumed by this.

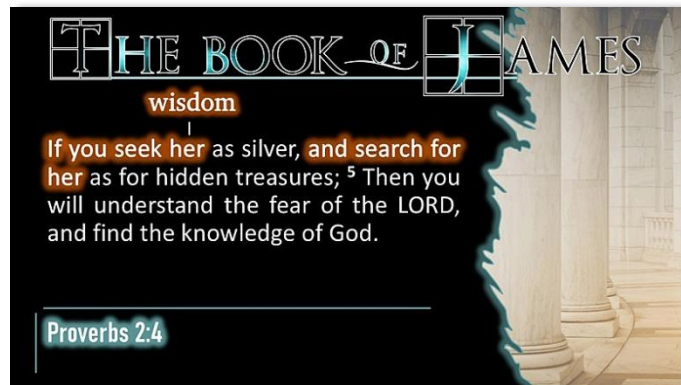
It wasn't that long ago, and we were looking at the Parable Series. When you go to Matthew Chapter 13, parable after parable after parable, one of the parables is the Parable of the Hidden Treasure. Matthew 13:44— **"Again, the kingdom of heaven is like treasure hidden in a field ..."** So, this man finds this treasure, and he hides it in a field, and he sells everything he has and buys the field. He sells everything he has; he doesn't care. Everything in the world becomes completely meaningless except the treasure. Put this into context. We're to receive His Word, His holy commandments, as that treasure where everything goes into the backdrop as far as what is in the world. We don't care anymore. All I want is for You to give me Your truth; give me Your Word.

Now, look at what happens here in Proverbs 2:1-2—<sup>1</sup> **My son, if you receive my words, and treasure my commands within you,** <sup>2</sup> **so that you incline your ear to wisdom, and apply your heart to understanding** (emphasis added). In other words, what does it mean to actually receive His words and to treasure His commands? It means you incline your ear to wisdom. We just learned something. What is the wisdom of God? It is His Word. It is His Torah. It is His commandments. That is wisdom. This is something we need.



Proverbs 2:3—**Yes, if you cry out for discernment, and lift up your voice for understanding** (emphasis added), this is important because to cry out, you're asking; you're asking the Lord. How did James open up today? James 1:5— **If any of you lacks wisdom, let him ask ...** So, look at what he's doing here explicitly in regard to wisdom. Our voice is to cry out for wisdom and discernment. Lift up your voice for understanding. It is from the Lord; no one else can give us this.

But then it adds this, and take this in, people, because you're going to need this as we get into next week's message, as we see the backdrop. There's an entire backdrop going on in regard to what James has brought to the table because he goes on and says this: Proverbs 2:4-5—<sup>4</sup> **If you seek her as silver, and search for her as for hidden treasures;** <sup>5</sup> **Then you will understand the fear of the LORD, and find the knowledge of God** (emphasis added).



What did we just learn? What I just learned is that if we lack wisdom, we're being commissioned to ask of God. That asking is not some empty, worthless, lifeless prayer that isn't met with action, where your heart is so desperate you cannot stop seeking. The idea is it's not just verbalizing, "Hey, Lord, would you ...?" Ripping off the two-second prayer, you know, "I really lack wisdom; give that to me." You're giving your life for the pursuit of it; you have to seek it.

Do you think it's a coincidence that when you look at Matthew 7:7, Yeshua says, **"Ask, and it will be given to you"**? That's not the end of the quote. The next thing He says, **"Seek and you will find."** It's not a coincidence. So, this concept of praying, the concept of asking, is you pursuing nothing but the truth. Do you want that prayer to be answered? That's what has to happen. We have to seek it as treasure. It's the thing; when we're talking about treasure, it's consumed us. We can't think about anything else. Is that where you're at? Are you consumed with the thoughts of the Lord, with the commandments of the Lord?

To further put this into context, we're going to talk about the wisdom of God; we're going to talk about Solomon. We're going to go to the Wisdom of Solomon, and for those of you not familiar with the Wisdom of Solomon, this is a book that all throughout Christianity has been read. And I mean all throughout, from the very beginning, included in the first Bible, the Septuagint; included in the Vulgate; and included in the later Christian Bibles that we would call the Wycliffe Bible in the 14th century, the Coverdale, the Geneva, and the King James 1611. All these Christian Bibles feature the Wisdom of Solomon.

And one of the most notable things, and I've mentioned this, is that the first canonical list that we have in recorded history is embedded in what is called the Muratorian fragment, second century, probably about 170 AD. It goes through this New Testament canonical list. Part of it is the Wisdom of Solomon. And so, when I say that this has been read all throughout Christianity, I mean it. Historically, this is something that was of great value. There is a reason I need to take you there today. You need to see something that's really going to offer us a springboard to further this discussion.

So, I want to take you to Wisdom of Solomon 6:17—**The beginning of wisdom is the most sincere desire for instruction** (emphasis added). Take that in. The beginning of wisdom is this burning passion, and what does "Torah" mean? Instruction. It is a burning desire for His Torah, for His commandments. This is what it is.

I think of Yeshua in the Beatitudes; He says (Matthew 5:6), "**Blessed are those who hunger and thirst for righteousness...**" This is what's being described. That's the beginning of wisdom when you're hungering and thirsting for righteousness, and there are so many of you that have a testimony so similar to mine. When the Holy Spirit came upon you, you started devouring the Word in a capacity you didn't know was possible. Where you didn't find the time to even pick this book up, you can't put it down. That's the burning fire of the Lord. It's like, "No, I just want Him." That's the beginning of wisdom. That's what Revelation would call, and Yeshua calls "your first love." It's that newlywed stage where everything is new and exciting. You burn for the Lord.

Wisdom of Solomon 6:17 goes on, **and concern for instruction is love of her**. When you're concerned about what God thinks about His commandments, this is interesting. The writer says, "That's how you know. I actually am in love with wisdom." It's true. They call that true love.

And then he goes on in Wisdom of Solomon 6:18—**and love of her is the keeping of her laws** (emphasis added). Now this gets interesting. We go back to Deuteronomy 4:6—**Therefore be careful to observe them; the commandments, for this is your wisdom and your understanding**. There is no debate. Scripture itself testifies that our wisdom and our understanding are embedded in His Torah, and love of her, love of wisdom, is the keeping of her laws.

Now, does that statement sound familiar? It should, John 14:15—**"If you love Me, keep My commandments."** Identical statements, and I mean identical. You might say, "Well, Daniel, it's talking about wisdom, and it's using 'her' in the feminine." Well, look at what Paul says (1 Corinthians 1:24), **"Christ the power of God and the wisdom of God."** A whole new dimension opens up now because, as we read this, we know **"concern for instruction"** means we're talking about the Torah. We're talking about the commandments of God. The **love of her**, the love of wisdom, **is the keeping of her laws** and what we know as commandments. But it also refers specifically to the living wisdom who was resurrected, to the Word that became flesh. Love for Yeshua is the keeping of His laws. **If you love Me, keep My commandments**. This is powerful.

1 John 2:3-4—<sup>3</sup> **Now by this we know that we know Him, if we keep His commandments**. To say we know God is to say we love God. To say you love God is to say you know God. Now, how do you determine that? Again, you're to test yourselves; examine yourselves to see whether you're in the faith. And that's this way: keeping the commandments. That's how we know we're in love with wisdom. That's how we know we're in love with Yeshua. Continuing, <sup>4</sup> **He who says, "I know Him, or I love Him," and does not keep His commandments, is a liar, and the truth is not in him**. This is the reality. You may profess, "Oh yeah, I know wisdom," but not if you're not embracing her and actually walking out His commandments. You do not love wisdom. You do not love the Lord.

Let me further build on this. Psalm 119:97— **Oh, how I love Your Torah, law! It is my meditation all the day**. It's interesting that the Book of Psalms opens up with Psalm 1:1-2—<sup>1</sup> **Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful;** <sup>2</sup> **but his delight is in the law of the LORD, and in His law he meditates day and night**. We read it every week—part of the Shema (Deuteronomy 6:4-9). You're to teach the commandments to your children. **You shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up**. That means you are consumed with her. You're consumed with wisdom. You're consumed with the one called Wisdom. You're consumed with Yeshua. This is powerful.

Psalms 119:97-98—<sup>97</sup> Oh, how I love Your law! It is my meditation all the day. <sup>98</sup> You, through Your commandments, listen to this, **make me wiser than my enemies; for they are ever with me** (emphasis added). Now my ears perk up when I hear this. Do you want the high ground against your enemies? Do you want victory? Do you want power over the principalities and powers that come against you? How are you going to do that? It's through His wisdom, through His commandments, that we become mightier than our adversaries. That is power.

Do you think it's a coincidence that the enemy, Satan, is coming and trying to relieve Christians of the law? He's telling them, "Put your sword down. That's the power that is going to defeat me." The enemy cannot gain control over you if you're wielding that sword and, if you're immersed in that wisdom. I love this: Ecclesiastes 9:18—"**Wisdom is better than weapons of war; but one sinner destroys much good.**" (Emphasis added). Paul says in 2 Corinthians 10:4-5, "<sup>4</sup>For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, <sup>5</sup> casting down arguments and every high thing that exalts itself against the knowledge of God." What is Paul talking about? He's talking about every lie forged against you, every discouraging statement that the enemy is heaping up on you. All of this nonsense, the deception of the false prophets and false teachers coming to plunder you, everything is cast down in the wisdom of God—everything.

I think about Yeshua. You want to talk about real war? Yeshua goes toe-to-toe with *HaSatan* (הַשָּׂטָן), and *HaSatan* goes, "Oh yeah, if You're the Son of God, by all means, turn these stones into bread." And how does Yeshua respond? With the law, He responds with wisdom. You have the Living Wisdom utilizing His own wisdom. Matthew 4:4— **But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'**" That's how you fight. That's how you gain victory over your enemies.

Satan didn't give up. He sees that Yeshua uses Scripture against him, so he comes back and says, "Hey, if You're the Son of God, cast yourself down," and then Satan quotes Scripture. He will send His angels to deliver you. You won't dash your foot on a stone, no, no, no. How does Yeshua respond? Deuteronomy 6:16—"**You shall not tempt the LORD your God ...**" He responds with wisdom, with Scripture, with the Torah.

Satan's not done. He brings Him and tempts Him and says, "Look at all these kingdoms; they've all been given to me, and I'll give them to you; just bow down and worship me," and how does Yeshua respond? In the war against temptation, against deception. He responds with the Torah, with the wisdom of God, and says (Matthew 4:10), "**You shall worship the LORD your God, and Him only you shall serve.**" Deuteronomy 6: Are you seeing a pattern? Do you understand why the enemy would want to relieve you of His commandments? Because you will be rendered pathetic and weak. And look at the churches; they're being ripped to shreds. That's what happens when you let go of wisdom.

Continuing in Proverbs 2:10-12—<sup>10</sup> **When wisdom enters your heart**, this is beautiful. Things we love are embedded in our hearts. You love the world; it is the world in your heart. You love Jesus; it's Yeshua in your heart. You love truth; it's His commandments in your heart. When wisdom enters your heart **and knowledge is pleasant to your soul**, look at this—this is power: <sup>11</sup> **Discretion will preserve you; understanding will keep you,** <sup>12</sup> **to deliver you from the way of evil, from the man who speaks perverse things** (emphasis added). The very things that the Apostle Paul warned the church at Ephesus about in Acts 20:29— **For I know this, that after my departure savage wolves will come in among you, not sparing the flock.** No, they're going to; they're going to teach perverse things. What is your defense? What is

your power over that moment? It is wisdom; it is the commandments of God. That brings deliverance from the attack—we need this.

Going back to the Wisdom of Solomon 6:18, **and love of her is the keeping of her laws, and giving heed to her laws is assurance of immortality** (emphasis added). Well, that's not unique to the Wisdom of Solomon; we just read it in 1 John 2:3—**Now by this we know that we know Him, if we keep His commandments.** That's fruit; we're bearing the fruit of the Spirit.

In fact, when you go to Isaiah 8:16, the Lord says, **"Seal the law among my disciples."** It's talking about the New Covenant, where He would pour out His Spirit. The Spirit of God would etch that wisdom, etch His commandments on their hearts, so that they would do them. And we're actually told it's that sealing that is the evidence of our inheritance. The sealing of the Holy Spirit, the Holy Spirit of promise, is the proof of our inheritance. We will know we're going into the Kingdom of God when we have embraced the Wisdom of God and we're walking in it. We're pleasing the Lord.

Proverbs Chapter 3 supports this even further. Proverbs 3:18—**She**, meaning wisdom, **is a tree of life to those who take hold of her, and happy are all who hold her fast or retain her.** Tree of life, only to those who take hold of her. That means you embrace her, she comes into your heart, and you walk with her. You're listening.

And we read when the young rich man comes to Yeshua and says in Matthew 19:16, **"Good Teacher, what good thing shall I do that I may have eternal life?"** Eternal life is the subject. Yeshua's response is, **"If you want to enter into life, keep the commandments,"** which is the wisdom of God. That is the wisdom of God.

Since we delved into the Apocrypha, I want to spread our wings a little bit further and jump into the book of Sirach. And this book, as well, right there with the Wisdom of Solomon, has been read all throughout Christianity. In fact, this one, this particular book, I could do an entire series on how prevalent its sayings are in the New Testament. It's overwhelming; it's incredible. But there is something that the book of Sirach covers in regard to wisdom that I want you to take home, and that is this: Sirach 4:11—**Wisdom teaches her children and does what? Gives help to those who seek her** (emphasis added). Doesn't give help to those who seek the world or don't care about the things of God. The help, the deliverance, and the power are in the seeking. Again, I remind you, when James says (James 1:5), **"If any of you lacks wisdom, let him ask of God,"** understand it is one particular context. You are striving; you are seeking wisdom as though it's the only thing on earth to see. That is the context, and she will help if you do that.

Continuing, listen to this: Sirach 4:17a—**For at first she will walk with them on tortuous paths; she will bring fear and dread upon them** (emphasis added). So, your introduction to wisdom is going to be an intense one. "She will bring fear and dread." Well, isn't that interesting? Because that's just beautiful exegesis on actually what Scripture says. We read this in Psalms 111:10—**The fear of the LORD is the beginning of wisdom...** When it talks about "She will bring fear and dread," we're talking about a holy fear of God, where you quake in the awe of the Most High. You tremble all of a sudden. How many of you can testify that you heard that one message, and the Holy Spirit leveled you? I mean, leveled you. I'll never forget the message that I heard in Matthew Chapter 7. I said, "Oh God, help me." Where all of a sudden I heard that message (Matthew 7:22-23) that there will be Christians on some day in the future at judgment, saying "Lord, Lord, let us in," and they're not getting in. It leveled me.

That's when you know you've received the wisdom of the Lord. That's when we know, oh, you've embraced her; you've embraced wisdom, the wisdom of God that sows fear and dread in your heart. And it's through the fear of God that one departs from evil. You're never the same. You don't walk with the world anymore. You join yourself with wisdom.

So, it says in Psalm 111:10, **“The fear of the LORD is the beginning of wisdom; and finishing this out, a good understanding have all those who do His commandments. His praise endures forever.”** That's how you know you've really embraced her. She's made her home with you because I'm walking in it. I'm doing the things that have been commanded.

Continuing to Sirach 4:17b—**and (she)**, i.e., wisdom, **will torment them by her discipline until she trusts them, and she will test them with her ordinances** (emphasis added). Now, does that sound familiar? It's what we covered last week; look at this: Hebrews 12:7— **If you endure chastening, God deals with you as with sons.** She will torment them, not for their destruction, but for life. And then we read in Hebrews 12:11—**“Now no chastening seems to be joyful for the present, but painful...”** because you're being tormented in a beautiful way.

Sirach 4:18—**Then she will come straight back**, I love this hope— **to them again and gladden them, and will reveal her secrets to them.** The mysteries of the Kingdom of God come alive when you embrace her. This goes right back to Hebrews 12:11—**“... nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it,”** or, as we would say today, “by her.” Have you been trained by her?

Sirach 6:37—**Reflect on the statutes of the Lord, and meditate at all times on his commandments.** Again, that comes right out of Deuteronomy 6:7, **“...talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.”** This is what we do. **It is He who will give insight to your mind, and your desire for wisdom will be granted** (emphasis added). Do you understand this? When you submit to her, you keep her laws, and you love her. All this desire you have is going to be granted. When she completely consumes, when you're reflecting, when you're meditating, when you find yourself, what do you meditate on during the day? That's going to tell you where you're at. Where is your mind? Where's your heart? Is it in the Word? Because if it's in here, those of you who lack wisdom are going to get it because you're seeking it with all your heart.

I'll close with this: Proverbs 8:17—I, Wisdom, **love those who love me**, and that is both the written wisdom and the living wisdom, that is, Yeshua the Messiah. He loves those who love Him. And then we read, **“And those who seek me diligently will find me”** (emphasis added). It's not an empty request that if anyone lacks wisdom, I'll let them just ask God. No, I will seek it diligently, and we're told we will find it.

[Closing prayer]

Abba, Father, we just give You praise and glory for Your goodness and faithfulness, for Your patience (Exodus 34:6): **“The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth.”** Lord, I pray that over the minds of those who have been busy with the things of the world, who meditate on all the busyness of the world, and who have not given their minds and their hearts to Your Word. Lord, I pray for a radical conviction. I pray for an awakening. I pray for a desperation in this generation to be upon Your people who call upon the name of Yeshua for salvation.

May they be desperate for You, Lord, desperate for Your Word. The moment that they put the Bible down, they can't stop meditating on what they just read, and they can't wait to come back and read more. And when they're done reading, they're spending their time praying. And when they're not praying, they are praising. And when they're not praising, they come back to Your Word, Lord, where we are completely consumed by who You are.

It is so tragic that this book that describes Your character, Your personality, what You love, and what You hate—this book that has unparalleled wisdom that proclaims eternal life in truth. It is a tragedy how neglected it is. Your Word says (Proverbs 23:23), may we 'buy the truth' and 'not sell it.' And Lord, as we look at the state of the church, we see so many churches have sold Your truth, and they have bought the lie.

We know Your heart is that not even one soul perish without coming back in repentance. That's what we pray for, Lord. We pray for a harvest. We pray for men and women to return to the Lord. We pray for our youth in this country to let go of the nonsense of the world, all the things that the world chases after that lead to death. And Lord, may they chase after You. And when they open that book, may their hearts burn with fire when they open Your Word.

We just thank You for Your Word, Lord, and for the privilege—I am not worthy to even read a verse out of Your Word. Thank You for the privilege and the abundance that we could have our Bibles on our phones, that we have the freedom to walk around with Bibles, and that we can look up any translation we want at our fingertips in two seconds. Lord, I pray that we analyze our priorities and get them in order before it's too late.

And so, we just thank You for Your Word, Lord. And we pray this in Yeshua's mighty name, amen.

# The Path to Spiritual Completeness: The Role of Divine Wisdom

## The Goal: Perfection and Wholeness

True maturity (Teleios) means being undefiled by the world and lacking nothing spiritually.

## Wisdom as the Safeguard

Without divine wisdom, the "wheels come off" and perseverance fails during trials.



## Wisdom is Found in the Law

Biblical wisdom is defined as observing and loving God's commandments and instructions.



Divine wisdom is granted to those who humble themselves and seek it like treasure.



ACQUIRING "THE PRINCIPAL THING"



## Wisdom is the Principal Thing (Re'shiyth)

As the "first" in rank and time, wisdom is the foundation for success.

## Trials Produce Perseverance (Hupomoné)

Testing faith creates endurance, allowing believers to "hold the line" during affliction.

## Defining Spiritual Maturity in James 1:2-4



**Hupomoné**  
(Perseverance/Endurance)

The result of faith being tested by trials.



**Teleios**  
(Perfect/Just)

Used of Noah, who remained uncorrupted by an evil generation.



**Holokléros**  
(Complete/Whole)

Used of altar stones that were never defiled by tools.

## THE CYCLE OF SPIRITUAL MATURITY