

AND HE WILL LIFT YOU UP

PROVERBS 30:1-33

GOD OPPOSES THE PROUD AND BRINGS THEM DOWN.
HE STANDS TOGETHER WITH THE HUMBLE AND LIFTS THEM UP.

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AND HE WILL LIFT YOU UP

PROVERBS 30:1-33

We have now reached the final section of the book of Proverbs. Chapters 30 and 31 are considered to be a unit that brings to a close and summarizes the lessons learned in the book. I think as we study through this morning's passage, you will see that there are two fundamental ways in which people approach life. One is with pride, the other with humility. Clearly we have seen the wisdom writers hammer this point home over and over again throughout the Proverbs. God stands together with the humble but He stands against the proud.

Pride is something that ruins relationships and can even ruin us personally and professionally. I think this would be a good time to tell you how my time ended at that church that was so tough. I was young and maybe perhaps just a bit proud and arrogant. But the "real" problem was with our worship leader. He was a powerful guy and he was definitely proud and arrogant. The trouble all started when he decided to undermine my authority as a preacher.

One Sunday, I preached a sermon on "Dedicating your life to Christ." The worship leader chose as the closing hymn, "I Shall not be moved."

Trying to believe it was just a coincidence, I put the incident behind me. The next Sunday I preached a sermon on tithing, how we should give willingly to the church. The worship leader closed with the hymn, "Jesus paid it all."

Now I knew it was no coincidence. People were now coming to church to see the battle between worship leader and pastor. I think they were taking bets on who would win.

I preached the next Sunday on Gossip, reminding the congregation how sinful gossip is. The worship leader closed with the hymn, "I love to tell the story."

Now there was no turning back. The next Sunday I told the congregation that I was thinking about resigning. The congregation gasped when the worship team closed with the hymn, "Why not tonight?"

The next week I announced my resignation. I said, "Jesus led me here a few years ago, and now I feel He is leading me away." As I stepped down from the pulpit, the worship team broke out in song, "What a friend we have in Jesus."

And now you know the rest of the story. I'm glad Ken [Devon's worship chairman] is so humble. I'm pretty sure that would never happen here.

As I said, chapters 30 and 31 are meant to be one unit that acts as a conclusion to the book of Proverbs. If you were to quickly skim through verses 22-33, you will notice that the word king stands out 4 times. If you look ahead to chapter 31 and skim verses 1-4, you will notice the word king appears there 4 times.

The main focus of chapter 30 is our attitude towards God, life, and one another. The main idea is

this. **GOD OPPOSES THE PROUD AND BRINGS THEM DOWN. HE STANDS TOGETHER WITH THE HUMBLE AND LIFTS THEM UP.** In other words, the primary choice we have to make in how we approach all of life, is whether we will be proud or humble.

I. THE PERFECT STARTING PLACE (VS 1-9)

KNOWING AND SUBMITTING TO GOD'S WORD IS A GREAT PLACE TO START FINDING, KNOWING, AND LOVING HIM.

Verses 1-9 describe the perfect starting place for all of us. **KNOWING AND SUBMITTING TO GOD'S WORD IS A GREAT PLACE TO START FINDING, KNOWING, AND LOVING HIM.** The poet here is summarizing what the other poets have been reminding us of throughout the book. Life is all about God. It is not about us. If we want to find wisdom, we have to be humble enough to admit that it doesn't reside in us.

A. AN AWARENESS OF GOD (1-4)

In verses 1-4, the wisdom writer comes to an awareness of God. The Hebrew in verse 1 can be translated literally, figuratively, or both. Let's look at it phrase by phrase. The first phrase is straightforward. It identifies the author. His name is Agur, the son of Jakeh. Now what is noteworthy about the author's name is this. His name, Agur, and the name of the king in chapter 31, Lemuel, are not Hebrew names. The compiler of the Proverbs wants us to know that God's wisdom is universal. It is for all people. Like the wisdom literature, the Gospel message is also universal. Jesus died for the Jew first and then for the rest of the world. In a time when there is such anti-Semitism and outright hatred focused at Israel, let us never forget as Gentile believers, the gospel, that Jesus belongs first to the Jews and then to us.

Let us continue with verse 1. The next word that appears seems to describe the message for the person Agur. The word is an oracle. Literally the word could simply refer to an Arab region identified as Massa. But more commonly, the word means oracle. This word is used to describe a word from God, a prophecy.

Next, verse 1 closes by identifying two men the oracle is addressed to, Ithiel and Ucal. That would be the literal translation. On the other hand, Ithiel could mean "I am weary O God" and Ucal could mean "faint".

So look at verse 1 again. If we read these words literally, referring to proper names the verse would read like this, "The sayings of Agur son of Jakeh from Massa. He declared this message to Ithiel, to Ithiel, and to Ucal.

However, if we read the meanings of the name into the verse it goes like this, "The sayings of Agur son of Jakeh - an oracle: This man declared, 'I am weary O God, I am weary O God and faint.'"

Don't forget, the Proverbs are filled with riddles and double meanings. I think it could probably

have this double meaning, but I am going to focus on our second option because I think you will see it fits with the rest of this section.

Why is the oracle weary and faint? Look at verses 2-3. He realizes that on his own, he is nothing. The Hebrew of verse 2 means something like, "I am so dumb, I'm barely human, maybe just a little bit above the animals, but not much." If you have studied through the book of Job, you will notice the similarity between this section and some of the things Job says and how God responds to Job. The difference between Agur and Job is that God doesn't need to say these things to Agur. He readily admits them himself. On the other hand God had to put Job in his place by giving him this message.

Look at the wisdom words that stand out in verses 2-3. First of all, wisdom is all about living life the way God designed it. Agur says when I look at who I am compared to God, I need to start with these observations. I have barely a little more understanding than animals. I'm barely human. I have no wisdom about how to live life and I have no knowledge of God. Did you catch those three words? The wisdom literature is all about understanding the nature of life. It is all about the wisdom of how to live life. It is all about the knowledge of God. Understanding, wisdom, and knowledge are what the poets are after. Those are the things that will bring us joy-filled lives. But Agur starts from a place of humility. This is no false humility. He starts from the place he finds himself.

Look how he gains this perspective in verse 4. Now you are going to see that the number 4 becomes a catchword throughout this passage. The poet will say things like, "There are 3 things, yea 4 that do something or resemble something." Here he asks 4 questions. He says, "Who has gone up to heaven and come down?" The answer of course is, "Only God." "Who has gathered up the wind in the hollow of his hands?" "Only God." "Who has wrapped up the waters in his cloak?" "Only God." And "Who has established all the ends of the earth?" "Only God." But there is also something else implicit in the answers. The answer to be sure is, "Only God," However, we should say, "Certainly no human being. Only God!"

B. THE WORD OF GOD (5-6)

Now it gets interesting, especially from our perspective after the coming of Jesus. Look at the next two questions he asks, "What is his name and what is the name of his son?" In verses 5-9 he will answer the first question. What is this God's name? He is Jehovah, Yahweh, the personal God of Israel. Here is what is interesting. He uses both the generic name for God that refers to God's power and wisdom in creation which puts God up there way beyond us. He also uses God's personal name Jehovah that communicates the intimate relationship God has with people. Here is Agur's point. God is transcendent. His ways are above our ways and His thoughts are far above our thoughts. If God did not choose to interact with us and communicate with us we could never come to know Him on our own. Keep in mind, when we talk about the word name in Hebrew, it is not simply a call-sign to which we answer. Name in Hebrew represents nature and character. By naming Himself Jehovah and making Himself present to them, He has chosen to be in a relationship with them. He has chosen to be in a relationship with you and me. The God we worship here on

Sunday morning is the all-powerful creator of the universe, but He chooses to live in us through the indwelling of His Holy Spirit. The same God that revealed wisdom to the Hebrew poets is the same God that reveals His will to us through the Bible and the leading of the Holy Spirit.

Now here is where it gets interesting. The poet doesn't only want to know God's name and character, he wants to know the name and character of God's son. As much as I try not to read Jesus back into the Old Testament passages, it's really hard in a sentence like this. Throughout history, scholars have identified the name of God's son in this passage as Israel or as people who come to acquire wisdom. But I can't help it. Jesus fits the role in this passage. The Gospel of John informs us that everything that was created was created through Jesus. The Gospel also asserts the fact that Jesus was in heaven, chose to come to earth, take on human flesh and live among us. And after He died, He rose from the dead and returned to heaven.

Look at the last challenge in verse 4. Agur says, "Tell me if you know!" Jesus knew the nature and character of God the Father. He revealed to us the heart of God. Jesus made God known to us because He was God revealed in the flesh.

The poet understands the starting place perfectly. The meaning of life starts with God and not with us. The problem with our approach to life today is that we have come to think we humans are the measure of all truth. If we were to try and stand side by side with the all-powerful, all-knowing, ever-present God, we should realize how dwarfed and insignificant we are. When comparing ourselves to God, we should come to the same conclusion as the poet did. We resemble the animals than more we do God.

That is a good starting point but God doesn't want us to stay there. He wants us to know more about Himself. He has revealed Himself to us through the Word of God as described in verses 5-6. The Bible is the place where we find wisdom. Unless we are humble enough to accept the Bible as the Word of God -- looking back to verse 1, the oracle of God -- we will never be wise. Instead of trying to make the Bible fit our so-called knowledge, science and understanding of the world, we need to humbly submit our understanding to the Bible first. I just want to summarize this section by quoting the Apostle Paul's view of the Bible. He said,

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work,"

2 Timothy 3:16-17 (NIV)

And let me just address verse 6 quickly. Moses commanded the Israelites before they entered the Promised Land not to add or subtract from the Laws God gave them. And in the last book of the Bible, Revelation, we are instructed not to add or subtract from God's inspired Word.

If you were to examine all cults, you will find they have elevated some other writing to the same authoritative level as the Bible. The Jehovah's witnesses use "The Watchtower" to interpret the Bible authoritatively for them. The Mormons add the "Book of Mormon" as their authoritative

book. Cults will talk about God and Jesus, but they have clearly added to the words of Scripture.

On the other hand, liberal scholars have become humanists and have systematically tried to disprove the credibility of the Bible by saying that large portions of the Bible are not accurate and not authoritative. We would do well to heed the warning here. Do not add or subtract from God's Word or God Himself will prove us to be liars. I think it's pretty simple. If we want to live joyful lives filled with peace and contentment, we need to dedicate ourselves to studying and learning God's word. The problem with most individual Christians and Churches is that we simply do not have a solid knowledge and understanding of God's word.

C. THE LOVE OF GOD (7-9)

Verses 7-9 remind us of what all our study of Scriptures is all about, the love of God. The goal of all Bible study is application. Wisdom is taking what we know about God's will for our lives and actually doing it. The whole purpose of life is to know and fall in love with God.

Are these things that we pray for? After coming to know the nature and character of God, namely that He is all-powerful and ever-present for relationship, the poet asks simply for two things. First, that he would never lie or tell a lie. At this point we must do a little more poetry. Verse 8 is meant to connect directly with verse 6. If we deny the Word of God in any way, God will prove us to be liars. We live the truth as we acknowledge and live by God's laws as revealed in the Bible. This guy desires to honor God with his life. The Psalmist asked the question, "How can a young man keep his way pure?" His answer was, "Your word have I hidden in my heart, that I might not sin against You."

I thought the next request was a little strange, but as I examined it, it made all the sense in the world. When I pray for material needs, I just usually ask for money. I always figured, the more the better. But as I examined the poet's request, it really didn't have anything to do with money. It had to do with pleasing God. The overriding thought in the poet's mind is that he wants to please God and never dishonor God by his lifestyle. Therefore in regards to material needs he asks for "just enough." He realizes that if God gives him too much, he may actually get caught up in the riches and forget all about God. On the other hand, if he doesn't have enough to survive, he may be tempted to steal and dishonor God. Do you get it? That's probably what Jesus meant when He said, "Give us this day our daily bread." I really want to start thinking and praying about that concept. Most of you probably remember Lucille Sider. She has been part of our congregation for quite a few years and about a year or so ago, she moved out East. Her brother, Ron Sider wrote a book that has become somewhat a modern day classic that talks about this concept. I think the name of his book is *Rich Christians in an Age of Hunger*. In my opinion, it is a must read for every serious believer. I don't know that I agree with everything he says, but I think he certainly has a lot to make us think about.

Could you and I say with the poet that the main thing that consumes our thoughts and actions is a passionate desire to love God and make Him happy? Finding joy and meaning in life truly comes

from humbly coming to the knowledge and understanding that we are the creatures, not the creators. Here is the perfect starting place for life. **KNOWING AND SUBMITTING TO GOD'S WORD IS A GREAT PLACE TO START FINDING, KNOWING, AND LOVING HIM.**

II. CHOICES ALONG THE WAY (VS 10-31)

*IN LIFE WE ARE CONSTANTLY PRESENTED WITH CHOICES
TO WORSHIP GOD OR TO WORSHIP THE EVIL ONE*

Assuming now that we have found the starting place and have started our life's journey, verses 10-31 remind us that there are choices along the way we have to make. In other words **IN LIFE WE ARE CONSTANTLY PRESENTED WITH CHOICES TO WORSHIP GOD OR TO WORSHIP THE EVIL ONE.** I made this simple. We could worship ourselves, or the world, or things in this world, but in the end, that is all the same as worshipping the devil. We were created to worship. It is in our nature to worship. The question must always be, "Who are we worshipping?"

A. THERE IS A GENERATION (10-14)

Verses 10-14 inform us that there is a generation that is evil. If you look at your text, you will notice that verses 11, 12, 13, and 14 start out with "there are those who." In the Hebrew, those is literally, "there is a generation who."

Jesus talked about the evil generation that crucified Him and He referred that generation to the evil generation that would crown and worship the antichrist. Verse 10 characterizes this generation by their slander and cursing. Not only do they have no respect for one another, they have no respect or love for their parents. We are now experiencing a generation in the West that no longer loves or cares for family. We have managed to pretty much destroy the concept of a nuclear family. We are all so busy doing our own things that parents often fail to connect and bond with their children and children grow up estranged from their parents. We can see that the poet has used our speech as a means to show disrespect and contempt. In Jesus' day, religious people were using religious loopholes to steal money from their parents and make it look holy, righteous, and justified. People today use legal loopholes and all sorts of other reasons not to care for and respect parents.

Next in verses 12 and 13 he uses our eyes as means to demonstrate self-importance and self-righteousness. There is this prevailing feeling in Western thought today that everyone's opinion is as valid and true as another's. And so, we all think we are intelligent and wise. The problem is that if you hear most people talk, they don't usually have many of the facts, their reasoning is faulty, and their theology is built on their feeling and experience, not on good solid Bible truths. And since everyone thinks they are so smart and intelligent, they look down on people who disagree with them, marginalize them, call them stupid, and dismiss them.

I know everyone thinks he or she is good, intelligent, and right. Please don't miss what God thinks

of these kinds of people. It says, "There is a generation of people who think they are pure in their own eyes." Now look at the last half of verse 12. God says they are not cleansed from their own filth. That word filth is too sanitary. The word in Hebrew is vulgar. It means they are covered with vomit, urine, and smeared all over with their own feces. When we as individuals, as a country, as a church, as a group think we are so right and so intelligent and so good, we need to sober up and realize that we are simply wallowing around in our own excrement. Not a very pretty sight, is it?

And thirdly, not only do we think we are so good and go around slandering and cursing others, there is a generation who has no concern for the less fortunate around the world. I beat this topic to death so let me just ask each one of us as individuals and as a church, "What are we doing to care for the poor, the sick, and the dying around the world?" There is a generation who has rejected God and all He values. I hope and pray you and I are not part of that generation.

B. GREED VERSUS CONTENTMENT (15-17)

Verses 15-17 describe the choices we have to make between greed versus contentment. Verse 15 sets the tone for this section. The leech has twin daughters, Give and Give. The leech described here is a bloodsucker. It sucks the blood out of anything it is able to attach itself to. Not only does it suck the blood out of its host, it sucks the life out of him as well. The names of the leech's daughters reminds me of a television show where two brothers had the same name. The other brother would introduce them by saying, "Here's my brother Darrel and my other brother Darrel." Here's leech's daughter "Give me more", and his other daughter "Give me more". All throughout the book of Proverbs we have learned that wisdom is learning to be thankful and content with what God has given us. Foolishness is never satisfied. Satan and the world always leave us hungry for more. We consume and consume and consume, until we are tired, broke, and worn out. Here is the first of those "3 yea 4" sayings. The grave never has enough people. Satan wants people to keep on dying. He wants people to desire things they cannot have. Once they get something, it never seems to quite satisfy them, so they always want more. It's like a fire, no matter how many logs you throw on the fire, the fire will consume them and always wants more to consume.

Ultimately, people will not listen to the advice of their parents or wise teachers who know. I don't know what you are hungry or thirsty for. I don't know what worldly things you are chasing after that you think will make you happy. But I do know this. Only serving God and fellowshiping with Jesus brings satisfaction to life. Only Jesus can fill our cups and satisfy our souls. Learning to be content is a wise decision we all need to make.

C. LOVE VERSUS LUST (18-23)

Verses 18-23 portray the battle between love and lust. Look what the poet does here in verses 18-19. He takes the air, land, and sea. He says as he ponders the flight of an eagle in the sky, the quick graceful movement of a snake on a rock, and the marvel of a ship as it floats on the sea; he is amazed at the world around him. He is overwhelmed by the beauty and design of the physical world. But what completely takes his breath away is the spiritual nature of the love between a man

and a woman. How does it happen? It even mystifies us, doesn't it? In the United States, we describe the event as "falling in love." God meant it to be beautiful. In fact, God uses Christian marriage to be a visual aid that describes His love for, and relationship to, the church.

And that is why the perversion of that love in any way is an abomination to God. As amazed as the poet was to contemplate the love between a man and a woman, he is perhaps even more amazed at why people would violate that beauty by cheating or having an affair. And the sad thing is that in our society, we are not sorry for cheating or hurting the other person or for hurting God. We are only sorry that we got caught. We somehow think if we don't get caught or our partner doesn't find out, that it's okay to cheat. But when we cheat on our partner, we are also cheating on God and He always sees.

Then verses 21-23 not only describe the betrayal but how defective and dangerous cheating is. From the perspective of ancient society the servant is one who wasn't very wise, lost or spent his money, and ended up selling himself into slavery. The fool lacks good sense. The unloved woman is either ugly or unbearable to live with, and the maidservant is one who serves the lady of the house. In the ancient world, these were substandard positions. These people were somehow defective.

Now if somehow they were to come to power, can you imagine how destructive they would be? The servant, now finding himself the king, would be drunk with power. There is no telling how cruel he could be. The fool, now rich, would be like these rappers and athletes who become rich and famous. They are boorish to be around. The undesirable and unbearable woman, who finally finds some poor sucker to marry her, will certainly make his life miserable. And the maidservant who now becomes the lady of the house will certainly run roughshod over the other servants.

God created us to love Him and to love one another. He created love between a man and a woman to be beautiful, tender, and amazing. That kind of love is life-giving.

On the other hand, Satan has substituted lust for love. That's where premarital sex, adultery, pornography, homosexuality, and all sorts of other perversions come in. Love is so powerful that it's counterfeit has an amazingly dangerous power to destroy life. Lust is defective. So we must choose wisely on the side of life-giving love.

D. RIGHT VERSUS MIGHT (24-31)

Verses 24-31 describe the battle of right versus might. Verses 24-28 describe small, seemingly insignificant creatures that God created. God engineered them very creatively. The ant is tiny, but as a colony and through their hard work, they store up food and build these fantastically intricate colonies. Rabbits and rock badgers are small, yet they survive by hiding out in small holes where predators can't follow them, find them, or catch them. Think about locusts. They have no king yet they move together as a hoard. They can denude whole forests in a relatively short period of time. They are powerful and unstoppable. And if any of you ever lived in Asia, you will recognize and hear the ever-present gecko. These little creatures are small and you can easily hold them in your

hand. Nevertheless, it doesn't matter if you're in a poor person's house or a rich person's house, the gecko is everywhere. God built His wisdom into these little creatures. God's wisdom is more powerful than any weapon we have on earth.

The poet contrasts the power of the smallest animals because of God's wisdom, with the outward show of brute force that must intimidate to stay in power. The lion prowls around. The one single rooster struts around the hen house. There is no competition. The he-goats knock one another senseless vying for the right to dominate the females. And a king, with his army surrounding him, intimidates his people into not rebelling.

The point here is that even though the lion, the rooster, the he-goats and the king puff themselves up to look powerful, God's wisdom placed in the tiniest of creatures could bring down the rich and powerful.

We are called on every day not to be intimidated by powers and principalities, in this world and in the spiritual world. We are not to stand up on our own. We are to stand by the power of God's wisdom. It doesn't matter how small or insignificant we think we are. If we will just allow God to place His wisdom in us, even the gates of Hell cannot stop us. But we must choose humility, we must choose to be content with where God has placed us and with what He has given us, we must choose love and holiness. We must submit to God's wisdom. Who we choose to follow and obey is Who we are worshiping. **IN LIFE WE ARE CONSTANTLY PRESENTED WITH CHOICES TO WORSHIP GOD OR TO WORSHIP THE EVIL ONE.**

III. THE WORST ENDING PLACE (VS 32-33)

IGNORING GOD'S WORD AND REFUSING TO SUBMIT TO HIM IS THE WORST POSSIBLE WAY TO LIVE. IT RESULTS IN BEING LOST FOR ETERNITY.

And that brings us to the ending of this passage. Verses 1-9 showed us the best possible starting place. In contrast, verses 32-33 show us the worst possible ending place. In other words, **IGNORING GOD'S WORD AND REFUSING TO SUBMIT TO HIM IS THE WORST POSSIBLE WAY TO LIVE. IT RESULTS IN BEING LOST FOR ETERNITY.** Some people think that dying is the worst possible thing that could happen to a person. No. The worst possible thing that could happen to a person is to die without knowing Jesus.

A. PLAYING THE FOOL (32)

Playing the fool is described in verse 32. If you have listened to the poet and find that you are proud, stubborn, arrogant, not learning God's Word, and not living a holy life, stop yourself now and turn around before it's too late. If you have not personally surrendered yourself to God, do it today.

B. THE SUFFERING FOOL (33)

Dying without having been saved by Jesus leads to an eternity in hell. The suffering the fool will suffer here is only a taste of the suffering in eternity. Verse 33 describes the suffering fool. Just by being a fool, we can stir up dissention, end up with a bloody nose, and lose a lot of good friends. We will suffer here for playing the fool but we will suffer for an eternity if we are foolish and reject God. **IGNORING GOD'S WORD AND REFUSING TO SUBMIT TO HIM IS THE WORST POSSIBLE WAY TO LIVE. IT RESULTS IN BEING LOST FOR ETERNITY.**

There is a lot at stake. Our eternal destinies are at stake. We must make a choice this morning. The basic choice is between pride and humility. God will then make His choice. **GOD OPPOSES THE PROUD AND BRINGS THEM DOWN. HE STANDS TOGETHER WITH THE HUMBLE AND LIFTS THEM UP.**

In his commentary on Proverbs, John Phillips tells the story about an evangelist from his youth.

"In those days a preacher of the old school stood in the open air in a rough part of town and preached the gospel to a small crowd on a street corner. He was a big man who had been a tough prizefighter before he met Christ. In the crowd was a heckler. The heckler began to get on the preacher's nerves. 'There's not a word of truth in the Bible,' the heckler called out. The crowd was delighted. The preacher went on preaching, ignoring the interruption. 'There's not a word of truth in the Bible,' the heckler called out again, louder this time, determined to be heard. Adding a few choice oaths to his announcement, the heckler interrupted again. 'There's not a word of truth in the Bible,' he shouted.

The preacher paused. 'One more word from you, mister,' he said, 'and I'll come down off this soapbox and deal with you.'

Thus encouraged and more contentious and abusive than ever, the heckler shouted back, 'There's not a word of truth in the Bible.'

The former pugilist stepped down and walked over to the heckler. 'Now, mister,' he said, 'this is my meeting and my crowd. I give you fair warning. You say that again and I'll prove you wrong in a way you won't forget, right here on this street corner, in front of all your friends.'

By now a considerable crowd had gathered. The preacher went back to his soapbox and began preaching again, and the heckler, urged on by his buddies, interrupted again.

The preacher walked over to the heckler, and opened his Bible to proverbs 30:33. The preacher said, 'Read that,' as he pointed to these words; 'The wringing of the nose bringeth forth blood.' The preacher seized the heckler by

the collar and said, 'I'm going to prove to you that there is at least one word of truth in the Bible - this one.' Then he seized the heckler's nose with his fist, which was the size of a small ham, and wrung his nose until the blood flowed. 'Now then mister,' the preacher said, 'would you like me to prove any more verses for you?'

The heckler had had enough. He didn't want to have the Bible proved to him verse by verse like that! The preacher patted the fellow on the shoulder and went back to his soapbox - and to a most attentive and appreciative crowd."

God is trying to get our attention, but we must give up all of our pride, our arrogance and our stubbornness, because God will take a stand against the proud.

We must be humble because God gives grace to the humble and lifts them up. Let's not force God to teach us the truths of today's passage like the preacher had to teach the heckler. Humble yourself in the sight of the Lord and He will lift you up.