

The Meekness of Wisdom

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All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

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INTRODUCTION

The Bible tells us not to despise the day of small things (Zechariah 4:10). So many Christians, however, do not understand that our attitudes in the small things, in the details of life, reveal the essence of wisdom in our lives.

The difference between what we are doing and what we could be doing is the key to our potential of walking in wisdom. God is far more interested in our willingness to yield to Him and His Word than He is in our talents or gifts. We are never to measure ourselves except by the Word of God—what God has to say about us.

This booklet deals with real, pure Christianity. In these pages, we will learn how the Holy Spirit comes in, beyond the communication of words, to order our steps and lead us in God's wisdom. That requires both meekness and humility. We will be face to face with God so quickly. Only when we learn to operate in the meekness of wisdom will we be properly pre-

pared to meet Him. We can truly understand God's wisdom only if we lay aside our own opinions. To be able to do this, however, God must break the proud areas of our hearts.

Chapter One

REQUIRED: A BROKEN AND CONTRITE HEART

“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise” (Psalm 51:17).

The Hebrew word for broken is *shabar*, and it speaks of brokenness because of sin. David used this word because of his sin of adultery with Bathsheba and his sin of sending her husband, Uriah, to his death on the battlefield. After Nathan confronted him, in 2 Samuel 12, David had a broken heart. The prophet creatively told him the story of a rich man who owned flocks of sheep and lambs but who took away the only lamb of a poor man to make a meal for a guest. Enraged, David made this statement: “The man that hath done this thing shall surely die!”

Then Nathan said to David, “Thou art the man.”

David had sentenced himself. “Oh, I have

sinned,” David cried, broken and devastated when faced with the reality of what he had done. For this reason, David would pray, “Let me experience the joy of my salvation once again. Help me to get back to my relationship with You, God. I am so hurt by what I have done with my life” (see Psalm 51:12-15) Often when circumstances and adversity come against people, they are broken because everything in life is coming against them.

In Deuteronomy 1:21, the Hebrew word *chathath* is translated “discouraged,” which means “broken or discouraged because of violence.” This type of brokenness could come from devastation due to hurricanes, tornadoes, robberies, fires, or any number of things. These events break people.

In Psalm 38:8 and Psalm 51:8, “broken” (*dakah* in the Hebrew) refers to someone who is broken or emotionally crushed under tremendous pressure because he doesn’t understand grace. He will not confess, receive, and live by grace and thereby refuses to grow in grace. Therefore, he is tremendously afflicted and affected in his emotions because he is not established in the grace of God.

Godly Wisdom

Wisdom always considers the long term effect of our choices and actions. Paul wrote to the Corinthian church, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Corinthians 11:2). Godly jealousy has virtue because of its motive and its object. Jealousy outside of wisdom lacks both a divine motive and love toward its object. It has no virtue. Instead, jealousy is a terrible, self-destructive emotion.

Paul revealed a godly motive when he said, "That I may present you espoused to one husband as a chaste virgin." "Chaste" means pure. When was the last time that you considered yourself as pure? You are engaged to Jesus Christ as your only Husband for eternity, (while not forsaking your present one). "A chaste virgin" speaks of one who is extremely pure, having the proper mind and manner of speaking; one who allows the resources of the property of his soul to be expressed as a brand-new creature through the Holy Spirit of God. This expression is what the Word of God calls wisdom.

God says that wisdom can only be related to

the instruction of the knowledge of God's nature (Proverbs 15:33). Knowledge can only be understood in terms of wisdom, and wisdom always reveals the nature of divine love. For this reason, Proverbs 8:33 says, "Hear instruction, and be wise, and refuse it not." Why? "That no flesh should glory in His presence. But of Him are ye in Christ Jesus, who...is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord" (1 Corinthians 1:29-31).

Wisdom Knows When to Be Quiet

"[Jesus Christ] was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isaiah 53:7).

As He was led to the slaughter, Jesus Christ did not open not His mouth. That is so important, it was said twice in one verse. I find it extremely unique that Wisdom, who is God, cried out in Proverbs 8:1. But Wisdom also chose to open not His mouth in front of His accusers when He made the decision to die for us, laying down His life while we were yet sinners. When

He identified with our sins as He hung on the Cross, He expressed the solemnity, the sacredness, and the holiness of wisdom.

Before we can have understanding, we must have wisdom. Before wisdom comes knowledge, which we receive through instruction. The Bible says in Proverbs 1:7, "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction." Then it says in Proverbs 9:10, "The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding." These verses do not contradict each other, but instead they reveal the progression of how we can grasp truth that comes from Infinite Wisdom. The way into the Holy Place is through understanding, but fools do not accept it (Proverbs 1:7).

Wisdom is far more than knowledge. The nature of God is revealed through knowledge but expressed in wisdom. It represents concentration on the truth of divine life through the reality of the Resurrection. Wisdom is a revelation of meekness and humility of the Creator in the life of the believer. The Christians who really live by the Book are those who lay down their lives. By doing so, they reveal the life and nature of Wisdom as it cries out on the street.

Chapter Two

A CONVERSATION OF MEEKNESS

“Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom” (James 3:13).

This verse means that my heart will deal honestly and objectively with a situation, providing I am filled with the Holy Spirit. Who is the wise man? He is someone who is endued with knowledge, who shows the meekness of wisdom through a divine conversation, even when confronted.

“Meekness of wisdom” is a magnificent phrase. It is the basis for every great statement in the Bible inspired by the Holy Spirit to and through men. Our first prayer should not be that we would do a great work for God, but that we would have God’s wisdom as workers. God is more interested in the worker than the work.

We must also consider something else the Word of God says: "We know that we have passed from death unto life, because we love the brethren. And whosoever hateth his brother does not have eternal life but abideth in death. As much as Jesus Christ laid down His life for us, we ought to lay down our lives for one another" (see 1 John 3:14-16).

James 3:13-14 says our conversation (not just the words we say but the life we live) must reveal His works by His faith with meekness of wisdom. "...But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth." If my conversation is not motivated by the Holy Spirit's love through faith, based on the truth without compromising the meekness of wisdom, then I am a Christian revealing a lie against the truth of God. When someone raises his voice in reaction, his life is a lie at that moment. It is perfectly in order to tell the truth, but it must be done in love, inside the Kingdom of love.

Avoid Wisdom from Below

"This wisdom descendeth not from above, but is earthly, sensual, devilish" (James 3:15).

Bitterness, envy, and strife in the heart rep-

resent the opposite of meekness. When we display these attitudes, the Word of God makes it very clear that this is wisdom from below, revealing a system of thinking in self-preservation. A bitter or envious person has a vocabulary that is conditioned by what he has learned through bad experiences, wrong initiations and negative reactions.

This person has a very definite system of thinking. His wisdom descends not from above. It is, instead, earthly (epigeios in the Greek), in James 3:15. It is conditioned by the cosmic system of the world. The satanic government is earthly, and it maintains a whole system of music, a system of education, a system of social engagement in life. This demonic world of Ephesians 6:12 controls the entire world system and what those who are subject to it will do.

This type of wisdom is "sensual" (psuchikos), which means "soulish." The demons take this wisdom, as it has been constructed by the armies of hell, and they impart it to the soul of the recipient. Then, the presence of soulish wisdom allows certain demons to hypnotize the memory center, introducing devilish wisdom (daimoniodes), or demon activity inside the memory.

Energy in the Soul

“The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned” (Isaiah 50:4).

“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead” (2 Corinthians 5:14).

“The tongue of the just is as choice silver: the heart of the wicked is little worth” (Proverbs 10:20).

Through the creativity of Isaiah 50:4, the motive of love in 2 Corinthians 5:14, and the wisdom of Proverbs 10:20, my soul is able to access the “grid” of God’s Word. A grid conducts an electrical current through a storage area, in this case the soul. I must guard my soul and use wisdom to discern what can have access to it. When the grid of doctrine in categories form a divine current in my soul through wisdom from above, which is pure, peaceful, and gentle, then I am “easy to be entreated, full of mercy, full of good fruits, full of good works, and without hypocrisy.” I have what it takes to make peace with others because there is peace

within me. This is wisdom with meekness.

Wisdom is always rooted in the government of God's grace (Luke 2:40), and wisdom always has a capacity to be quiet, even when it has a right to speak. It is kind and gentle, even when it has a right to react to someone's flesh as far as the wisdom of the world is concerned. This precious wisdom, the fruit of righteousness, is sown by those who make peace.

Chapter Threë

THE WISE WALK IN LOVE

“Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.”

“The fear of the LORD is the beginning of wisdom: and the knowledge of the Holy is [experiential] understanding” (Proverbs 9:9-10).

Give discipline to a wise man in words of wisdom, and he will be even wiser through the words that convey discipline. This beautiful passage speaks of “instruction,” which in the Hebrew speaks of someone “in a school of wisdom.” If a teacher communicates God’s wisdom, then a wise man will be taught; he will learn and become a wiser and greater person because he has received proper instructions through the school of wisdom.

“Hear counsel, and receive instruction, that thou mayest be wise in thy latter end” (Proverbs 19:20). In Hebrew, the word for counsel is *etsah*,

which speaks of receiving the very testimonies of God. The Hebrew word for instruction is *muwcar*, which again means the “school of wisdom.”

Psalm 119:98 declares that the commandments of God make me “wiser than my enemies.” Wise, here, is *chakam*, which is to become wise through instruction. We become wiser than our enemies when the life of God becomes the main ingredient of our lives through the commandments of Jesus Christ.

Laying Down Your Rights

“And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

“Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

“And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

“Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

“Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

“But the men of Sodom were wicked and sinners before the LORD exceedingly” (Genesis 13:8-13).

Now Abram is a man who was laying down his life for his younger nephew. He wasn't interested in usurping his authority to get the best of the land. Lot lifted up his eyes toward the green grass of Sodom and Gomorrah, but Abram did not care. He said, “You take what you want, and I will take what's left.”

He who would become the father of our faith (Romans 4:12) was demonstrating not just the knowledge of wisdom but the life of wisdom. There was no argument, no strife. “Strife” means “sides.” Abram would not take a side.

“And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

“For all the land which thou seest, to thee

will I give it, and to thy seed for ever.

“And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered” (Genesis 13:14-16).

Letting God Work

In Exodus 32:32, after the Israelites had failed utterly and danced before the golden calf, Moses was angry, and God was angry—so angry that He threatened to wipe out the nation and start over with Moses’ family. But Moses responded so beautifully in the identification of love and in the identity of wisdom. He told God, “If You are going to blot them out of the book of life, blot me out too.” He identified with those who didn’t deserve a thing.

Christ died for us while we were yet sinners—representing the best example of wisdom. When Christ restored Peter, it was such a gracious example of grace and wisdom. All of the disciples forsook Jesus (Matthew 26:56b), yet He used all of them again except for Judas Iscariot, who committed suicide.

These are tremendous examples of God’s wisdom. Meekness applied allowed the treasure to come out through earthen vessels, people,

who became broken under pressure and circumstances (see 2 Corinthians 4:7).

Interceding for Those against You

By the same token, Moses interceded for his sister Miriam when she was stricken with leprosy for attacking Moses when he married an Ethiopian woman. God gave her the disease for seven days, but Moses prayed for her to be released from it. The fact that Miriam was trying to control him, a man of God, by interfering in his personal life meant nothing to Moses. He cared for the person, not what she had done. He didn't hold it against her. He just loved the person. "She's my sister. Please heal her" (see Numbers 12:13).

Oh, that brothers and sisters and families could have this attitude of love! This meekness of wisdom reveals the knowledge of God's life in the love of God through a yielded life. Again, God cares more about our ability to yield to Him than He does our gifts. Yielding to the Finished Work of Christ is the greatest response that I can give my Savior and my Lord.

In Romans 9:3, Paul made this amazing statement about the Jews who were always attacking him: "...I could wish that myself were

accursed from Christ for my brethren, my kinsmen according to the flesh." Paul is saying here, "If I could somehow go to hell so that my Jewish brothers and would be set free, I would gladly do it." That reveals the meekness of his wisdom. He would gladly have done it.

Consider Stephen in Acts 7:60 as he prayed for those stoning him to death. His very last words were, "Lord, lay not this sin to their charge." In amazing pain, he told God, "Do not charge them with stoning me and killing me." There is the life of love revealed in the wisdom of knowledge, in the meekness of the Holy Spirit's power, visibly being revealed from an invisible source within the inner man of Stephen.

"For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it" (Ecclesiastes 7:12).

Our true defense is a life of resurrection. It is a life of love revealed through words in the spirit of power. Wisdom is a defense, and money is a defense, too. But wisdom gives life to them that have it. God speaks to the wise hearted, whom He has filled with the spirit of wisdom (Exodus 28:3).

Taking a Risk to Love

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 John 3:16).

There isn’t anything that we need more than brokenness—brokenness when we’re alone, brokenness when we are with others, brokenness before our God. It takes brokenness to really experience 1 John 3:16.

“Perceive” is an intensive perfect active indicative of the Greek word *ginosko*. The intensive perfect is a finished product of thinking something through. The intensive perfect describes moving on beyond old ways of thinking to thinking toward an ultimate end, based on God’s truth, until the issue is settled. His love is the answer. Once I perceive God’s love and recognize the Finished Work regarding any situation I am facing, I am determined to walk in that love. I do not have to strive trying to enter the framework of love by reaction and rebellion. Even after I have rebelled and become broken, I have learned simply to walk in love as a dear child.

So often when someone is going through a

situation in his life, he tries to rush into love instead of walking in love. When you are walking in love, you are spontaneous in loving, even in difficult circumstances. If you have to get into love after reacting, you may try to get spiritual for a couple of minutes, but the truth is going to come out through your flesh by your attitude, your words, and the way you speak them. The one who walks in love as a dear child of God in the Holy Spirit has a life that is a sweet incense to God, manifested to others (Ephesians 5:1-2).

Ginosko—perceive—also emphasizes understanding or grasping the truth. Here, it embraces the life of knowledge, and the knowledge gained by experiencing the life of love in this specific context.

“The love of God” is *ten agapen*: a feminine noun in the accusative case that speaks of a love that is never self-seeking but chooses to love, just as Christ laid down His life for us because of love.

“Laid down” is the verb *tithemi*. A laid down life takes risks because of the way it loves. It risks being lied about, it risks being hurt, and it never fights back in reaction. It risks getting the short end of deals. Such things do not matter to a life laid down and expressed through the

premise of John 3:16: “For God so loved...He gave.” That is the meekness of wisdom.

CONCLUSION

We need to operate in the meekness of wisdom toward each other. We need to pray for each other. We need to intercede for each other. We need to become members of an army of intercessors for the Lord. We need to understand what supplication means, what intercession means, and what it means to have this kind of prayer life.*

Whatever we do—whether as a pastor, a teacher, a businessman, a mother, or a housewife—is an opportunity to express meekness. What we do and how we do it reveals a picture of our inner man. When wisdom is energizing our souls, meekness will be revealed in all these things.

We will not demand our rights or allow the desires of our flesh to assert themselves. We will instead express God's nature with laid down lives that cry out as a witness to a world controlled by the wicked one, who touches us not.

*Read *Do I Really Know How to Pray? and Intimacy in Prayer*, by Pastor Carl H. Stevens, Grace Publications (1997 and 1998).