

**(Prov. 8:1)** - This chapter presents wisdom personified, and it is fulfilled in the glorious Person and finished work of the Lord Jesus Christ, all determined by God in the eternal covenant of grace made before the world began. Christ is the very Wisdom of God. All sinners saved by grace are *in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorifieth, let him glory in the Lord*" (1 Cor. 1:30-31). "*Doth not wisdom cry? and understanding put forth her voice?*" Wisdom cries out or proclaims and preaches the Gospel, which directs sinners in the way of peace, acceptance, and eternal happiness. The truth of God is not hidden in some secret code. Truth boldly puts forth the voice of knowledge that all whom God has chosen and redeemed may hear and understand the wisdom of God in Christ to save sinners by His grace so as to honor His justice and mercy (John 6:37-45). This wisdom is connected with understanding that God gives His people through the Gospel in the power of the Holy Spirit - "*And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life*" (1 John 5:20).

**(Prov. 8:2-3)** - Our Lord's voice is heard in His word of salvation. The Gospel is to be proclaimed to all who will listen in all places where God sends it (Mark 16:15-16). This is God's way of bringing His lost sheep into His fold (John 10:11-27; Rom. 10:13-17; 1 Cor. 1:18-31). Men foolishly reason that God can save people with or without the preaching of the Gospel, but it is God's wisdom and way to glorify Himself in making the Gospel of Christ "*the power of God unto salvation to everyone that believeth*" (Rom. 1:16). God reveals His truth of righteousness accomplished by the Lord Jesus Christ in His obedience unto death as the Surety, Substitute, and Redeemer of His people. And as God has imputed Christ's righteousness to His people, it is His wisdom and way to bring them under the preaching of the Gospel and give them spiritual life and faith to believe and live in and by Christ (Rom. 1:17).

**(Prov. 8:4)** - There is a general calling that any sinner may hear but not respond in faith (Acts 7:51; Heb. 4:2). If left to our own natural wills and desires, this would be our case (Prov. 1:24; John 6:44; 1 Cor. 2:14). We are all by nature "*sons of man,*" i.e. sinners born into the world spiritually dead and depraved (Rom. 5:12). But the Lord God here is speaking of His effectual, powerful, and invincible call to His elect whereby He not only brings us to hear the words spoken but also begets us in new birth by the word in power (Rom. 1:16-17; 6:17-18; Gal. 1:15-16; 1 Thess. 1:4-5; 2 Thess. 2:13-14; James 1:18; 1 Pet. 1:23-25). This is where the Holy Spirit imparts the resurrection life of Christ to His people. So, these are the elect, "*the sons of man,*" whom God has loved and redeemed. These are called effectually with a holy calling (2 Tim. 1:8-11). This is the wisdom of God in Christ so that no sinner saved by grace can boast except in the Lord. And this calling is to every sinner whom the Holy Spirit has brought to see their need of God's grace in Christ based on His righteousness imputed (Isa. 55:1-7; Matt. 5:6; John 6:37; Rom. 10:4-17).

**(Prov. 8:5-6)** - The Gospel of God's grace in the salvation of sinners by Christ Jesus is the wisdom of God in a mystery, which the unregenerate (simple-minded) cannot figure out (1 Cor. 2:1-9). The highest wisdom is to know how God can be just and still justify the ungodly through Christ and Him crucified. All of us by nature are simple and foolish without understanding of spiritual truth, but in Christ the wisdom and understanding of God's will, purpose, and way are revealed to us (1 Cor. 2:10-16). The things of Christ and the Gospel excel all knowledge and light (1 Cor. 12:31; Heb. 1:4; Heb. 8:6). They are excellent in their Author, their content, and

their promises. God speaks right things that are agreeable to the very righteousness of God, His mercy consistent with His justice and manifesting the glory and honor of all the attributes of God (*Psa. 85:7-13; John 17:1-5; Rom. 3:25-26; 2 Cor. 4:6*).

Consider how the wisdom and glory of God is accomplished and revealed in the salvation of sinners by His grace in the Lord Jesus Christ. In *Proverbs 17:15*, God states clearly, “*He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.*” How do we understand this as it applies to our situation before God? God condemned His Son Who is holy and sinlessly perfect in Himself. Christ did no sin, and He knew no sin. How, then, could God justly condemn His Son without perverting His law and justice? By the same token, we are sinners who deserve and have earned nothing but God’s wrath, yet God identifies Himself as One Who justifies the ungodly (*Rom. 4:5*). If one who justifies the wicked and condemns the just is an abomination to the LORD, how can God condemn His holy Son and justify the ungodly without being an abomination to Himself? Did God simply ignore or set aside His justice and truth? NO! He cannot deny Himself. Can He elevate His love, mercy, and grace above His truth and holiness? NO! He identifies Himself as both “*a just God AND a Savior*” (*Isa. 45:21*). If God condemned His Son unjustly, or if He were to save sinners in mercy, love, and grace apart from His justice satisfied, He would be an abomination to Himself. How can this problem be solved? How can sinful man be just with God, and how can God be just and remain true to Himself and justify sinful men? BEHOLD THE WISDOM AND GLORY OF GOD IN CHRIST!

*Proverbs 17:15* shows us that in a human court of law, for a guilty man to be declared innocent and a just man to be condemned, each would be a horrible miscarriage of justice. Sinful men cannot do either without breaking the law and perverting justice. However, that which men must not and cannot do is the wisdom, the message, the miracle, and the glory of God in the Gospel (*Matt. 19:25-26*). The Lord God, Who is both a just God AND a Savior, can and does this without any breach of His law and justice. He can and does this to the glory of His grace and the honor of His justice. The way God JUSTLY condemned His Son was by the imputation of the sins of His elect to the account of Christ. He made Christ the Surety of His people, and He condemned Him to die for crimes which were His only by imputation. Christ willingly accomplished this work for His people (*John 10:17-18*). In the exact same way that our sins became Christ’s sins, by imputation, His righteousness became ours by imputation (*2 Cor. 5:19-21*). Because God made Christ sin by imputation, Christ had to become incarnate and suffer the full penalty of all the sins of God’s people given to Him before the world began. And because of Christ’s righteousness imputed to His people, they receive and experience all grace here and all glory hereafter in the joy and peace of salvation accomplished for them by Christ.

**(Prov. 8:7-8)** - How many preachers open their mouths and speak thinking they are speaking truth when they are speaking lies? The Lord always speaks truth - “*let God be true, but every man a liar*” (*Rom. 3:4*). Christ Himself IS the Truth (*John 14:6*), and His truth sets us free (*John 8:31-32; Rom. 6:17-18*). We must, as much as we can, speak God’s truth and not our own ideas (*1 Cor. 2:1-5*). False gospels are the height of “*wickedness*” and are an “*abomination*” (disgusting) to God and to His people. All the doctrine(s) of Christ are agreeable to the scriptures and to the glorious character of God (*2 John 9-11*). The Gospel of Christ is called the word of truth (*Eph. 1:13*). The words of His mouth are agreeable to “*righteousness*” that is measured by and found in the Lord Jesus Christ (*Acts 17:31; Rom. 10:4*). This is His righteousness imputed to His people (*Rom. 4:6-8; 2 Cor. 5:19-21*). The necessity of righteousness for eternal life, the insufficiency of man’s righteousness, which is “*filthy rags*” (*Isa. 64:6*), and the excellency of Christ’s righteousness is the righteousness of which He speaks (*Psa. 22:30-31; Rom. 3:21-22; 10:4*).