

Loss of Thought Means Loss of Freedom; Cycle of Civilization; 5 Stages of Enervation; Stanza 1: Prov 1-5; Stanza 2: Contents of the Oration, v. 6: Command to Listen

22. Added to this is the certain death knell that will gradually arise as the next generation gains adulthood and with its arrival the complete destruction of traditional orientation.
23. The majority of the current adult population is void of divine viewpoint, has no ability discern cause and effect, and is gullible to believe that turning their lives over to others will result in benefit to them.
24. Loss of divine thought among the majority of a population can only result in loss of freedom. The behavior patterns, character traits, and lifestyle of the present majority are reminiscent of the degradation that plagued the Israelites during their downward slide into national discipline.
25. In a recent speech at Hillsdale College, Mark Stein presented five stages of the “enervation of free peoples”:
 - Stage 1:** The benign paternalist state promises to make all those worries about mortgages, debt, and health care disappear.
 - Stage 2:** The state as guarantor of all your basic needs becomes increasingly comfortable with regulating your behavior.
 - Stage 3:** When the populace has agreed to become wards of the state, it’s a mere difference of degree to start regulating their thoughts.
 - Stage 4:** Dissenting ideas and even words are labeled as “hatred.” In effect, the language itself becomes a means of control.
 - Stage 5:** When the state “gives” you plenty, it’s not surprising that the citizenry cease to function as adults: Life becomes a kind of extended adolescence. When governments annex a huge chunk of the economy, they also annex a huge chunk of individual liberty.¹
26. The United States has gradually lost knowledge, understanding, and application of divine thought and consequently has now turned away from the guarantee of logistical support promised by God and instead reached out for the handout of a corrupt government which must transfer wealth from those who produce and to those who are indolent.
27. Wisdom addresses the indolent in her appeal to the naïve and fools. The solution to the plight of the indolent, the benighted, and the adolescent is acquisition of understanding, prudence, and wisdom. The chances of such a conversion are possible but the prospects are not encouraging.
28. Those who have an interest in the renovation of their souls must maintain that interest through consistent inculcation of truth by heeding the call of Wisdom:

[Introduction: Stanza 1: vv. 1-5](#)

¹ Mark Stein, “Live Free or Die!” *Imprimis*, April 2009, 3-7. (Reprinted by permission from Imprimis, a publication of Hillsdale College.)

Proverbs 8:1 - (Sextuplet 1) Does not Wisdom summon loudly? Does not discernment raise her voice?

v. 2 - From the tower where the streets intersect with the main thoroughfare, she takes her stand;

v. 3 - beside the main gate at the city's entrance above the marketplace she cries out.

v. 4 - (Quatrain 1) "To the men of the human race I keep on summoning, and the utterances of my voice are directed to all mankind.

v. 5 - "O immature believers who are easily enticed, understand prudence—the assets of self-discipline and good judgment that provide discernment; O fools, understand how to apply doctrine with discernment."

Exhortation to the Audience: Stanza 2: Sextuplet 2: vv. 6-8

Verse 6: Contents of the Oration:

Proverbs 8:6 - "Listen, for I will speak noble things; and the opening of my lips will reveal right things." (NASB)

1. The verse begins with the mandate to concentrate—the masculine plural, Qal imperative of the verb **שמע** *shama'* which is a command to concentrate. It is used 1,050 times in the Old Testament, one of the most widely recognized is the opening mandate of the Jewish *Shema'* in:

Deuteronomy 6:4 - "Listen [**שמע** *shema'*], Israel: As for the Lord your God, the Lord is one."

2. In the *Shema'*, the Jews are commanded to listen to the doctrine of the Trinity and its unique Person. The word "Lord"—**יהוה** *YHWH*, or Jehovah—is said to be "one"—**אחד** *'echath*. The word is best translated "unique." The verse also states that the Lord is "God"—**אלהים** *'elohim*—which is plural. Here we see presented in the famous Jewish prayer both the Trinity and the unique Person of the Godhead, the Lord Jesus Christ.
3. In Proverbs 8, Wisdom commands the benighted to listen, pay attention, learn, and understand. To do these things, they must pay attention, concentrate, and then inculcate.
4. This sets up a situation of verbal communication to an audience interested in the subject. The subject is wisdom, its credentials, its content, and its rewards.
5. If the teaching is accepted then the one who hears will inculcate understanding that will result in wisdom for application.
6. To accomplish this there must be motivation which is not possible unless there is interest in what is communicated. The fact the information is communicated verbally is apparent from the word "speak," the Piel imperfect of **דבר** *dabar* which is intensive for something that is ongoing.

7. The opening of this verse is best translated, “Hear this: For I continue to communicate...” What is communicated verbally described first as “nobler things.”
8. This is one word in the Hebrew: נָגִיד *nagiv*, and actually refers to those in positions of leadership. Wisdom is personified as such in this chapter and may be referred to as a noble person who communicates noble things.
9. The next indicator of an oral form of address is the word lips: שָׂפָה *saphah*. The lips are only one aspect of the ability of the human to speak. The process is quite complicated while at the same time so easy that without physical defect everyone can do it.
10. We recently studied a number of resources to demonstrate that in order to become proficient and even a world-class expert in a subject or activity, one must first have interest.
11. One’s advance is enhanced or diminished by intelligence since a person’s IQ is the result of genetic factors.