

World events are changing rapidly much like a raging storm where changes in social values are like winds that threaten to uproot you from where you stand. Our primary goal is to help you find a secure place of protection for yourself, and for your family, and loved ones for the trying days ahead. Many believe our industrialized world can be attributed to human merits. Another goal is to show that our industrialized world is a result of God's mercy and grace. It is rooted in the Providence of a caring Father. We will discover how God's grace is like a house built upon a rock (Matt 7:21-25, Luke 6:46-49). The last goal is to help you to become as a light to invite others (Matt 5:14), especially those who are uniformed, to this house that is built upon a rock because light invites with impartiality as a beacon (Matt 5:43-48). "But as many as received Him, to them He gave the right to become children of God, to those who believe in His name, who were born, not of blood, or of the will of the flesh, nor of the will of man, but of God" (Jn 1:12-13)

Both Matt 7:21-25 and Luke 6:46-49 make reference to a house that is built on a rock by a wise man. Both passages speak of external weather conditions such as rain, floods and winds that pounded on the house that the wise man built. Prior to mentioning the house of the wise man, both passages ask how we can call Jesus as the Sovereign One, if we do not put into action what he says. Our goal of Wisdom's House is to help you take refuge in a house that has already been made since the time of Creation, Prov 9:1-2. External forces like rain, winds, and floods threaten pillars of society:

1. The merciless, fierce, hostile, vicious relations between multiple factions in society including those factions related to genealogical origins, and those between government institutions debilitate societal function
2. The societal redefinition of marriage and the prevalence of divorcement undermines procreation and family unity,
3. Man's supposed ownership, not stewardship, of the world we live (i.e. the [separation of church mistake](#)) misappropriates resources allocated by God
4. The emphasis upon physical truth and the outright rejection of spiritual truth (Darwinian Naturalism) deceives many into believing fables
5. The denial of the providential care of God as a Father (paternalism), and the diminishing authority of parents as the primary caretakers of their children threatens family stability.

We introduce a structure called the "roots and fruits of the Decalogue" found in the Sermon on the Mount found in Matt 5-7. It is shown to be the tree of life in Genesis 3:22. The roots and fruits of the Decalogue is a structure designed by God to withstand these external forces from today's society that now beat upon our houses:

1. A comparison of the root and fruit of the 1<sup>st</sup> and 6<sup>th</sup> commands is the remedy for fierce societal relations
2. A comparison of the root and the fruit of the 2<sup>nd</sup> and 7<sup>th</sup> commands is the solution to the marriage redefinition
3. A comparison of the root and the fruit of the 3<sup>rd</sup> and 8<sup>th</sup> commands resolves the issue of man's stewardship vs. his ownership of material wealth

4. The comparison of root and fruit of the 4<sup>th</sup> and 9<sup>th</sup> commands shows the necessity of both physical and spiritual truth to overcome [Darwinian Naturalism](#) by walking in the light
5. Finally, the comparison of the root and the fruit of the 5<sup>th</sup> and the 10<sup>th</sup> commands demonstrates God's providential care as a Good Shepherd (Jn 10:11, Matt 6:30, Ps 23), and illustrates our need to imitate Him.

Jesus is shown in John's Gospel to be the Sovereign One (Luke 6:46-49, Jn 1:1-5, and in 1Jn1:5). [He is depicted as Light](#). In the physical realm, light vanquishes darkness (Jn 1:4-5, Jn3:19-21). A description of light and the darkness is contrasted as metaphors in John's Gospel. We show how John uses word pictures to illustrate God's preeminence in Creation by showing the Genesis record alongside the Mt Sinai/Mt Horeb record, and the Gospel record (1Jn1:1-2).

John shows we are to walk down a redemption road that is lit by the **Light of the World** (1Jn1:7, Jn 9:4-5, Rev22:5). At the end of this road, we find a [Tree of Life](#) (Gen 3:22, Rev 22:2).

To reach these goals, we introduce Bible study method that differs from the more common grammatical-historical hermeneutics and inductive methods. The method's origin is from Jesus' teaching at the Sermon on the Mount in Matthew 5-7. It will help readers to see and understand the unique way key books of the Bible are organized. The readers will be able to locate, retain, recall, and apply many related biblical passages. Readers will discover the Bible's foundation and framework that is intended to be a shelter for believers. The shelter forms a basis for all of life's pursuits: government, morals, social behavior, family relations, economics, business, science, arts and media etc. The blog title comes from Proverbs 9:1-2. Wisdom's House is a word picture for **mercy and truth**, the Person and Work of Christ (John 1:14). [It represents the objects in the Tabernacle](#) and the contents of Solomon's Temple where the believer meets with God.

Our common educational approach teaches us that understanding and knowledge comes from multiple sources; however, we will learn that knowledge and understanding comes from a single source (Prov 1:7, John 15:4). In Wisdom's House, we discover that as a father provides shelter for his children, so God has given us a social, intellectual, and spiritual place (John 14:21-23) to live. We parents spend our days working to give material wealth to our children. Wisdom's House represents our spiritual inheritance from our Heavenly Father (Matt 7:7-11, Prov 8:21).

The study method is based upon abstraction of Decalogue principles (Jn14:21-23). Abstraction is the act of going from something specific to a general concept. The Apostle Paul uses abstraction in 1Cor9:9 to explain compensation practices for both oxen and for employed workers when he referred to Deuteronomy 25:4. Abstraction will be used to show Deuteronomy 25:4 is clustered among other verses in Deuteronomy that are related to the Decalogue. Abstraction is commonly used in mathematics. In math, adding 2+2 does not only apply to count apples. It applies in a wide variety of subject matter. Similarly, abstraction of Decalogue principles leads to astonishing truth (Jn 14:21-23, Jn 8:31-32) about all things pertaining to life.

The benefits of the abstraction approach that is presented can be likened to a distinction between multiplication and addition operations in mathematics. Multiplication is sometimes called fast addition. It is the repeated addition of the same number. For example,  $4 \times 5$  is the same as saying  $5+5+5+5$ . Similar to multiplication, the subject method grabs similar ideas and then groups them together to form a pattern. The pattern is compared to the Old Testament book of Deuteronomy and to other books that show an identical pattern. [Biblical typology](#) is the study of these patterns in the Bible. One may object to the use of the OT in this manner, but one must remember that Christ said that Moses wrote about him (John 5:46). Thus, this study method is anchored in OT history. The grammar part of the grammatical-historical method is similar to the addition operation in mathematics instead of multiplication because the grammar focus, oftentimes, is upon individual words instead of a summary idea of the passage. Therefore, the ability to group or combine a related idea is difficult.

Merrill Unger's definition and purpose of biblical typology helps to crystalize the approach taken in this blog:

### **TYPOLGY OF THE BIBLE**

**"Definition:** A type (from the Gr. *typos* "blow or mark left by a blow; a pattern or impress") is a double representation in action, the literal being intended and planned to represent the spiritual. A type is thus the divine impress of spiritual truth upon a literal event, person or thing. Rightly understood and appreciated, typology offers a strong proof of divine inspiration. It is in reality the divine redemptive program of the ages deftly woven into the warp and woof of Scripture by God Himself."

**"Extent:** All Scripture is not equally typical. The book of Hebrews is a NT witness to the concentrated typical quality of the Pentateuch and Joshua. Likewise, the book of Ruth, because of its illustration of the Kinsman-Redeemer and the truth of redemption, has a deeper typical meaning than a mere love story. First Corinthians 10:11 offers a NT basis the rich typology of the Pentateuch. "Now all these things happened to them [that is Israel in the wilderness] for ensamples [ Gr. *tupikos*, typically or as types]: and they were written for our admonition, upon whom the ends of the world [ages] are come."

**"Purpose: Typology as the divine inworking of God's purposes in Scripture is a means of making the Word of God relevant for every age and situation.** Since Jesus Christ is the constant subject of the Scripture. His person or work are divinely impressed upon it in type, symbol and prophecy."

"Unger's Bible Handbook: An Essential Guide to Understanding the Bible", Merrill F. Unger, Moody Press, Chicago 1967, pp 7-8