



No Growth - Guess

Professing themselves to be wise, they became fools,

Romans 1:22

Gain - Luke 9:25

United - Genesis 49:5

Eyes/Ears - Deuteronomy 29:4

Spectate - 1 Timothy 5:21

Suggest - 1 Kings 12:6

To speculate about something concerning someone, a group, or a particular incident without concrete evidence is extremely wrong and can be highly hurtful. Situations that become tragic often begin with a simple idea, a feeling, or a hunch. "I got a feeling that so and so is up to something." The most common one is, "I know what you're thinking!" No matter how much a person knows another, whether a spouse, relative, friend, co-worker, neighbor, or enemy, it is not possible to know exactly the pattern of a human being's thoughts.

"Professing themselves to be wise, they became fools," is the theme verse from the New Testament for this topic, "Guess." Although the scripture in Romans one, verse twenty-two, refers to leaders in churches who become proud, seeking honor for themselves and exalting themselves (the creature) rather than the Creator, as in verses twenty-one and twenty-five, respectively, from the same chapter, this verse also represents those who speculate. To guess about something and lead others to believe in degrading another is wrong and sinful for believers. This evil activity requires repentance. If they do not return and

repent, they will ultimately be given over to a depraved mind, as in verse twenty-eight, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

To guess on someone or something important without knowing the actual truth is seeking gain. "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Exodus one, of the Old Testament, illustrates the growth of God's chosen people, and how one particular new Egyptian king, who did not know Joseph, used guesswork to assess the relationship between them and the increasing number of Israelites. "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them, as in verse seven. However, this new king, who never knew Joseph in Genesis, is not the same as the one from Exodus.

Therefore, in verses nine through ten, the new king of Egypt assesses and suggests to his fellow Egyptians, " And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." The Israelites multiplied according to the promises God made to Abraham, Isaac, and Jacob, growing to such an extent: Six hundred thousand men, besides women and children. However, the new Pharaoh's guesswork of what potentially could happen has no evidence of discussion among the Israelites to draw this conclusion. Although God had His will for His people, the guesswork from Pharaoh regarding the Israelites caused them to experience taskmasters, afflicting them with burdens, and they served with rigour, as in verses eleven and thirteen, respectively. The persecution of the chosen people went on for two hundred and twenty years. See how one person could affect a nation when they speculate in an attempt to gain?

To guess can cause people to group and do mischief. Simeon and Levi, Jacob's sons, were

grieved and justifiably angry about the sexual violation of their sister Dinah, done by Shechem, the son of Hamor the Hivite, in Genesis thirty-four, verse two. They retaliated in an excessive, unjust, and ruthless manner. The assessment of Simeon and Levi for the situation with Dinah, their sister, was heartless. Their decision to get Shechem for what he did to their sister was bad enough, but they went on a rampage beginning at verse twenty-five, "And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males."

This massacre continued in verse twenty-six through twenty-nine, "And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house." Simeon and Levi's idea to do all this is in verse thirty-one, "And they said, Should he deal with our sister as with an harlot?" Shechem was wrong for what he did to Dinah. However, he did not leave her but wanted her to be his wife. He got his father to see her father to arrange for a wedding and so forth. Still, Jacob's sons were so angry about this matter and felt that wiping out Shechem and all he associated with was right, but eventually wrong.

To guess will involve our senses. See with eyes, hear with ears, smell with nose, feel with hands and feet, make noise with mouth. These faculties play a role in what we may encounter and evaluate in life. How much of our estimation can affect us and others around us? "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him," as in Job two, verse eleven. At the beginning of verse twelve, "And when they lifted up their eyes afar off, and

knew him not." Job's three friends could not recognize him. Eliphaz the Temanite, in four, verse eight, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." In verse twelve, "Now a thing was secretly brought to me, and mine ear received a little thereof."

Bildad the Shuhite, in chapter eight, verse six, "If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous." Bildad's argument was essentially the same as Eliphaz's. If Job were upright, he would be vindicated by God. However, he was not, and therefore he must be wicked. Bildad based his argument on his belief that because God was just, He would not bring trouble upon a righteous individual.

Zophar the Naamathite from chapter eleven harshly accused Job of self-righteousness from verses four to six, telling him that he deserved to suffer even more than he had in verse six. He maintained that if Job would turn from his sin, his sufferings would immediately cease. And security, prosperity, and happiness would return. See how easy it is for friends to evaluate a person they know through sound and view, and yet, not even have a clue.

To guess is to spectate. Naboth had a vineyard in First Kings twenty-one, verse one, "And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria." Now Ahab, king of Samaria, offered Naboth in exchange for another vineyard, or if not, to purchase it, as in verse two. However, Naboth's reply in verse three, "And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee." The beginning of the following verse, "And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers."

Ahab proceeds to tell his wife, Jezebel, about what Naboth said about the vineyard. He said to her that Naboth says, "I will not give thee the inheritance of my fathers." However, Ahab did not mention what Naboth actually said. "The LORD forbid it me, that I should give the inheritance of my fathers unto thee." The

king's guesswork opened a door to an evil plan against Naboth from his wife, Jezebel.

Eventually, the king gets Naboth executed and proceeds to take his vineyard. See how feelings can cause a person to distort the truth and guess instead.

To guess is to follow suggestions. "

In First Kings twelve, verses six to nine, "And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?" And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?"

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Rehoboam, king of Israel, chose to take the advice of the younger men. Rehoboam's weakness and inexperience in public affairs had given rise to the probable assumption by him. It appears from this verse that little time had elapsed between the answer of Rehoboam and the sending of Adoram to

appease the irritated leaders. All this was done, and Adoram killed before Rehoboam.

The haughty, stern answer and the sudden change to a policy of a more lenient nature are alike marks of the weak character of the new king.

To guess on something crucial in the moment can bring serious consequences. Either we know, or we don't know. The old saying, "cross at the green (light) and not in between," is true when making an unknown decision. The guessing may seem innocent and nothing to be alarmed about. However, many are unaware of what is happening on the other end. Because in most cases, we do not see the result of it. For believers, if unsure, ask God for help to aid in something unknown or unclear, because He knows all things.