

- (:16) - “ *dwell*” and “ *walk*” = this is the issue of **living** like your Father lives!

- (Something the Corinthians failed at—see I Cor. 3:3—they “walked like men”!)

- (:18)



- 3) NC = “*And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD.*”

(Taught by God, and intimacy of fellowship)
- I Corinthians 2:10-12, 16—(actually :10-16)

- Note (:16) is a quote from Isaiah 40 (which Paul also cites in Rom. 11:34, just before the next phase of sonship education gets underway in ch. 12!)

- see Isa. 40:10-13 (:13) - what’s the answer to the question?? A: NO ONE!

- Under childhood God holds back information from His child—but under sonship—being adopted as sons, He holds no secrets back—nothing is held back!

- This, again, indicates that there was a lot that a person should have learned about what it means to be a child (and treated as a child), and what it means to be adopted as a son (and treated as an adult son), even in God’s program with Israel.

- So much so, that by the time you get to Rom. 8:14 & 15, and you are told that the capstone of your godly sanctification in this dispensation of grace is that you “have received the Spirit of adoption” - that alone should be enough for your to cry, “Abba, Father!”

- Let’s look back at a place we’ve already noted, but now lets see this 3rd component of NC sanctification being brought up and brought into the picture of sonship education....

- Gal. 4—we've already gone over the first 6 verses of the passage—and this is an instance where they are being dealt with as 'dysfunctional' sons

- Gal. 4:7-10—(:9) - that issue of “*after ye have known God*” = the issue of being adopted as sons and that 3rd component of NC sanctification going into effect (i.e., being taught by God, and intimacy of fellowship). — and the phrase, “*or rather are known of God*” isn't Paul saying that he had misstated himself and needed to revise what he just said—no, it's that 3rd component of NC sanctification, but it's supposed to be a 2-way street (so to speak) - and because they were going back under the law and put their sonship education in jeopardy, it's only a 1-way street now!

- And this is one of the reasons why the sonship curriculum has built into it a series of checks or markers or checkpoints so that your Father can check your progress throughout the education.

- Sonship is not just about freedom and liberty—but the most wonderful thing about being adopted (receiving the adoption of sons) is the education you are going to receive—you're given all that freedom and liberty so you can avail yourself of the education your Father wants to give you! (And let it produce that, “Like Father, Like Son” issue so that you wind up laboring with your Father in all His business!)

- Now let's return to I Corinthians 2:10-16. (:7-16)
(NC—Taught by God & Intimacy of Fellowship)

- The things spoken of here are specifically said in connection with the things of the mystery program.

- God personally takes over the teaching and produces intimacy of fellowship.

- And this is something that we all have to be careful with as we go through the curriculum—that none of us becomes a *tutor* or *governor* of someone else!

- Note (:16): the issue of having the “*mind of Christ*” is not the issue of thinking Christ’s thoughts, per se, — nor is it the issue of having the Bible, per se, or having “Bible doctrine in the soul” per se, (or a maximum amount of doctrine in the soul) - but the issue of having the mind of Christ is the issue of having his mind concerning what His business is; and **laboring** with Him in His business!

- Notice the issue of “*Know the LORD*” for example with Moses in Exo. 33:12ff—(:13) Moses knows God in a justified way—now the issue is one of knowing God’s business—of knowing His program—and the idea is: “Teach me now, yourself” (and that’s a SONSHIP issue!!!)

- Therefore, every aspect of the NC gets brought up and properly taught to us by the apostle Paul as us being direct beneficiaries of it , and those NC benefits are for us in this dispensation of grace in which we live—and it’s vital and natural that it is that way because of what it covenants for—**spiritual fitness!**

- Just one other thing in passing—if it hasn’t sunk in as of yet, have you wondered why there are 3 components to the issue of NC sanctification?? (Why are there 3?)

- A: The 3 components of the NC comprise and parallel the 3 components that make up the issue of true “godliness”!

- (see Slide #40)

- Sanctification is the issue of godly sonship edification! (That’s what it’s aiming at—that’s it’s goal—the *capstone*, if you will.)



- By now you should be able to see that the issues involved in the NC are really all sonship issues—but you should especially identify with that last component—the issue of being Taught by God & Intimacy of Fellowship.

- That’s the issue of laboring with your Father in all His business—and Paul teaches you that you can now do that because you have been adopted as sons!

- And that is a privilege of God’s grace to you—because until you, no one under Israel’s program had this privilege you now have!

- We now need to get ourselves to the actual curriculum for sonship education and sonship edification.

- And I just want to once again underscore the fact that of all that we have already studied about being adopted sons in God's eyes, we have actually covered more information and more material than the average Christian knows in his lifetime about being an adopted son!

- And just to put this in perspective, we haven't even begun the introduction yet! — All we've done is gain some kind (small as it is) of an understanding that sonship exists in both programs.

- And we've done that by looking (briefly) at that system of tutors and governors under the law of Moses—and by looking at the fact that the New Covenant actually includes in it the issue of sonship education—(especially that 3rd component of NT sanctification: being taught by God and that issue of personal, intimate fellowship with your Father).

- And I also want to re-emphasize what I consider (at least at the outset) one of the most shocking issues connected with sonship edification—and that is that most pastors deem it their job or their responsibility to be in charge of the edification of the members of their church. They have been rightly taught that there really is such a thing as the edification of the soul (clearly seen, for instance, in Ephesians chapter 4) — but they have been wrongly taught that it is their job to figure out a system or a program or a process or to put it properly, to figure out the curriculum for the edification of the soul to take place.

- And they do this by taking verses here and verses there and some here and some there—and of course with newer and better corrected translations—and along with new terms and nomenclature and lots of charts and graphs—mixed in with a few major doctrinal breakthroughs—they come up with a whole bunch of differing ways to get the edification process done.

- And it gets done by their own opinions and personal preferences so that they (the pastor) becomes the final authority in all the edification matters of the saints under their ministry, and the result is a collection of categories of compartmentalized (often unrelated) issues that only causes compartmentalized thinking; zero godly edification; and a healthy awe and reverence for the papacy of the pastor!

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- But the great shock to the pastor's system (so to speak) is the fact that God never has left it to anyone (let alone a dysfunctional, systematic theologically educated, pastor-teacher who doesn't even believe he can hold a perfect Bible in his hand) - God didn't leave it to pastors or Bible teachers to figure out the curriculum for sonship education!
 - The curriculum was written by God Himself—it is in the Bible—it is all in one place (no going hither and yon) — and it is all in the exact order in which God wants it taught, and in which it must be taught if it going to effectually work!
 - And to tell you the truth, most pastors just can't deal with that because of their own arrogance and abuse of the authority of their office! No honesty of heart; no honesty of text!
 - But I say all that just to underscore that God did write out the curriculum He intends for you to follow in order for proper, godly, sonship edification to take place—and be advised: there are no substitutes, there are no alternatives, and no matter how long history lasts: God curriculum for sonship education can't be improved upon!
 - So the question at hand is: just how do we get there from here—how do we get over to the sonship education curriculum from Romans 8:14?
 - Well, what we have covered so far is a big help—but let's go over to another passage in Romans—Romans 9:1-5—this is the beginning of the laying of the 3rd major cornerstone of our godly edification—Ch. 8 ends the 2nd major cornerstone.
 - Note the order of :4-5—Why is it in that order? What comes first?
 - A: The Capstone of their godly sanctification = sonship!
 - But you need to see just how significant this doctrine is to God—because in all this list of great and significant things that “*pertain*” to Israel—even above the law, the promises, the covenants, the fathers, and even the coming of Christ—the 1st thing is Israel's adoption as sons!
 - And the significance of the adoption as sons coming 1st, is the issue of just how important it is to God, Himself what His business is; that that business gets done; and that He's vested the getting of that business done by Him as the Father of the Godhead in conjunction with His adopted sons—and that's true in both programs!

- Notice that as you first get confronted with the issue of being adopted by God as His son—you go on throughout the remaining of chapter 8, and you get some really wonderful things taught to you about the fantastic privilege of being an adopted son.

- And you get taught about the fantastic impact your sonship education is going to have—you get taught to appreciate the education your Father is going to give you—you get taught about how it will affect your prayer life and your communication between you and your Father—and you get an overview of the education you are about to receive and how it will impact your life and the powerful greatness of the wisdom of your Father to overcome all the sufferings associated with this world in this dispensation of grace in which we live.

- But when you get to Romans chapter 9, the thing you should be absolutely thrilled with and excited about, and interested to find more information about is this issue of being adopted by God (*having received the Spirit of adoption, whereby we cry, Abba, Father.*)

- And when you finish ch.8 and begin ch.9, Paul knows that all this thrilling issue of being God's adopted son, and all that you've been told that it means so far, is now uppermost in your thinking, it's what is on your mind—it's the doctrine that he's just dedicated the last section of your godly sanctification to as the capstone of your sanctified position in Christ—and it's to be the occupation of your mind as you contemplate all its glorious privileges and opportunities; and then Paul says, "Hey that pertains to Israel, too!"

- And what I want you to see, (or maybe better, what I want you to verify in your own mind), is that even if you didn't get or didn't have a proper or deep or firm grip on Israel's program and the issue of sonship contained in it—you can't get even 4 verses into the very next chapter of Romans without God telling you, and immediately confronting you with something: Israel is going to be adopted, too!

- And because of that—we should expect that if we want to understand more about adoption, that we should naturally expect to find information about it in Israel's program!

- And while this may seem tedious to you—I'm going over it this way because I want you to see that God Himself has designed to lead you back to Israel's program to glean a better understanding about God adopting His sons—in other words, so you see that it's not just my idea or opinion that we will find the curriculum there, but that's what God, Himself does and where He directs you to go!

- And God teaches you here in ch. 9 that sonship is something God wanted Israel to experience, something that God promised Israel would receive, and something that someday believing Israel will receive!

- And that's confirmed over in that Gal. 4 passage we have looked at so often lately.

- There in (:1-7) - Paul uses those "we"s and "ye"s to indicate that the *we* he's talking about is himself as an Israelite—and he clearly teaches (especially in :5) that it is part of God's program with Israel that they, too, receive the adoption of sons! Paul clearly teaches that part of Christ's redemptive work was so that Israel could receive the adoption of sons.

- And that should make a lot of sense to you now—in light of all we covered in the last week or so in connection with the New Covenant and the 3 sanctification components to that NC.

- But as I have so often said, while we would expect to find a lot of information that we need to have concerning adoption as sons and what the significance and grandeur of that is, and how that should make an impact on us—it's important that you see that while the pattern of the curriculum would naturally stay the same, the content of the doctrine contained in the curriculum would naturally change between programs—and you should know why???

- In other words—we shouldn't expect to find the exact same doctrines to be written on our hearts to match up with the doctrines God will write on the hearts of the members of the nation Israel—why?

- A: Because God's business with us, the "new creature" of the church, the body of Christ is DIFFERENT than His business with the members of the nation Israel!

- And a good way to see that is that while we both benefit from the NC (and the 3 components of NC sanctification), we know as per the 1st Component: "Heart writing" as per II Cor. 3:2-3, that our epistles of the apostle Paul are going to have their doctrine written on the fleshy tables of our hearts. But Israel will have that too! What kind of heart writing does Israel get? (Well, how are the books that follow Phlm. written?) - Heb.—Rev. = epistolary style!



- At this point we've seen that immediately after you get your first introduction to godly sonship edification and sonship education, God confronts you right away with the issue that sonship education was a part of His program with Israel (Romans 9:4) - and that's important because God Himself tells you that you can go back, therefore, into Israel's program and find out some very important things about this issue of receiving the adoption of sons.

- And I wanted you to see that so that you realize that God has set forth the structure or the curriculum for sonship education back there, and it's not just some theory that I have that we should go back into Israel's scriptures to look for the pattern or curriculum for our sonship education.

- And again—as you read the first 4 verses of Romans chapter 9, and as you see that list of things mentioned in verses 4-5, you are immediately confronted with the fact that sonship (or the adoption as sons) pertains to those Israelites. (And Paul doesn't say that they "used to pertain" - but he says that they still do 'pertain' to them.)

- And the adoption as sons gets mentioned first because of the huge importance and great significance that it is to God, Himself!

- And why? why is that the first thing on the Spirit of God's mind, and the first thing on the apostle Paul's mind when he brings up the things that pertain to Israel in Romans chapter 9?

- And there are several good reasons—such as when a person gets to the end of chapter 8, they want to know just what is going to happen to Israel and just what is God's plan for them when He resumes His program—and another is that God wants us to know that the issue of sonship education exists in both his program with Israel, and in His program with us, the members of the church the body of Christ in this dispensation of Gentile grace in which we live, and God always intended to treat them as sons — but my understanding is that there is an overriding or even greater significant issue of why this gets mentioned first and foremost.

- And I believe that when you see this you'll not only see how greatly significant the issue of sonship is, but what I really want you to see is how greatly significant it is to God Himself!

- (That He emphasizes it, even over and above all the other things in that list—and all of them are monumental issues, but sonship is 1st!)

- And the answer to this question is really the same answer to the question of: in light of all that you're taught about in Romans chapter 8, what is the most significant thing you're taught about? or what is the most exciting and significant thing you're taught about your sanctified position in Christ as taught to you in Romans 6-8?

- And the answer to that is the capstone of your sanctification: which is being adopted as sons: as **adult** sons, being treated totally different than those Israelites were treated under the law system of tutors and governors in "time past" - you're now treated as adults— it's intimate, it's unique, you've got an inheritance and joint-inheritance in connection with it and there are a lot of details you get taught about how that education is going to handle the sufferings of this present time, and so forth and so on.

- But the overriding issue of all—the one that should thrill you more than any other—the one that you should be the most excited of all about—and the one that should not only captivate your thinking, but the one that specifically should (by its very nature) cause you to yearn or ache or hunger to know more and more about—to thirst for and fire you up to have a deep desire for—to be motivated to know more about and to get more information on ... is the issue of being adopted as a son so that I can now **enter in to doing my Father's business!**

- And that issue of being an adopted adult son to labor with my Father in His business—that issue (by the time you get to the end of Romans chapter 8), that issue should totally consume you [your thinking]!

- And that issue is held to the last thing in your being taught about your sanctified position in Christ as the capstone of it—and that issue is brought up first in dealing with God resuming His program with Israel because it is the **BIG** issue to God in both programs because in each of them, it's going to be how He gets His business accomplished to repossess the earth, and to repossess the heavenly places back from the Adversary and his cohorts!

- Therefore you should perceive that the most natural thing to find, and what you would expect to find is that you can go back into Israel's program and Israel's scriptures and find information there about it; find data and doctrine about God adopting His sons!

- Because God puts a premium on His business and getting His business done on earth and in the heavenly places!

- And it's precisely because God has 2 completely different business operations (or 2 entirely different programs or businesses) that He is engaged in—it's precisely for that reason that we would expect to find that the **information** of how one of His businesses gets done is completely different than the **information** of how the other of His businesses gets done.

- In other words, since God's business with Israel is entirely different than His business with the church, the body of Christ, then it's proper and expected to find that the information or doctrine of each program or each business is different!

- And I say that (again) just so you realize that since the adoption of sons is something God utilizes to accomplish His business in both programs, it is a natural thing and an expected thing to say that you **can** go back to Israel's program to find out some things (some very important things) concerning adoption of sons—but at the same time realize the naturalness of the information or doctrine only pertaining to God's business dealings with His program with Israel—and we should expect to find the information or doctrine that He wants **us** to operate on within the epistles dedicated to His business dealings and operations and program with us, the members of the church, the body of Christ—and that information and doctrine is found in the letters of the apostle Paul.

- In fact, this is one of the huge aspects of "*the mystery of Christ*" - and the information or doctrine contained within "the mystery" (only revealed through the apostle Paul) really keeps the 2 businesses separate and distinct.

- But that said, it is wholly natural and expected, that since the bottom line (so to speak) or the 'common denominator' to God accomplishing His business in either program is that He has chosen to do it by the adoption of sons and the sonship curriculum (either with Israel or with the body of Christ) - the natural and expected thing would be that the framework or structure or **curriculum** would be the same in both programs because both programs call for the adoption of sons to take place, and the education of believers as sons by the Heavenly Father.

- And I'm saying all this to say this—we would naturally expect the doctrine written on the hearts of the Israelites (written in their epistles) to be different from the doctrine written on our hearts in our epistles; but the format should be the same!

- And, indeed, the format or pattern or curriculum **is** the same.

- (And Rom.-Phlm. follows that pattern; and Heb.-Rev. follows that pattern.)

- So at this point, you have to now say, “Ok, I know that it’s not only permissible to go back and look at the curriculum for sonship education in Israel’s program—in order to find out the details of what the format or pattern or curriculum is—but it’s really very necessary that we do so.”

- So, where is it? Where do I go to see it? And to answer that, you really have to have some measure of an appreciation for God’s program with Israel, and have some measure of discernment or perception about Israel’s program—but with just a general grip on it, you should easily see just exactly where the most logical place to look would be.



- God begins to repossess the earth in earnest as He takes the nation of His own creation (Israel) out of the horror of great darkness in Egypt and gets underway with their preliminary sonship education: the 10 plagues + the 5 further trials of education after they cross the Red Sea.

- And we noted back in Exodus 4:22-23,

*22 And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son**, even my firstborn:*

*23 And I say unto thee, Let my **son** go, **that he may serve me**: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

- See this confirmed in Hosea 11:1 (Also applied to the Lord Jesus Christ in Matthew 2:15—it has a dual application),

1 When Israel was a child, then I loved him, and called my son out of Egypt.

- God was educating Israel first of all into His Jehovahhood and grace, then their further education in the wilderness (which was a gracious thing to do) - and all the while He was calling Israel to come to HIS land, to be HIS sons, to labor in HIS business, carrying out HIS will on the earth!

- He wanted to adopt them immediately following the exodus—and that’s why He uses the language He does.

- And in all His educating them, even in the face of their rejecting His education to them, He still treats them as sons, not as children!

- Notice that even when they disobey Him, He doesn't react with the punishment of the law at all—He just says, “How long are you going to refuse my commandments?” (How long are you going to not do what I tell you?) [Exo. 16:28, ex.]

- He's dealing with them as a father to a son—trying to educate them into what spiritual fitness is all about—not them producing it on their own, but Him producing it and giving it to them!

- And if you pay attention to what is going on from Exodus ch. 1 — 19, you can see that what God is up to is that He wants to adopt them as His sons and begin educating them and utilizing them in all His business on the earth!

- And you know what happens! You know that they reject His J-ness and grace, and opt instead for producing their own justification and their own sanctification by agreeing to go under that law contract.

- But now you also need to 'beef up' that understanding that you already have, and add to that the fact that not only did they do that, but the rejection of God's J-ness & grace to produce and give them perfect justification and sanctification also includes the fact that they fully rejected their own adoption as sons! THINK OF IT—they actually refused and rejected to be adopted by their Father!!!

- Because that's what that 10th plague (along with the feast that was attached to it—the feast of unleavened bread) all presented to them:

- They were no different than any of those Gentile Egyptians, the only difference was the BLOOD of the Passover;

- Passover was teaching them that through the blood of a substitute, the angel of death won't take your life— and that's a shadow of justification through the blood of a Substitute on your behalf—so the angel of death doesn't take your life;

- And then the feast of unleavened bread occurred at that exact same time (same night the death angel passed over), so that you can now feast with God without sin in the picture—and that's a shadow of sanctification and functional life and intimate fellowship with God;

- But they don't want it—they reject it—and then after that law comes in, their whole history is one of God dealing with them as children under the law and waiting for the day when God would adopt them as His sons.

- But here's the great thing about God in His program with Israel: even though they foolishly go under that law contract and refuse to be educated as sons—God still finds a way to not only eventually deal with them on the basis of His J-ness and grace, and finally adopt them as sons—but all throughout His program with Israel, God reserves Himself the right to step outside that law contract (the reserve clause in Exodus 33:19) — and He also allows Himself to insert within His program with Israel these **examples of His grace**.

- For instance, after Israel refuses their adoption as sons and accepts to go under the law covenant, God (in Lev. 26) gives Israel their history or a 'time line' of their history in advance—and yet you have God coming along periodically and giving them examples of His grace, which reflects how He will (one day) deal with them on the basis of His J-ness & grace.

- Ex., Judges — 1:19 (oh, oh, something's wrong)
2:16 (a gracious thing to do!)



- And what you need to perceive in all this—as you go through Israel's history, you now need to appreciate that it's not just the issue of giving them examples of His J-ness & grace (and how He wished to operate with them on that basis), but these are also examples of how He wanted to (and one day will) treat them as adopted sons and have them enter into doing business with Him in all His program for this earth.

- And as you go through the books of Exodus through Ruth and the first 16 chapters of I Samuel, you see God (especially as His words get written down in a book) - you see Him making provisions in His word for Israel to one day receive the adoption of sons and have a preview of it and an understanding and appreciation of it in advance of it historically happening.

- And this is typical for how God operated and functioned in His program with Israel and in the contents of all that has been written in His word 'according to prophesy.'

- Because Israel's program was written out in advance, and it is just as Peter said it to be in Acts 3:21—“ ... *the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*”

- The issue of the curriculum (and even the fundamental doctrine for their sonship education) was not part of “the mystery of Christ.”

- And I say all this just to say that if that is true (and I'm settled in my thinking that it is), then we should expect to find a place where God sets forth their sonship curriculum in advance—and indeed He does!

- Because when you look in an overview fashion at God's entire program with Israel, you should be able to (rather easily) see a specific place where God gives Israel a special preview or advanced information that shows them what it's going to be like when He is able to conduct His business with them on the earth—and within that preview He gives them an advanced education into the issue of laboring with Him in His business—specifically as adopted sons when they do receive the adoption.
- And He provides the history of it in advance, He provides the curriculum of sonship in advance, and He even produces a specific man (or men) who typify or shadow God's treatment of them as sons.
- And with even a very general 'gist-type' understanding and appreciation of God's program with Israel, you should be able to put your finger on the spot in their historical time line where that would be the place you would expect to find it.
- And if you look at those 5 courses of punishment—and look at the way in which God brought each course in on the nation Israel, you will notice that there is a 'gap' or pause in between 2 of them.
- My understanding is that the place where this preview of their sonship adoption in advance would naturally and logically have to take place in right in between the 1st and 2nd course of punishment—that portion of God's word that occurs from I Samuel chapter 16 to I Kings chapter 12.
- I Samuel 16 through I Kings 11.
- God, through Samuel the prophet, made it evident that Israel was worthy of having the 2nd Course of Punishment come upon them. However, instead of the 2nd CoP beginning, God gave Israel an historical interlude of glorious blessing and prosperity under Kings David and Solomon.
- This was NOT a stipulation of the Law contract—on the contrary, it was not merited at all! And I Samuel 16 through I Kings 11 record this golden age of Israel's grandeur—a picture of their establishment in God's kingdom of heaven when it gets set up on this earth. (the very business of God with them)
- God graciously gave Israel this time of blessing and prosperity for a very special reason. Throughout it He manifested to them every aspect of His Jehovahness that they would be beneficiaries of when He fulfilled to them what His name "Jehovah" meant.
- Moreover, He revealed to them the very MEANS by which His J-ness would

go into effect—for He Himself, Adonai Jehovah, would become one of them to do for them what they could not do for themselves.

- He would en flesh Himself in the line of the seed of David to do this. And this is what the Davidic Covenant is all about!

- While under the 1st Course of Punishment God made it evident that Israel needed a redeemer, as well as a deliverer, avenger, king and blesser—and He also made it evident that not one of them could ever be any of those things.

- Therefore, their only hope was for God Himself to become these things for them—in accordance with His name “Jehovah,” God covenanted with David to become these very things.

- Davidic Covenant: II Samuel 7:12-17 (as we saw)

- The Davidic covenant contracted for God to implement His J-ness for Israel and fulfill these 5 mandates—and God Himself would become Israel’s Redeemer, Deliverer, Avenger, King and Blesser.

- And through both David (as God’s man of war) and Solomon (God’s man of peace and wisdom) God gave Israel foretastes of what the fulfillment of those 5 mandates would mean for them.

- And as shown on the chart, a parallel account of Israel’s history from the time of David until the beginning of the 5th Course of Punishment is given in the books of I and II Chronicles. This second parallel account emphasizes God’s faithfulness in spite of Israel’s apostasy, as well as His special dealings with David’s line in view of the Davidic covenant.

- Now also in connection with all of this, it is also the logical place, and it is the perfect doctrinal place for God to present the foretaste of their sonship adoption and sonship education. Because the truth of the matter is, this interlude is a foretaste of Israel functioning with spiritual fitness in connection with their Father’s business on the earth—and that is SONSHIP!

- In fact, the gracious interlude under David and Solomon contains within it the capstone of Israel’s spiritual fitness = sonship, the adoption as sons.

- And in this interlude, Israel is given, in advance, an example of sonship edification and sonship education—and they also given an example of sonship perfection—the perfect son laboring with his Father.

- By the way, where is the perfection of the son laboring with the Father seen??? A: In the Lord Jesus Christ Himself!

- And when you look at the life of David and Solomon, you really have a huge amount of information—and you have much more than the historical account as recorded in I Samuel through II Chronicles—because you’ve also got to take into account the writings of these 2 men (the prophetic writings), which would include the Psalms, the book of Proverbs, Ecclesiastes, and the Song of Solomon.

- And to get us into this—and to lead us to the specific book and passage where God wrote down the curriculum and the format and the pattern for sonship education, we need to say something (at least a bare minimum) about David and Solomon and the relationship between David and Solomon.

- And there is something very specific and very special that is said about David (and also about Solomon) - but for now, especially about David, that would let you know why David is the man we are to look to in order to see sonship education and the curriculum for it being dealt with between God and him. In other words, why are we to understand, that in order to see the pattern of sonship edification/education, we are to see it in this relationship between God and David and Solomon?



- I Sam. 16—David’s appreciation of sonship in general; David’s desire to be educated as a son; the Davidic covenant as a promise to have a Father-Son relationship between God and Solomon, etc.


- Why is David chosen to be king of Israel in the first place (the very job he had to have to do God’s business), and why was he chosen as the one who will be an example of sonship education?

- And this issue is so important that God chooses David as the one to whom God will covenant with to enflesh Himself into his seed-line.

- (:1-13)

- (:7) - Notice that the prophet Samuel needed to be reproved because at this point he was thinking just like that apostate element of Israel—he’s looking for a tall, powerful, tough, authoritative man’s man—but God reproves him and tells him that we’re not looking at the outward appearance, we’re looking at the **HEART!** (That’s how God determined it to be David!)

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- (:12) - Notice how David is described— *“ruddy, and withal of a beautiful countenance, and goodly to look to.”*
 - Now most often when people read this, they commonly think that it’s saying that David was this rugged, outdoorsman, — he was good to look at — he was the right one out of all the brothers of Jesse; he was the obvious choice — but my understanding is, that’s not what is being described here at all.
 - You might say that in the way David’s described here that he’s certainly healthy—and youthful—but when you describe a MAN as having *a beautiful countenance, and goodly to look to*—that’s not a description of a rugged, outdoorsman, powerful, authoritative, man’s man, that would be king!
 - If you were going to pick your king—a king that others would naturally submit to; that would strike fear in the enemy; that would command respect and attention with his very presence—if you were going to pick him by his looks, you wouldn’t describe the guy as *“ruddy, and withal of a beautiful countenance, and goodly to look to.”*
 - That appearance doesn’t engender respect, or fear or intimidation; in fact a guy described that way actually sounds a little soft!
 - Just try calling Col. Howard *“beautiful”* - that’s not a word we would use or associate with men at all!
 - Not that David was effeminate—not at all!
 - But in describing him this way—which was the truth of the matter—you know that he’s not at all like his brothers!
 - He’s not a guy that you would look at and jump to the conclusion that, “Yeah, that guy there, he should be king!”
 - And my understanding is that David is described this way (the way he really was) for the very reason that he was NOTHING like any of his brothers!
 - So, why was David chosen to be the king? Why was he the one who God could utilize as king—as the man who would enter in to doing business with God in His program with Israel? (Something was said about David even before you get here, that tells you why!)

- I Sam. 13 - Saul has just disobeyed the LORD by offering the sacrifice that Samuel was supposed to—(see :8-13).
- (:14) - What the LORD sought in the king of Israel was “*a man after his own heart*”!!!
- Now that man isn’t identified here, but we do have his identity given in the scriptures— (see Acts 13:14-23) (:22)
- David is chosen to be king of Israel based upon this simple description— *a man after God’s own heart!*
- And he doesn’t just become king of Israel—he also is the one God makes this covenant with that will provide for the mechanical means by which He will get His business done on the earth in fulfillment of the Abrahamic covenant: God will en flesh Himself in the line of the seed of David, and that will encompass 5 different mandates that will ultimately result in issues that will have an effect on God’s fulfillment of both of His programs!
- In other words, you should be struck with the fact that wrapped up in that little, beautiful, ruddy, youngest brother and youngest son of Jesse is a great deal of God’s business and how He’s going to get that business done!
- And that expression, “*a man after God’s own heart*” - that usually gets treated as, well, David just had a passion for the things of God—David was really interested in religious matters—David is really committed to God, or loves God, etc.
-  - But my understanding is that there is an awful lot about that phrase; that phrase has a whole lot more meaning than what is commonly thought; and I don’t think there are many at all who ever catch what God is driving at by the use of this expression: “*a man after mine own heart.*”
- And my understanding is that this expression or this phrase isn’t merely a colorful way to describe David’s love and commitment to God and spiritual things—but this is actually an expression that is pregnant in meaning—because this is a description of a father-son relationship—it is descriptive of what a father looks for (actually the very 1st thing a father looks for) in a son who he can educate into his business!

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- And you shouldn't pass over this phrase lightly—because actually it's a **huge** issue—in fact, at the outset of sonship education, this is the BIG issue that a father looks for in a son—it's an enormous thing to a father when he's looking for a son to adopt!
 - And my understanding is that when a father first looks for a son to adopt—when he looks over his “children,” he's actually looking for this one, single marker in his child that is **the** component that his child has to have in order for the father to consider adopting him as a son to enter into business with him.
 - The first thing the father looks for is a man or woman who is “**AFTER**” God's own heart in all the matters of life and all the matters of this father-to-son relationship.
 - And far more than merely that expression, “*a man after mine own heart*” being simply one who has a deep desire for spiritual things; or one who deeply loves God; or one who has a deep interest in biblical matters; or whatever—it's just what it says it is—it's a son who wants more than anything else, he wants his Father's heart imparted to his own heart. (And that's exactly how sonship edification starts!!!)
 - And if nothing else, you should appreciate that expression “*a man after mine own heart*” to have something to do with a father-son relationship—and, indeed, it does!
 - It's really a statement that is saying the very thing, and describing the very thing that sonship is all about—it's the issue of a Father with his son—and his son having gone through the basics of childhood education, so that the conscience is developed the way it's supposed to be developed as far as knowing the Father in that fundamental way; and knowing about him, and knowing the basic aspects of his integrity, the basic aspects of his morality, and so forth.
 - And then when sonship is entered in to, the issue with the child is one of realizing that now I'm going to be dealt with personally by my father—and I should be an individual whose heart is to now become **one** with my Father's!
 - And now the Father is going to develop his character and his mind in me!

- The son knows that, “My conscience is developed properly to receive all that—the things I’ve learned in my childhood has all primed me for this, my spirit is more or less ‘set’ now to be able to receive this kind of intimate, personal, one-on-one, heart-to-heart, mind-to-mind education from my Father so that the end result will be: “LIKE FATHER, LIKE SON!”

- And wrapped up in that little expression: “*a man after mine own heart*” - is really that issue in David, that in childhood has set his conscience, and set his spirit for that—and him wanting that and desiring that—it’s all there in his heart.

- And God’s going to take David, and anoint him as king—and God’s going to deal with David in that Father-son type relationship.

- But the one that God utilizes to set the sonship curriculum down on the pages of His word, and set it before Israel in connection with the adoption that will be theirs once the childhood education of being under the law is over with and the kingdom is established and they receive the adoption—the one that God makes the example out of is David’s son, Solomon!

- Because David gets recorded as coming along and fully educating his son, Solomon, throughout his childhood for all this adopted, adult son type education.

- None of which is to say that David’s father, Jesse, didn’t do a good job of educating David, because in fact he did.

- It’s fascinating to see that over in Isaiah when the doctrine of the Christ in connection with the Davidic covenant is being set before Israel, just how it is that God presents it to them:

- Isa. 11:1-4 - Notice that the Christ will come forth out of the “stem of Jesse” - and notice all the sonship terminology packed in these verses!

- It’s fascinating that God goes back one previous generation—even though the Davidic covenant calls the Christ David’s son—but the fascinating thing that God is doing here in Isa. 11 is that He is describing the fullness of the Son’s wisdom, and the fullness of the Son’s capacity to rule and to reign and judge with equity for the meek of the earth (which is a classic example of that critical, discerning judgment the Christ would have) — and in connection with all that, He’s that “*stem*” out of the root of Jesse.

- And really as God presents it here, He sees the foundation of all that in David's own father!

- And David seems to be the only son, among all the sons of Jesse who responded to it - to his sonship education.

- David was the one son of Jesse that was "*a man after mine own heart*" - he had just what the Father was looking for in a son to adopt and educate as His own!

- So in the issue of sonship education, one of the first things the father is looking for in a son he will educate is this fundamental issue that he is "*a man after mine own heart*" — this son wants his father's heart imparted to his heart — this son wants his father's thinking; his father's character; his father's wisdom; his father's integrity; his father's understanding and so forth, to become one with him—all so that the ultimate goal of that son can be reached: to enter into all his father's business.



- And we've really been stressing this issue of a son's first 'marker' (so to speak) as one who is "after the heart" of his Father—and we can actually find that being described and dealt with in the curriculum for sonship education:

- Prov. 4—see what David himself says about it as it gets recorded by his son, Solomon.

- The opening 9 chapters of the book of Proverbs are really the proverbs that David gives to his son Solomon as he educates him as his son.

- And notice what David says about himself...

- (:1-4) - While this can be applied to God the Heavenly Father, the context is one of David speaking to his son Solomon and educating him—David is the one doing the speaking here—and also you need to catch what David says here about his own relationship with his father (that God knew all about) that helps us understand this concept of being a man after God's own heart.

- And this will go along with that issue we noted before that out of all of David's brothers, he was the only one who responded properly to his sonship education.

- (but look at what David says about himself)
- (:3) - this is a radical statement in light of Jesse having at least 7 other naturally born sons!

- And he makes the bold statement:

“*For I was my father’s son, ...*” - which makes you think that it’s kind of like even though Jesse had all those other sons, David was his son and they didn’t quite rate being called sons—but is it ‘kind of like’ that—or is it really like that?

- (read on) - “*tender and **only** beloved in the sight of my mother*” - notice “*only beloved*” - that tells you a great deal about David! (He had 7 other brothers, yet he was the only one chosen to be king!)

- Truth of the matter is, David’s 7 brothers were not “*beloved in the sight of his mother*” - (and note: if you pay attention to the usage of *father* and *mother* in the opening chapters of Proverbs, the context is driving at the same issue.)

- And even though the New Covenant hasn’t yet been given (but the Palestinian Covenant made it clear that God was going to do something with the **heart** of a justified person) - the terminology in (:4) sounds a lot like the New Covenant. (heart writing)

- Now what I hope that you begin to see at this point is just how important of an issue it is (at the very outset of the sonship education—even before it actually begins), that you see the depth and the importance in that statement and that issue of what makes a son teachable and able to be educated by his father: the issue that he is “*a man after mine own heart.*”

- And being *a man after God’s own heart* is an expression that encompasses or encapsulates a great deal about the **attitude** of the son.

- And you can see that by what that phrase does NOT say—it doesn’t say, ‘a man after mine own thoughts’ or ‘a man after mine own ways’ or ‘a man after mine own business’ or ‘a man after mine own wealth’ or anything like that—no—it’s “*a man after mine own heart*” - that there is something more (something bigger in scope) God is driving at.

- And my understanding is that there **is** an attitude that both a son must have, and that the Father looks for, that is an indicator or marker that sonship education can get underway.
- But as I said, by God using the exact terminology He uses — “*a man after mine own heart*” — God is pulling together a whole bunch of things that the son has witnessed in his father that sets his attitude to undergo the curriculum for sonship.
- And over our years together, we’ve studied a lot of things about the *heart*—the doctrine of the heart—and I had to correct the Bible and call it the “intellect” — because the heart in your chest really doesn’t think—and that can be proven by medical science, and so forth and so on. (breakthrough stuff!)
- And we made a deep study into the doctrine of the body (or brain), the soul, and the spirit.
- And we talked about the lobes of the brain and the circulation of thoughts and the categories of the intellect or mind—(the memory center, the conscience, the norms & standards, the frame of reference, the analysis center, the emotions, etc.) — and we tried to map out or chart the movement of thoughts in the brain and so forth and so on.
- But the Bible really does a far better job—and a much more simple job—of getting you to understand and appreciate the working of your *inner man* as God Himself wants you to understand it.
 - God talks about your inner man as having a soul, and will sometimes talk about what it does and what goes on there—and then God will talk about your human spirit and what it does and what goes on there.
 - And when God wants to gather up all the workings of your inner man and talk about them in one ‘ball of wax’ (so to speak), He’ll use this word *heart* (**ble** or **kardi,a**).
 - And when God is talking about a ‘*man after mine own heart*’ - He’s not just talking about a man after God’s thoughts (although it is that, it’s more than that) - or talking about a man after God’s ways (although it is that, it’s more than that) - or even a man after God’s business (although it is that, it’s more than that).
 - My understanding is that the phrase “*a man after mine own heart*” is a very broad, general description (that is, the son really doesn’t have any fine details yet), but it describes what the son’s attitude is of his Father - about the **scope** of all that his Father is!

- And our English word “*heart*” conveys that very attitude perfectly!
- Because it embraces not just the thoughts—thinking the thoughts of the Father—but it also contains the idea of the **likes** of the Father; liking what the Father likes and **disliking** what the Father dislikes; and the **values** of the Father—valuing what he **values & esteems**; and what the Father **contemns** (to use that older English term) the son contemns—and what the Father **abhors**, the son abhors—and to be **impressed** with what impresses the Father; and to be **unimpressed** with what the Father is unimpressed with, and so forth and so on.
- And as I said, though all the details of it all aren’t there yet, all that the son sees in his Father, that son wants—and the son’s attitude is set for it—that’s what it means to be “*a man after mine own heart*”!

- And with all of his faults and problems and failings, that attitude was always David’s attitude!

- And look how much David understood and appreciated—obviously from the education that he received from his father

- I Sam. 17—(The battle with the Philistine Goliath)
 - Note David’s brothers attitude vs. his attitude!
- (:41-46) - David knew a whole bunch of things!

- He knew about God’s Jehovahness and grace;
- He knew about God’s Jehovah “*name*”;
- He knew something of God’s business; and God’s likes and dislikes—of what God values and esteems and what God contemns and abhors—of what God is impressed with and unimpressed with, etc.

- This account gets a large amount of space in the Biblical record—not for just being a great Sunday School story—but because of how it puts on display that attitude of “*a man after mine own heart*”!



- David was the only one in the whole bunch that knew God’s **heart** on this matter—and David got it as the one God was utilizing in that ‘interlude’ period whereby God was giving Israel a foretaste picture of God being a Father to them and them being God’s sons!

- That statement: David was “*a man after God’s own heart*” is a sonship statement!

- And in this ‘foretaste in advance’ capacity, David was educated by his father, Jesse, and David will then function one day as a father, himself, and in turn, educate his son, Solomon.

- And there is a need to, when God puts the curriculum for sonship education down in writing, there is a need to have not one example of sonship, but to have an educated son, function as a father to his son and educate him!

- And, in fact, the truth of the matter is, God is going to have two (2) of David’s sons dealt with as a father to a son:

1) Solomon

2) David’s “greater” son—the Lord Jesus Christ, which is ‘the man.’

- (see Matthew 1:1; 9:27; 12:22-24; 12:42; 21:9; 22:41-46)



- Both of them are dealt with as a Father to a son—both of them go through the sonship education curriculum process.

- And you see the Lord being dealt with as a son—and you even have insight into the fact that when the Christ does show up, He is going to go through the sonship curriculum and be educated as His Father’s son.

- (see Isaiah 50:1-8) [you get a lot of expressions used here that are expressions of sonship edification!]

- Back to David—David understood a whole bunch of things about being a son—about the instruction as a son—the curriculum of sonship—and what the whole thing was designed to accomplish.



- II Samuel 7

- Background: see II Sam. 5:1-5

- II Sam. 6—David wants to bring the ark to Jerusalem and build God a permanent house.

- Note David’s heart after God’s own heart!

(David had an understanding of what God was doing in this interlude; he understood a great deal about His J-ness & grace; he understood at least 5 of the 7 Jehovah compound names [especially Jehovah-nissi = God our ‘banner’ or conquering hero]).

- And all I'm after here is not to belabor the issue of David being *a man after God's own heart*, (and that issue being a sonship issue), or to harp on it or anything along those lines—but I really want you to have it settled in your own mind that when we say that the statement "*a man after mine own heart*" is a sonship statement, that you really do see that's not a stretch, that's not wresting the Scriptures or going out of bounds just to force a point—but that it's really there and it really is the attitude in a son that the Father looks for that signals to the Father that this son's mind and conscience and attitude is now ready for his sonship education to begin.

- And here in II Sam. 7 where the Davidic Covenant is given is a perfect example of that—especially in light of what preceded it in chapter 6 and the opening verses of chapter 7:

- David's conquests (military victories) are described;
- The kingdom gets unified & peace and prosperity persists;
- The ark is brought up into Jerusalem;
- David wants to build God a house!

- And this is all done in the midst of that 1st CoP having come upon them and their meriting the 2nd, but God pausing those punishments and bringing in this interlude of peace and prosperity and military victory and unified kingdom and the ark is back—and David knows that all this is happening by God J-ness & grace—Lev. 26 said nothing about an interlude of blessing—and David knows it and now he wants to build God a house in Israel.

- Why? why does David want to build God a house in Israel?

- He has just seen the demonstration of God's J-ness (for example in his military victories—that Jehovah-nissi concept—the Lord our conquering hero) - and now he realizes that they need to have God implement the entirety of His Jehovahness for them—in other words, David understood that now is the time (almost in anticipation of what God was about to do) that now is the time for God to implement His Jehovahness—and David wanted God to begin living with them on this earth in Israel and doing just that!

- While David might not have known why God was being longsuffering and gracious to them—he saw it was the right time to take advantage of that issue and call for God's house to be built so that He would make it a permanent arrangement—and so God would do for them what they couldn't do for themselves.

- And David perceived that correctly because he was “*a man after God’s own heart.*” - And God indeed does just that in the giving of the Davidic Covenant—the mechanical means of implementing His Jehovahness and grace!

- And this confirms that it wasn’t just that David loved the Lord—but that he understood some things about God’s business and he wanted to labor with the Lord in His business—he understood what God had given to Israel; he had been taught by his father who God was as far as His J-ness & grace; he called upon that J-ness; he saw Israel’s need for God to permanently operate with them based on His J-ness and grace; and he tries to build God a house for that to happen—for God to come and dwell with them and be their King and Blessor and Avenger and Deliverer and Redeemer—(although he didn’t understand it quite that way, he did understand it from those Jehovah-compound names).

- And all that is the backdrop for the Davidic Covenant being brought in—sonship is actually the backdrop for the Davidic covenant being put into effect!

- (see II Sam. 7:1-17)

- And in connection with that Davidic Covenant (the mechanical means by which God is going to put His J-ness into effect to do for them what they couldn’t do for themselves) - take a look at a particular psalm—in fact a prayer of David that surrounds the first mandate of that Davidic Cov. going into effect: the Redeemer and His redemption (book I)

- Psalm 17 - This is a psalm that just totally confuses the Bible scholars and most Bible teachers—so much so that they come along and all agree that, “Well, that’s not what it really says; that’s not what it says in the ‘original’” and so they have to alter the reading with a ‘new and improved’ better translation!



- But this serves as a great example of how, if you have been paying attention to what is going on, and if you pay attention to the sense & sequence of God’s word—but even more than all that, if you only had a frame of reference for sonship edification and sonship education, and you see this psalm in that framework—then it not only makes perfect sense, it makes perfect sense just as it stands written in the authorized KJ Bible!

- This is a great example of a son (a man after God’s own heart) who is expressing an educated heart to God in **intelligent** sonship prayer!

- (:13) - "*which is thy sword:*" - totally confounds the scholars—they just can't handle such a statement as this, so they delete from God's word; add to God's word; and re-word God's word—(pretty good, they screw up every way they can screw up in just this one verse alone!)

- They translate: "Deliver my soul from the wicked by thy sword;" (ASV); "rescue me from the wicked by your sword:" (NIV, NASV), etc., etc.

- (They also screw up (:14) [they trans., 'by thy hand'])

- If they were paying attention, they would know exactly what David is talking about!

- This is prophetic to the time in which the 1st mandate of the Davidic Cov. gets put into effect (the Redeemer and His Redemption) - and that all takes place when Israel is into her 4th installment of her 5th Course of Punishment ... humm, do you think that a properly educated Israelite should already know that this phrase has already been brought up back in the place where those courses of punishment were originally given????

- (it's sitting Lev. 26:27-39) (:33)!!!

- But the 17th Psalm is a great example of a lot of sonship understanding being spoken back to God in intelligent sonship prayer!



- So David is that "*man after mine own heart*" - and Jesse adopted David and taught David about God's Jehovahhness and grace.

- But God is going to need to present (in this interlude of His graciousness to them where He gives them a foretaste picture in advance of His J-ness and when they will receive the adoption of sons) - He presents them with not just one example, but two examples.

- And David is that first example (God's man of war); and his son Solomon is the second example (God's man of peace).

- So let's now look at Solomon and some things recorded in God's word that verify and confirm that he is being utilized as a foretaste picture of a son being adopted by his father and taught by him to ultimately go into doing his Father's business.

- What's true of the Father-son relationship between David & Solomon is also true of the Lord Jesus Christ.

- To confirm/verify that: II Sam. 7:12-14 (:14)
cp. Heb. 1:1-5 (:5)

- **This is a very critical point**: what's true of the Father-son relationship between God and Solomon is also true of the Father-Son relationship between God and His Son, the Lord Jesus Christ!

- And the reason this is so vital is that if that's true (and it is) - and if the sonship curriculum was given to Solomon by David—and if God wrote down that sonship curriculum in His word by and through Solomon—if all that's true—then we can safely narrow down our search to the place where Solomon writes down what his father David taught him and the curriculum for sonship that David gave him, and that's where we would naturally expect to find the curriculum for sonship education.

- And as we have said and proven before, we would expect to find the pattern or format or curriculum for sonship—and that pattern or curriculum being utilized by God for Israel (the remnant); for the Lord Jesus Christ Himself; and for us, the members of the body of Christ in this dispensation of grace.

- The pattern or curriculum being the same, but the doctrine that gets written on the heart being different in Israel's program than in our program because the Father's business is vastly different in each program.

- So when we look at all that Solomon wrote in the Scripture, the only place we find him writing down a pattern or form or curriculum for being educated as a son is in the book of Proverbs!

- Therefore we know that the general place we have to look is in that interlude between the 1st & 2nd CoP; but we also now know (in light of what God was doing with Solomon) that we have to specifically look in the book of Proverbs for the sonship curriculum!

- And that's how we can safely and confidently arrive at the book of Proverbs — and know and perceive that the book of Proverbs contains the sonship curriculum—there's no 'guess work' or puzzle or mystery about it at all—if you just allow God's word to take you where it wants to and confirm it to your own heart!

- God is going to use David to educate Solomon.
- God is going to give David doctrine—so that he, as Solomon’s physical father can impart doctrine (much like his own father, Jesse, did) — doctrine that will allow Solomon to function as a son of God (in that same kind of limited capacity that David did) — with wisdom, and discretion, and discernment—to rule and reign in Israel righteously and justly—God’s going to use David to educate him.
- And we can find that very thing historically happening.

- I Kings 3:5-13 — then (:16-28 = account of dividing the baby boy)
 - I Kings 4:29-34



- But then we can also see the failure of a son in Solomon who, because of his own negative and improper response to the sonship education, allowed himself to be victimized by the Satanic policy of evil—and this needed to get recorded too—because the battle with the Adversary is a primary issue to a fully educated son—and all of the warnings that a son is given, and all the exhortations that a son is given to not fall prey to the Adversary are all important issues for God’s sons in both His programs!

- But again, even that issue of the Adversary and how he will respond and how he will attack and how he will try to gain an advantage—all that will have to be recorded and dealt with in the information contained in the doctrine that gets written on the hearts of God’s sons—and that information will drastically be different due to God’s business being different in both programs and due to the Adversary’s tactics having to naturally change (and adapt) from his policy of evil toward the members of the remnant of Israel, to us the members of the church the body of Christ!

- I Kings 11 - The father-son relationship, mechanically, is carried out through David & Solomon—God gave David the information, and then it gets recorded in the opening chapters of Proverbs by Solomon as David imparted it to Solomon.



- (:1-4) — the heart of David was “*perfect with the LORD his God*” — and David imparted that “*heart*” to his son—but Solomon didn’t retain it all—it wasn’t all written on his heart and operating in him!

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- Then over in the book of Ecclesiastes you get further historical information concerning the horrible outcome of Solomon who had allowed himself to be victimized by the Satanic policy of evil—especially by the “*evil man*” and the “*strange woman*.”
 - And this issue was all previously given to Solomon—it was given in his sonship education—he got warnings about it—he got many exhortations not to go down that path and allow himself to be swayed and turned by that *evil man* and *strange woman*—and he got doctrine that should have been written on his heart to properly deal with all her allurements, etc.
 - Proverbs 2:10-19 - *evil man* = the wisdom and ungodly evil of this world.
 - *strange woman* = Satanic Policy of Evil.
 - Therefore if you have David and Solomon as the main examples of sonship education given to Israel as the foretaste picture in advance of their own adoption as sons—it would stand to reason that you would naturally expect to find the curriculum for sonship education given **by** David **to** Solomon as it gets recorded in God’s word.
 - Maybe you could say that, well, I would expect to find the curriculum given by Jesse and recorded in the Bible as he gives it to David.
 - Ok, but when we look to find that, we really don’t have any place where that happens.
 - Jesse isn’t utilized by God as a writer of scripture!
 - But we do find a place where the whole issue of sonship education is given by David to his son Solomon.
 - And given the limited way God records what He does about Jesse, (not to minimize that, because as we noted before, God does include Jesse over there in Isaiah 11), — but God emphasizes David as the full example of a son having received his education from his father, and then passing that education on to his son Solomon.
 - And because of that—to me anyway—I would expect to find the curriculum being written down as it passed from David to Solomon; and that’s exactly what I do find.

- So I believe we can confidently narrow down our search to limit it to the books that Solomon wrote because he is going to be utilized by God as a son who gets adopted and educated by an already-existing educated son, David himself.

- So when we're trying to narrow down the actual book in which the sonship curriculum is written down, we're going to have to look at the writings of Solomon—and just to verify and confirm and settle our thinking that it is found in the book of Proverbs—my understanding is that we can further rule out the book of Ecclesiastes since it is the account of a son who failed in his sonship education—that education being something already understood at that point.

- And in Solomon's other book—the Song of Solomon, it deals with another aspect of already-educated sons—because it primarily deals with the members of the remnant of Israel who come under influence and attack of the Satanic plan/policy of evil and are delivered from it by her “Beloved.”

- The S.o.S. is actually one in a trio of songs about God's “Beloved” (along with the 45th Psalm and Isa. 45) - and in the S.o.S., you've got the Shulamite Woman = the remnant (not the Church!); the Shulamite Woman's “Beloved” = the Lord Jesus Christ; and you've got another man who is trying to woo the Shulamite Woman away from her Beloved = Solomon himself representing the Satanic policy of evil!

- So that really leaves us with only one book: The Proverbs!

- And not only when we look there do we obviously find a son being educated by his father—but we can also narrow it down even further than that—because we can actually see in the way the book of Proverbs is structured that it opens up with information directly from David to Solomon.

- Proverbs—notice how that the wording of 1:1 differs from the wording of 10:1—and the “My son” of (:9) and 2:1, 3:1, 5:1, 6:1, 7:1 — those first 9 chapters are actually the instruction of David, Solomon's father.

- All of this is just more understanding and appreciation of the Bible's sense & sequence—Proverbs, Ecclesiastes, The Song of Solomon.



- The first 9 chapters of the book of Proverbs is David adopting Solomon—giving Solomon the education that God, his Heavenly Father wants Solomon to have so that he can have “*wisdom and instruction*” he can “*perceive the words of understanding*” and he can “*receive the instruction of wisdom, justice, and judgment, and equity*” and so forth.

- And you can clearly see that (sonship education) going on:
 - Pro. 3:1-6; 4:20-23; 6:20-21; 7:1-3 [all exhortations!]
 (this is that language we would expect to find when discussing sonship education and how it is supposed to be received) - and it sounds a lot like Jer. 31!

- Again, David, Solomon’s father’s heart was “*perfect*” and Solomon’s wasn’t as he nears the end of his life—David got doctrine from God his Heavenly Father—David imparts it through an educational curriculum and an edificational course to his son Solomon, and it gets recorded in these opening 9 chapters of the book of Proverbs.

- There’s a format to it—and a progress to it like you would expect to find—there’s going to be writing on these tables of your heart and it has to be written in order, and on the right table; and there has to be a form to it—and there is! (And it is the same curriculum for us as it is for them!)

- So when we are told by our apostle, the apostle Paul, that we are “*sons of God*” and we have received “*the Spirit of adoption, whereby we cry, Abba, Father*” — and then if we want to further our understanding and appreciation of what it all means to be adopted by our Heavenly Father—if we want to know the value and gravity of what adoption means to God and what it means in the Bible—then Paul tells us in (9:4) that ‘*to Israel pertaineth the adoption,*’ — which means that we can go back into Israel’s program and find out what adoption is all about; and what the pattern or format or curriculum for a son’s education consists of — we don’t have to ‘guess’ at it at all—we can find a historical place where God put the spotlight (so to speak) on sonship—in that glorious interlude of peace and prosperity between the 1st & 2nd Courses of Punishment—and we can have certainty and assurance that we can narrow that period down to the writings of one of the main characters utilized by God to put on display the sonship curriculum—(Solomon being educated by his father, David) - and then, of the writings of Solomon, the only one that deals with the written curriculum for a son being educated by his father is the book of Proverbs—and furthermore within the book of Proverbs, the only place where David is giving the sonship curriculum to Solomon occurs in the first 9 chapters of the book.

- And that's how you arrive at the book of Proverbs and chapters 1-9.
 - And for us to understand our adoption—and for us to understand our edification and the way we are to supposed to be educated and edified—the course God has already written down in His word for us to follow, if we only would follow **it** instead of a man's (a pastor, a bishop, an evangelist, a seminary professor, a scholar, or any Bible teacher or any “Best-selling Christian author” in Satan's stable of stars), that is, instead of a man's best guess or ‘breakthrough’ doctrine—the doctrine men have ordered on their own— we need to come back here and learn and perceive something about God's curriculum for sonship education and sonship edification.
 - To see the pattern for it—to see when it's the right time to be exhorted—to see what kind of things are going to tempt us to be removed from this education God wants to give you—and even for me as a teacher of the curriculum, when it is proper to stop and remind you of the value of this education as God's son, and the weight and the gravity of it, and the need to press on in it — what kind of dangers and pitfalls are there going to be along the way—and what kind of enemy we will face and what his tactics are going to be.
 - All of this (and more) are contained in these 9 chapters of Proverbs as David educates his son so that his son can function unto God, being his Heavenly Father.
 - And once again, the doctrine that gets written on Solomon's heart will not be the same as the doctrine that gets written on your heart. But the format or curriculum will be the same!
 - And because of that, these opening 9 chapters of Proverbs, and all of our epistles of the apostle Paul **should be so exciting to you that you can't be able to put them down!**
 - Because, as we will see, when you take what is covered in the curriculum for sonship education in Proverbs and just overlay it over Rom. — II Thess., those letters of Paul follows that exact same pattern for sonship edification as contained in Proverbs. And Heb. — Jude do the same!
 - Note: I'm not talking about a chapter by chapter match, or a verse by verse match or anything along those lines—but the pattern of the components are the same.

- Now, to bring this whole, kind of introduction to sonship—or introduction to the sonship curriculum—or background information that we need to have before looking at the actual curriculum in Proverbs 9—in order to kind of bring all this to a close, I'd like to go back and look at that perfect Son, the Lord Jesus Christ Himself and just mention something about Him and His sonship education so that you will hopefully appreciate that what you are about to embark upon and what you are about to make the commitment to for what is essentially, the rest of your life—that you appreciate that this is exactly what Jesus Christ Himself did in His earthly life as well. (And that should excite you!)



- And before we get to that Perfect Son, (the Lord Jesus Christ), I just want you to understand and appreciate that sonship isn't just something that God wanted to do with the remnant of Israel, or just something that He wants to do with us, the members of the church, the body of Christ—but it's something that He intended to do with all mankind from the very beginning of creation.

- That is, sonship isn't just a big issue with God—sonship edification is **THE BIG ISSUE** with God—and it has always been that way, even with Adam in the garden of Eden!

- And first of all I want you to see that the issue of being educated into God's wisdom (and having God's heart imparted to another's heart) is something unique to only one segment of God's creation: Man!

- Angels—even Lucifer himself—are created with wisdom already 'built in', so to speak!

- Ezk. 28: — (:1-3); (:11-19) (:12, 17)

- And we know from the Isa. 14:12-17 passage (the 5 "I will's") that Lucifer's most coveted desire of all is to be "*like the most High*" (*possessor of heaven and earth*—Gen. 14:18-19) - his desire is to have what God reserved for man and man alone = **godliness**—God-like-ness.

- And we know that the issue of godliness is the issue of thinking, living, and laboring like God—and we should also know or recognize that those 3 issues aren't just issues of godliness, but they are also the issues that are pertinent or the matters at hand for sonship edification!

- Lucifer didn't just want godliness—he wanted godliness because it was what you had to have to be an educated son—Lucifer wanted to lay claim on the adoption of sons!

- And I only bring this to your attention because I want you to see how that God created man—not angels—but man—man was created with the uniqueness of being able to function as a son with God as his Father.

- Gen. 1:26-27—note this seems to be redundant—but God is never redundant—therefore it must be for some reason He repeats and almost underscores how man (the crowning jewel of this creation) was created by God—it’s almost like He’s intentionally and deliberately saying this so that it grabs the attention—and He not only grabs our attention, but the attention of Satan as well!

- Notice: “*And God said,*” — He didn’t have to say anything at all! He said it so that it got heard!!! God actually said out loud what He was going to do with man—and the only other creatures that could have benefited from hearing that were the angels!

- Also note that “*image*” and “*likeness*” are not speaking of the same thing— “*image*” isn’t just that God must have a head, arms, legs, and a torso, and so will man—but *image* implies the existence of the body and the soul and the spirit — and then “*likeness*” is the issue (talked about by the apostle Paul more than any other Bible writer), the issue of GODLINESS—thinking, living, and laboring like God Himself!

- And my contention is that all that is done so that man, (and unique to man), so that man can function as a son with God as his Father—and even with Adam, that implies (and I think rightly so) that unlike the angels, beginning with Adam, man is going to have to be educated into God’s wisdom—and God’s intent is that He and He alone be the Father and the teacher, and man receives the education He intends to give him so that they can have intimacy of fellowship together as they labor together to get all the Father’s business accomplished.

- That is, man was created in the first place to be a being that is capable of receiving, and having imparted to him, the heart of God his Father, by means of a specific curriculum of education, and then the Father and the son laboring together to accomplish the will and the business of the Father.

- And just think for a moment what must have been going through Satan’s mind when man showed up on day 6! Because we already know that Satan was “*full of wisdom*” (Ezk. 28:12) - and yet he wasn’t created to be God-like in the sense that Adam was created to be God-like, in God’s *likeness*.

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- Satan's eye is on possession of heaven and the earth—and Satan is created with the fullness of wisdom already in him (in other words, he didn't go through an intimate course of education with God educating him as His son); and suddenly up comes this man on day 6 who is declared in no uncertain terms to be the Monarch of the earth **and** with the capacity of godliness!
 - And added to that is this issue that man wasn't created with a fullness of wisdom already in him—but he was created so that he would have to be taken and educated by God his Father and him being a son to his Father—and through that intimacy of fellowship and personal education, man would have imparted to his heart the heart of his Father and they would labor together in the Father's business — and really in a way that no angel would ever be able to do!
 - And I believe that is exactly what you find happening with Adam as God begins dealing with him from the moment he was created.
 - Gen. 2 — God is now looping back from what He said and did in chapter 1, and is now going to go back over all that and fill in some details.
 - Now what you've got here is this angelic creature, Lucifer, who is the most beautiful and most wise of God's creatures, and this joker has a Plan of Evil whereby he intends to become like the Most High God and be the possessor of heaven and earth — but now you've got this new creature, Man—who is not created with great wisdom at all—but God audibly makes this declaration that he will be the monarch of the earth—and the reason why he will be that monarch is because he is made in the *image* of, and after the *likeness* of God—but just what does that being made in the image of, and after the likeness of God consist of?
 - (:7-9) - Notice—don't let it get lost on you that in (:7) God formed man from the dust of the ground (i.e., dirt) - and that's just as he formed all the animals, birds (:19) - and He did it all right in the face of (so to speak) that Adversary who has all this wisdom and all his plans to be like the Most High God and reign and rule as God in heaven and on earth—and right in his face God grabs up the most base element there is: dirt—and forms it and breaths on it and then declares that this hunk of dirt is going to have dominion on the earth—he is going to be the monarch of the earth, not Satan!
 - What do you think Satan was thinking as he heard this???

- I'd say "**outraged**" would describe it well—he went nuts!

- And what I want you to see and to think about is—what is it that is so special about this glob of dirt—this man—and if you think about it, the really special thing about him is that he has imageness and likeness of God—he has capacity for godliness—he also doesn't possess great wisdom at all, so in order for him to get wisdom he's going to have to be taught—he's going to have to go through a course of education and gain wisdom—and God intends for him to gain His own wisdom and God intends to teach him wisdom, personally.

- And the primary reason we're conducting this little exercise is just to underscore the fact that from the very moment man was created, sonship education and edification was the BIG issue—God knew it, Satan certainly knew it, and man should have known it—and we are supposed to know it!

- And this is important to us. Because one of the issues in crying, *Abba, Father*, (and one of the components that produces that cry in us), is to understand and appreciate just how BIG of an issue this sonship education and edification is to God—to the Father, Himself!!!

- Satan knew that this dirt clod wasn't as beautiful as him, wasn't as wise as him, wasn't as powerful as him, wasn't as prestigious as him — but Satan did perceive that there was something very special about this dirt clod (in a couple of very particular aspects):

1) Even though the beasts and birds were also made of the dirt—unlike them, this dirt clod was made in the image and after the likeness of God.

2) This creature (man) had no natural wisdom to rule and reign and have dominion over the earth—but he actually had something that was **better** than having natural wisdom: he had the privilege of being taught by God! (Of being educated to think like God, live like God, and labor in the same business as God Himself (ruling the earth)!

- And God did this (and did it this way) knowing what was at stake: God created man knowing what Satan's intention was (to possess the earth); and He knew that He wasn't creating this creature-man without any opposition (He knew very well what the opposition was); and He deliberately created him without any natural wisdom and without super beauty or super power or prestige or any of those things—but He **did** create that creature to be like Him!

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- And that's a huge issue—and Satan knew what all that was about.
 - And he knew that in order to be successful with his Plan of Evil, he was going to have to do something to break up that relationship between God and man—that allowed man to become God-like.
 - Satan was going to have to devise some way to strike at the very life-line through which all of the wisdom and instruction and understanding and discretion was coming that would allow man to rule over the earth, doing God's business.
 - And God even provides for this—because as (:9) says, “*And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*” - and notice that it's not the tree of good and evil, or the tree of good, or the tree of evil—it's a tree of **knowledge** of good and evil.
 - (2:15-25) - This is an account of Adam beginning to labor with God.
 - Adam's put in the garden of Eden—his labor begins—he's going to dress the garden and keep it—it has some direct connection to a place that Satan was allowed to occupy—but here is this 'dust-creature' now occupying earthly Eden, and he's making decisions about it, he's setting it up, he's tending to it and guarding it—in other words, he's ruling and reigning in it!
 - God is putting on display that this entity made of dirt, with no special wisdom of his own, would be the instrument through which God would oppose the Satanic Plan of Evil on the earth!
 - God deliberately puts him in the garden of Eden knowing that Satan would see it—would hear what was said—and would perceive that—and in no uncertain terms telling Satan, “This is my entity that is going to oppose you—I know you want to be like me and possess this earth, but I'm going to use this creature to oppose you and not allow you to make that happen—and this creature doesn't have your beauty or wisdom or power or prestige like you have—but what's special about him is that I've made him to be like Me!”
 - And God put there this peculiar tree of knowledge of good and evil—and when most Bible teaching is done about this tree, the usual discussion surrounds simply what kind of (assumed) fruit it was???

- Or you will get a lot of Bible teaching on the issue of the tree of knowledge of good and evil being set there as a test of man's volition—and then you would launch into an entire categorical study of the doctrine of divine decrees and the doctrine of free will and the doctrine of Calvinism, Hyper-Calvinism, Arminianism, Lapsarianism, (infra—, supra—, sub—), etc.

- And some of that is true—it is a test case of man's volition—but it's not **only** that—and it's not really that in the sense of it being merely a test that had to be set forth—but it's *what* it's testing that is the big issue—(and just a volitional test isn't all this is about!)

- Because quite frankly that could have been tested by God creating a rock and saying, "Don't sit on that—or Don't touch that." or it could have been any tree—if it were merely a test, God could have said, "Here is an apple tree—don't eat of it." — in other words, why is it called what it is called? why is it *the tree of knowledge of good and evil*? why does that matter? if it's just the issue of, "Are you going to do what I tell you to, or are you not?"

- And my understanding is that there is something more significant a-foot than that—because the thing that makes this tree special, and the prohibition put on it, and why it's called what it is—is that it's designed to put on display the seriousness of God doing all of Adam's education!

- That is, my understanding is that Adam was going to learn all about good and evil—but God had designed it so that Adam wouldn't try to educate himself about it, or that someone else would try to educate Adam about it — but that God would educate him all about it Himself, and there was to be a right time for it, and it was to be taught in a proper sense and sequence and so forth and so on.

- In other words, the big idea behind that tree was that there existed a competing wisdom to God's wisdom—and Adam needed to understand that—and Adam was never to allow that other competing wisdom to sever the Father-son relationship and Father-to-son education that God was giving him!

- That tree contained this competing wisdom that really did exist in the universe—but God was going to teach and educate Adam all about good and all about evil—He would teach Adam to think about it like He did and to live compatible to how God lived in regard to that competing wisdom, and how to continue laboring with God in the face of that competing wisdom vying for supremacy on the earth!

- And if Adam eats of it—if he partakes of it, he will “*surely die*” (:17) - he will die on every level—he’ll die spiritually, and he will one day die physically—but this death goes even further than that—because death is the issue of separation—he will be separated from God and the life that God desires for him as the monarch of the earth—and the Father-to-son relationship that Adam had known between him and God will be severed and along with all the education and edification that he was getting from God—all that will die, too!

- And you need to see that man—that this human being who is not so beautiful, not so wise, not so powerful, not so prestigious, creature—is not so special at all—except in the fact that God created him to be like God, and God’s going to make him wise—because God’s going to educate him and teach him what wisdom is—God’s going to teach him what knowledge of good and evil is—He’s going to teach him discretion—He’s going to give him instruction and understanding.

- And God puts all that on display by making this one thing off-limits: (not just a tree; not just are you going to sin?; not just are you going to listen to and obey me) - but with this unique tree, are you going to be educated into all these things by Me, or by this other competing wisdom of someone else?

- That was the big issue, and Satan knew it!

- The big issue is, will this creature with free will choose to allow God to educate him, and impart His mind and heart to him—or will he reject that and choose to get the knowledge of good and evil some other way?

- And it’s not just some random thing, it’s not just a whim, it’s not just chance that the one tree that they are not to eat of is the tree of knowledge of good and evil.

- The major issue between God and man is, Will you submit to God’s education or not? will you let God tell you and authoritatively determine what is good and what is evil? and therefore love that which is good and abhor that which is evil, or not?

- From the very creation of man, the goal of God with man was to have an intimate fellowship as a Father with a son and correspondingly educate His son—and impart His heart to that son’s heart—so that together they would accomplish God’s business.

- There's nothing special about man regarding natural wisdom—his wisdom was far inferior to Satan's (and you can see that in the fall of both Eve and Adam) — but that wasn't the issue with man—man wasn't created wise, man was created with the ability to be educated by God.

- Adam didn't have superior wisdom to Satan—but what he did have was the capability to withstand and overcome being victimized by the Satanic policy of evil **IF** he would only be educated by God—if he'd receive it properly and operate on it.

- Adam would be instructed by God, Himself—so that he could be like God and have the wisdom of God operating within him as a son with his Father.

- And I say all that just so you really get a grip on just how big this issue is—and also so that it becomes forever a part of your appreciation for your sonship status—as a component of your crying, Abba, Father!

- The issue of instruction by God in an educational and edificational system as a Father to His son was the goal from day 1 when He created man.

- Satan knew it. The *tree of knowledge of good and evil* put it on display. And man blew it.

- The idea of being treated as a son in the dispensation of grace being unique to the dispensation of grace is totally unbiblical! In fact, the idea of being led by the Spirit of adoption was the thing that God ever wanted to do with a man—He wanted to educate man Himself, and He wanted man to emulate Him—He wanted man to submit to a daily education and intake of sound doctrine from Him, with progressive movement to it, and growth to it, and measurement to it, and testing to it, and proving to it—so that man could think, live, and labor with God, like Him as His son.



- And what I want you to think about and appreciate is that if this is all true, then it should cause you to really understand and appreciate why, when God was going to put His J-ness into effect to redeem and repossess the realms that Satan usurped, He was going to have to do it as a man—to get man out of the predicament he got himself in, God was going to enflesh Himself into the human race, and as such, that by necessity, means that even the Lord Jesus Christ Himself was going to have to submit to this education and edificational system of being educated by God the Father as His Son! (And that should excite you!)

- And it's fascinating to see that, as God continues dealing with Adam, we see God progressing with Adam's education as God's son.

- Gen. 2:18

- Notice that God knows something that man doesn't know—Adam didn't say this, God said this—Adam didn't know this.

- And note also that this thing that man didn't know is something that is "*good*" — it's *knowledge of good* that man didn't know!

- And if God doesn't teach him, man just doesn't know that it's not good for him to be alone.

- So what does God do? Does He just go "poof" and produce a woman? Or does He just immediately form the woman out of the dust of the ground? or make her out of one of Adam's ribs? No!

- Before God makes Adam *an help meet for him*, He does something else.

- (:19-20)

- And if you pay attention to what is going on here, you see God doing with man what His intention with man was from the very beginning—and by us seeing this, it should give you cause for being so enthusiastic and excited about being adopted sons of God—and just as enthusiastic and excited about submitting yourself to the curriculum the Spirit of God has ready for you and wants to lead you through and write on your hearts.

- And there's really a couple of issues that are brought to your attention here—for one, Adam is now laboring with God—he already has been because he's been put in this garden of Eden and he has been dressing it (:15) and keeping it, and now he begins this other laboring aspect of having the privilege of naming all these living creatures.

- But also, in all that, Adam is also being educated—and he's being educated to see what God already knew! And this education is going to surround God taking what is already in His mind and what He already knew was good and was *not good* (that the man should be alone) and educating the man to know God's mind and heart.

- And through increasing the labor—and in 2 different ways— God is able to teach His heart to the heart of Adam.

- God knows that it is *not good* for man to be alone—the man doesn't know that and he needs to be educated by God in that—so God increases his labor, and gives him a very specific labor to provide for Adam to be like-minded with Him, and see for himself that it's *not good* for him to be alone.

- And the labor God gives the man does that by first of all, as Adam is forced to name all these creatures, he sees that there is help meet (or fit) for each of these animals—there's pairs of them—there's a male and a female—and he sees that there's not one for him.

- But also, by virtue of the fact that God has increased his labor—that is by just the sheer volume of work that God was having Adam to do, Adam must have come to understand and appreciate that he needed help—in other words, this increased labor on him made Adam see his need to have to have help in it! (Adam clearly saw his need for help!)

- The parade of animals caused him to see they all had help.

- The sheer massive task of naming all these animals made him realize a helper was need for the task!

- Adam probably named them as to how big or small they were, what they looked like, what kind of noises they made, etc., and he picked out a name for them.

- And I'm sure out of all the thousands of creatures that came before him, he realized, "Wow, laboring with God is hard work! I could really use some help! Hey, you know, God, it's *not good* for me to be alone!" "And by the way, God, they all have an help meet, I believe I need an help meet because this labor is intense."

- It's not that it's grueling or impossible or something Adam just couldn't do—but it was enough for Adam to clearly see his need for help!

- And really, this is just the very beginning of him having dominion over and ruling over the earth—it's only going to get even more demanding as time goes on!

- So God increases the man's labor—He educates Adam so that they are now like-minded—He provides that education through the labor He gives the man—and now Adam has come to understand and appreciate his need for *an help meet for him*, and that it is *not good* for him to be alone—his heart is now in line with God's heart and he now knows what is *good* from being educated about it by God and not by any other means or any other competing wisdom.

- In other words Adam now has God's wisdom operating in him—but he has it operating properly—the way God intended it to operate (and no one else!)

- And the effect of this education is to also cause Adam to appreciate his *help meet*, even before he ever sees her!

- Just think how perfect this relationship with Adam and Eve was as he was taught by God how to think about her—how to properly perceive her—how to properly receive her—how to treat her — and so forth.

- And testament to this is the fact that Adam never saw to try to put her away, (divorce her) even after the fall! (He did blame her, though.)

- You're looking at a perfect union of a man and a woman—made that way by God educating them in this Father-to-son relationship!

- And only after this education has been properly received, and is properly and effectually working in Adam—then God actually makes Adam his wife.

- (2:21-25)

- Now after all this proper education and edification by God, as a Father to Adam as a son—all this is being seen by and heard by Satan—and Satan immediately appreciates what a threat this is—even if nobody else ever perceives properly the value or gravity of sonship education and edification, I know that Satan certainly does—and he immediately enters the picture beginning in chapter 3.



- (3:1-7)

- Satan understood with absolute clarity what man was and what made him special—he clearly understood this dust clod was created with the capacity for **godliness**—and he was witness to man already on his way to becoming a godly creature by this Father-to-son relationship Adam had with God and the education he was receiving personally from God—and laboring with God in God's business—and man becoming like-minded with God, and so on.

- And Satan (*the serpent*) works very quickly to undermine and break this Father-to-son relationship and all this educational process.

- (He knew what God was up to—he knew God wanted to establish His kingdom on this earth—and he knew what was going on with this *tree of knowledge of good and evil*, and with *the tree of life* as well—and if Adam chose to he would partake of the tree of life and continue on in a permanent, eternal relationship with his Father, and in his Father’s business.)

- And notice when Satan showed up—it was early in the day, just **BEFORE** Adam and the woman were to get their instruction in wisdom for that day.

- (3:8) - “*the cool of the day*” = early morning. (and the sin has taken place)

- Before breakfast, before their godly instruction, Satan strikes to derail this education process!

- Satan comes along early in the day knowing that God is going to show up soon to begin their education for the day;

- he knows that they haven’t eaten, because God’s education for them as sons comes first;

- he knows that they’re going to be hungry;

- and he knows that he’s going to have to work quickly, because the only thing special about this creature and his wife is that they can be educated by God—and he knows that he has to convince them and dupe them (or at least her), and deceive her into thinking that what that *tree of knowledge of good and evil* holds out is **better** than what God has for them.

- Now, just to underscore and confirm that Satan was well-aware of the importance and gravity of God educating Adam and the woman as sons, and that it’s that specific thing that he saw as a threat and intended to do whatever it took to break up and sever that Father-to-son relationship—look at what comes out of his mouth—look at what he says to the woman and what he is trying to accomplish with his temptation.

- (look again at 3:4 & especially :5)

- There is a whole bunch of things that could be said and could be pointed out—but for now all I’m after is seeing this through the eyes of the importance of the sonship education and the Adversary’s attempt to stop it.

- Stop and think about what Satan is offering here—.... isn’t he offering them something that they’ve already got?

- Aren’t they already having their ‘eyes opened’ - and isn’t God already educating them about what is *good to Him* and what is *evil to Him*?

- And the truth of the matter is, Adam and the woman already have the opportunity to be educated about everything Satan is offering them—and be very clear, he **is** offering them an education—but the truth is, they not only have that opportunity already, but they actually have an opportunity to be educated that is **superior** in every way to what he is offering them!

- To not just be “*as gods*” (small case “g”) - but the man and the woman were created to be “like” God—and they were created to have God educated them as to what is *good* and what is *evil*—and Adam already had a course of that education: “*It is not good that the man should be alone ...*”

- And while there is a lot of debate about what is meant by the use of that term “*gods*” - (angels?) - **the whole point of this is that Satan holds out to them an offer of EXCEEDING LESS WORTH than what they already have!**

- The passage goes on to describe them eating—(you have “*the lust of the flesh, the lust of the eyes, and the pride of life*” in :6, the elements of the ‘world’) — then they immediately see their nakedness (which, before this they were naked, but they were not ashamed of it at all) — and now they see that it’s ‘not good’ that they are naked now that they are going to make up their own mind about what’s good and what’s evil—now that they’re spiritually dead and no longer functioning as a son with God filling their mind with His wisdom and writing it on their hearts what’s good and evil, what to love and cherish, what is important and a priority and what is not—and now that that is all gone, dead, and over—they see their nakedness and they obviously think that’s not good, so they take the opportunity to cover up with aprons of fig

leaves—they obviously think that’s *good* — instead of recognizing that they’ve made a mistake and calling upon God’s mercy and crying unto Him (and seeing that as good), but they don’t—they instead hide from God (they think that’s now a good thing—

- (:8-9) - God asks Adam “*Where art thou?*” — and aside from the deep doctrinal, theological raging debate about why, if God is so powerful and all-knowing, why did He ask such a question??? — well, as any 3rd grader knows, when his parents know he’s hiding in his closet so that he won’t have to clean his room, and they say, “Johnny, where are you?” They know very well where Johnny is, but they ask him that question so that he’ll **respond** to them. And God asks Adam this question so that he’ll **respond** to Him.

- And we could spend a huge amount of time looking at all the details contained here—and you can do that yourself; but just notice that as soon as Adam has submitted himself to this other competing wisdom, HE HAS NO TIME FOR GODLY WISDOM from His Father—he’s not where he’s supposed to be at the time he’s supposed to be there—he’s not attending (physically or on any other level) to his Father’s words of instruction—he’s spending his time on something other than on the instruction of his Father’s words!

- (:10-11) - Notice that the issue is what they have been “*told*” or taught! (And that’s still the issue today—what instruction are you submitting to—and which competing wisdom are you going to be educated by: God’s? or Satan’s? (And under Satan’s wisdom would include all the wisdom of men as well as the wisdom of this world.)

- God knows that they’ve eaten of *the tree of knowledge of good and evil* already.

- (:12) - Now that they (Adam & the woman) are going to determine what’s *good* and what’s *evil*, Adam obviously thinks it’s *good* to blame his wife instead of taking responsibility for himself.

- (:13) - She obviously thinks it’s *good* to blame the serpent.

- And you know what happened next—God pronounces the curse upon the serpent—He provides the first glimpse of redemption (:15) — He pronounces the curse on the woman and on man—God provides the coats of skins (blood has to be shed) — and then He drives them out of the garden for good.

- But what I want you to understand and appreciate in all this is that you see that from day 1, when God created man, a daily education between God and man as a Father to a son—imparting information from God’s heart and mind to man’s heart and mind—writing that information on his heart so that he’d operate on it and live on the basis of it—and laboring in God’s business—and progressing on in the labor of God’s business to take on more and more responsibility and carry out more of God’s business—all of that was what God wanted to do with man all along!

- He wanted this Father-son relationship to be established—and even more than that, I want you to see that God’s whole focus with this creature-man was the issue of man being created capable of becoming like God through God’s own program of education—the issue of God personally educating man is **the big issue.**

- And not in some abstract way, or haphazard way—but in a formal, first things first curriculum that occurred morning by morning—and those words God taught were more essential than even man’s physical food.

- And just to underscore that the decision-making skills of a properly educated son concerning what is *good* and what is not; what is *evil* and what is not—i.e., *the knowledge of good and evil*—let’s look at a passage that verifies that issue, and points you immediately back to this skill that was lost when man chose not to submit to God’s education of *good* and *evil*, but to instead opt for another education under another competing wisdom.



- Heb. 5:12-13

- Now the only way to discern both *good* and *evil* is going to come by this fascinating description of God’s word: “**use**” = *use* of the word of God!

- And that is compatible with knowing that the curriculum for sonship education is going to come by the Spirit of God leading you through the curriculum as you properly “*use*” those words—and that will cause your thinking to be changed, it will change the way in which you live, and then you will be given an opportunity to prove what is written in your heart by laboring with God on the basis of this new information operating in your inner man—all that is wrapped up in this issue of **use**—of using the word of God as this educational and edificational system—that has tests and marks that determine growth—and it’s not just a mental education—but there’s real chartable progress to it, and you have to use the information—none of it is given just for giving’s sake: you must make use of it or it won’t work properly!!!

- And we'll see Solomon's great failure in this area—because the truth of the matter is, Solomon didn't fail to be educated by God's words and by God's wisdom—Solomon's great failure was the way he responded to those words of wisdom and his use of them in the details of his life.

- And as we've talked already about the differences in current, public school or even college education—that educational system, by its very design, doesn't engender the same kind of willingness of the heart to desire the education, that God's sonship education does!

- And it's very critical and essential that you see that—you need to see (and see clearly) the privilege of being educated by God is really unlike any educational system man has designed—where you do it just because it's the curriculum recognized by the institution, and it's set out as mandatory, and you're compelled to do it no matter what, if you want the degree it offers.

- And it doesn't matter if you want to take another class or cut out a class or whatever—and you don't have to be zealous about it, or enthusiastic about it at all—and you really don't even need to know why it matters that you have a particular course of study in the curriculum—in fact, very little thought was ever given to that issue at all!

- And in our frame of reference where education is concerned, all we know is that we are compelled or forced to take the classes in the curriculum because it's mandatory —and we don't really WANT to gain the information (generally) — and often times you don't even know what the information your taking is useful for!

- But sonship education is far different from all that—it's to be seen first and foremost as something that you joyously WANT to participate in, and you WANT to use the information given to you—and you see why you need the information and you see what you are going to use it for!

- And you should see that very thing happening in the book of Proverbs as David teaches Solomon—and especially as David uses all those exhortations (pre-doctrinal and post-doctrinal).

- And I guess what I'm trying to tell you is the way sonship education is structured is to make a perfect work of it—and that's what is so horribly missed by men trying to make up the curriculum for a saint's edification by ordering it some other way!

- see I Tim. 4:6-16 (:13)

- And when it comes to our godly education as sons, God takes great pains to make us understand and appreciate WHY it matters that you get this education and how it's going to be utilized by you as His son.

- But when you're educating children, often times (and in fact most times), they don't really need to know WHY this matters—why what they are being taught matters—and they don't need to know what will come next, and how it all relates and connects to everything else.

- Now I recognize that there are some exceptions to all that, but generally speaking, when you're teaching children, it doesn't matter if they understand why this information is significant—it doesn't matter if they see where they are going to use it in the real world or not.

- But when you're educating an adult son—and especially when you're the Pastor or Bishop of an assembly teaching sons—a son is supposed to be first of all exhorted to appreciate why the doctrine he's about to get is significant; where it's going to be used; what's so special about it; what the reward of it is; how it should be implemented; what the dangers of not learning it properly and not using it properly are; and why they should be zealous to learn it!

(*“reading, exhortation, doctrine”*)

- Sons are supposed to know why the information is valuable, and where it's all going and headed—sons aren't supposed to be given data that they can just go about dropping ‘truth bombs’ on unsuspecting relatives and argue about when they get together on holidays—and just seem to be smarter than the average bear!

- And it takes these exhortations that prime the humans spirit or make it ready for the doctrine that will be written on your heart—and you're not supposed to be a reluctant participant in the education, but you're supposed to be fully engaged in how it is received, and how it's properly understood and appreciated, and how it's outcome gets implemented and utilized by you.



- And we've gone through all this so that you will have an appreciation for the fact that, even if the fall of man never took place, sonship education and edification would still have been the BIG issue between God and man!

- And, just as God had the apostle Paul list sonship as the #1 issue with Him and the remnant of Israel—we're suppose to understand and appreciate that sonship edification is more important to us, and to be valued most by us—even above 'right division' - even above 'sense & sequence' - even above "Paul's our apostle and his letters are what we're supposed to operate on" - above being 'dead to sin and alive unto God' - above the issue of restraining sin in our lives—those are all valid and very serious issues and even critical and essential—but sonship is above all that!

- Well, hopefully in all that we've been looking at over the past few Bible classes—going back to see how God created Lucifer "*full of wisdom*" verses how He created man without wisdom already filling him—but how God created man with the capacity for God-like-ness, (*godliness*), which provided for man to have the capacity to be educated by God, to have God's heart and mind imparted to his heart and mind—and that as God's relationship with man got established as God being a Father and man being God's son, that this issue of sonship education & edification isn't just **A** big thing with God, it's **THE BIG THING** with Him.

- And not only does God know that, but Satan perceived that as well; and as God began teaching and educating man about what is *good* and what is *evil*—Satan was able to *beguile Eve through his subtilty*, and corrupt her mind—and he was able to get her to accept his offer of an education that was of exceeding less value and worth than that offered by God.

- And in all that, you yourself should now have come to realize that of all the things God has done for you in your justification and sanctification—and of all the things God will ever do for you in putting His Jehovahness and grace into effect for you—the one thing He values and esteems and venerates and holds in highest regard and of inestimable worth above all else is Him being your Father and you being His son and imparting His heart and mind to your heart and mind in the sonship education He has written and designed to give you so that you can labor with Him in all His business!

- And if all that is 'ringing true' and coming across 'loud and clear' - then in view of all that, I want to now look at one more issue that will start tying all these things together—that will (or it should) increase your joy and zeal and enthusiasm to a proper degree for you to be crying, "Abba, Father" — I want to look one more time at the 'Perfect Son' - the Lord Jesus Christ Himself, and recognize that in His earthly humanity He was adopted as a Son, He was educated & edified as a Son, and He operated as a Son of His Father!

- A while back we took a look at the Perfect Son—the Lord Jesus Christ, as He was in His earthly humanity as he operated on this earth during His earthly ministry—and hopefully you can see clearly—(even though there is controversy surrounding this issue in some folks thinking) - hopefully you see very clearly that Jesus Himself operated as a son—an adopted son—and was educated by His Father (God the Father).

- And really, if we can see that Christ was indeed educated to say what He said, and do what He did—not by divine fiat or decree—not by a supernatural pre-existence and pre-cognition—not by relying upon His God-ness or deity—but by His submission as a human being—a human creature—to a daily educational program or curriculum that took the wisdom and mind and heart of His Father and imparted that wisdom and mind and heart to His heart and mind—if that’s really there and that is set forth in no uncertain terms—then the only reasonable thing to understand and appreciate is that the Lord Jesus Christ, in His earthly humanity had to be educated as a Son, He indeed was educated as a Son, and He operated as a fully educated Son of His Father in every thought He thought, every word He uttered, and every action He took in every detail of His life.

- And as with all the issues we have looked at so far—we could spend a huge amount of time dealing with every passage that talks about it, and every detail given in God’s word about it—but all I can do is point out a couple of things that should verify and confirm the issue, and then leave it to you to discover more and more about on your own.

- I want to go back to a verse that we looked at in Job—just to underscore the attitude of the heart of a son (Job representing the members of the remnant of Israel when they receive the adoption of sons in the 5/5) when it comes to the priority of how he is to receive the words of his Father

- Job 23:12

- We noted Isaiah 50:4-5

*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.
The Lord GOD hath opened mine ear, and I was not
rebellious, neither turned away back.*

- But now let’s look at another passage in Isaiah that speaks of the Perfect Son, and see that, if you’ve been paying attention, you know that He’s going to be undergoing sonship education reflective of what God did with Adam!

- Isaiah 7:14-15 - Do you see the connection with how the Father is going to deal with His Perfect Son and the way He began dealing with Adam from the very beginning?



- Truth of the matter is, if you were paying attention properly, you would know that when the Perfect Son (the Lord Jesus Christ) arrives on this earth as God in the flesh, He, in His flesh (humanity on this earth) is going to have to be EDUCATED!

- And not only that, but educated as a SON! (Father to Son)

- His humanity was born with the capacity of being God-like, and He was born without being *full of wisdom* in His humanity, and He was going to have to get wisdom from His Father according to the curriculum for sonship education and edification — just like Adam did, and just like David and Solomon—and just like the apostle Paul—and just like you!

- “*Butter*” - see Psa. 55:21—(granted, used in a negative way, but the idea is there nonetheless.)

- “*honey*” - Psa. 19:7-11; 119:97-104 (:103)
- Pro. 24:13-14

- Now see that very thing happening with the Perfect Son when He goes through the temptation of the Adversary:

- Matt. 4:1-4 (:4)

- All this is important so that you see that Jesus didn't say and do what He said and did just because He was God—or just because He studied His Bible and got various ‘life-lessons’ here and there to make ‘life-applications’ from His ‘devotional’ reading!!!!

- Now let's fully settle this matter of Jesus being adopted as a Son, and undergoing the sonship curriculum from His Father and putting that education and edification into practice as the Man of Understanding that He was and is.

- We saw a few instances of this when we were over in John chapter 8—and now I want to return there to a couple of passages where He Himself leaves no shadow of a doubt whatsoever that He was the recipient of this sonship education—and that He was using it!
(who by reason of use have their senses exercised to discern both good and evil.)

- John 8:28

“... *I do nothing of myself; but as my Father **hath taught me**, I speak these things.*” John 8:28 *(That’s not deity speaking!)*

- John 8:38

“... *I speak that which I have seen with my Father: ...*” John 8:38

- But the way He says it, and the way He states it, He makes it clear that it’s not that He was God and learned all these things when He was God and with the Father in Heaven and now He can say these things and do these things—NO—He makes it clear over and over again that it’s He, as a human being, and in His humanity, that He went through a curriculum of sonship education Himself.

- Notice He doesn’t say, “I do nothing of myself; but as God hath taught me, I speak these things.” or “I speak that which I have seen with God.” — no — He uses the term **Father** to make sure you see that He is a Son who has received a real education from His Father (as His Father’s adopted Son), and it took place in his humanity on this earth, not in His deity in heaven! And He had a Father-to-Son relationship.

- And (as Isaiah 50 told us) as a result of being properly educated “*morning by morning*” He can then speak and function and respond and live in every way in perfect accordance with His Father’s wisdom and understanding and His inner man is grounded in godly satisfaction!



- And because of the Lord’s own perfected sonship edification, He could fully enter in to His Father’s business, and do all His Father’s business in His life on this earth. (And I want to look at one more passage that spotlights that very thing happening.)

- Mark 14:32-36 (:36)

- (Only other time “*Abba*” is used outside of our epistles.)

- Here the Lord isn’t just amazed or heavy or sorrowful about facing physical death—but more than that, He knows that He’s going to accomplish redemption—and to do that, He’s going to have to experience the wrath of God and separation from His Father and from the Holy Spirit—and He is aware of what most people who ever think about the cross of Christ are **never** aware of—He’s aware of this other battle He’s going to have to fight!

- He's facing this attack of the Adversary who is going to "***contend***" with Him (as described back there in Isa. 50) — and this is now the pinnacle of His sonship life in the labor of His Father's business that He's been involved in!

- And all of that is what is in His mind when He says, "*Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.*" (a sonship issue!)

- And we understand (properly so) that when this expression gets brought up again, it's in Romans 8:15, where the Spirit of God produces this cry within us as we BEGIN our sonship education—but here it's being said at the very culmination of Christ's own sonship life as He now faces the most demanding aspect of His Father's business.

- And that's the one time we hear the Lord cry, *Abba, Father.*

- But Jesus prayed many other times in the gospel accounts. And this isn't just some kind of a formal means to address God—it's not some ceremonial title—but it's the acknowledgement of His sonship position, that it's His job to do His Father's will, not His own!

- And as horrifying as what lay ahead of Him at this point is, as an adopted Son of His Father, He acknowledges by that expression, *Abba, Father*—that even in the face of the most *exceeding sorrowful* thing He could possibly endure—the overriding issue is Your business and Your will needs to be done; and if My will in any way isn't in perfect accord with that, then I change it to match Yours, and I will carry out Your will and Your business!

- And that's precisely what a son is supposed to do: carry out all the operations of his Father's business, regardless of the personal impact it may have.

- And it's within that most demanding aspect of all of His Father's business where He finds Himself and where He acknowledges that He's the Son—therefore it's not His will that is the principle thing, but His Father's—and this comes after a lifetime of the intake (the proper instruction) of doctrine and wisdom of His Father—preparing Him morning by morning — never turning His back to the doctrine—being educated personally by His Father—becoming "Like Father, Like Son!"

- And I bring all this up, just to bring out the issue that when you think of your sonship education that lies before you—that you realize that even the Lord Jesus Christ Himself faced the same kind of commitment and dedication and all the rest, of undergoing an education and being edified by His Father, for doing His Father’s business that you are now being called upon to do in this dispensation of grace in which we live.

- And He didn’t do it as this omnipotent, omniscient, omnipresent God who wouldn’t sin and always do the right thing—but He did it as an adopted Son who allows His Father to educate Him daily (even before His necessary food) - and who functions as a Son carrying out the business of His Father—and at the end, when He faces the most grueling aspect of His Father’s business, He cries what the Spirit of God has sent into our hearts to cry: *Abba, Father*—in complete acknowledgement that He’s the Son, Jehovah God is His Father, it’s the Father’s will that needs to be done, and He’ll do it regardless of the personal consequence or impact!

- And that’s the reality of our Lord Jesus Christ’ life—and as we will see in our epistles, the apostle Paul (who is our true *example* and *ensample*) does just this same thing as he totally relies upon the words of God being written on the tables of his heart.



- II Cor. 11:19-31;

- (:22 = suitably impressed/unimpressed)

- 12:3-9

- And Paul “*finished*” his course! — II Timothy 4:6-8



- (This is a sonship issue—notice “*course*” = not just a path or race illustration of crossing the finish line—but it’s the race-victory of a fully educated son who has received instruction properly; attained unto wisdom; became that man of understanding; and finished his vocational training and education in the face of a determined foe; and grace and wisdom has carried him across the finish line a winner!)

- But that word has to be gotten daily—it has to be effectually working in your inner man—and it has to be written on the tables of your heart. And that’s going to take a **commitment** on your part—in fact, to do it properly and receive the education properly: total commitment!



- Now for the ‘kicker’ - If seeing the issue of God’s purpose and desire in creating man all along as being a Father to him, and him being His son—and creating man without being ‘*full of wisdom*’, but having to have wisdom from God’s heart imparted to his heart—to be educated by his Father—and if the issue of seeing that the Lord Jesus Himself was educated as a Son by His Father so that even in the final, grueling throws of His life, the sonship education and what it sought to achieve was the ultimate priority of His life—if that doesn’t just thrill you to know that you have the opportunity to be (as an adopted adult son yourself) to be put into that exact same curriculum of sonship education—to have the exact same **Instructor** that Christ Himself had—to have the exact same *Spirit of God* or *Spirit of adoption* to see to it that the information gets written on the right table of your heart at the right place and at the right time—and if you are not just exuberant and full of zeal & enthusiasm to get that education so that you, too, can enter into your Father’s business — if all that hasn’t produced the willingness to cry, “*Abba, Father*” yourself—then try this on for size:

- Remember that issue of how God created Lucifer?

- “... *Thus saith the Lord GOD; Thou sealest up the sum, **full of wisdom**, and perfect in beauty.*” (Ezek. 28:12)

- Remember how that when God created the man from the dust of the earth that He created him with the capacity for *godliness* (God-like-ness)?

- And remember how that God doesn't go through any kind of a sonship education system with the angels? Since they already have wisdom built-in (so to speak) at the time they were created?

- Well, my understanding is that, while all that is true—there is one area where God has allowed for the angels to be educated—and He has reserved that one area of their education to be done: **BY YOU**—by the educated adult sons of the church, the body of Christ!!!

- Eph. 3:1-10 — we, as sons, have the distinct honor and unique privilege of EDUCATING ANGELS!!

- (And you should have some appreciation now for just how **big** of and issue that is!)

- You may ask about that passage in I Peter 1:12—but my understanding is that that is not talking about the exact same thing.



- You should now have at least a ‘minimal requirement’ (so to speak) type understanding and appreciation for a number of things about being adopted and educated by your Heavenly Father as His son that should now be generating in your inner man the proper zeal and exuberance and joy and enthusiasm to cry “*Abba, Father*” in response to you being told in Romans 8:14-15 —

*14 For as many as are led by the Spirit of God,
they are the sons of God.*

*15 For ye have not received the spirit of bondage
again to fear; but ye have received the Spirit of
adoption, whereby we cry, Abba, Father.*

- And you’ve also had enough time to add to your understanding, on your own, what we have covered together in Bible class.
- And it’s absolutely critical that you do add to your understanding on your own, and that you do enhance and increase your appreciation of what we cover in class together—by spending time in these things in your own Bible and set it before your Father in prayer, and have these issues confirmed by God’s word effectually working in your inner man!
- You should understand and appreciate what adoption means in the Bible; and what it means to God.
- You should know something about what it means to be treated as a child under tutors and governors under Israel’s Law system, as opposed to being treated as adopted, adult sons under grace.
- You should have some appreciation for being beneficiaries of the New Covenant, and what the NC covenants for as opposed to what the Old Covenant covenanted for—and for why the 3 major elements of the NC provides for sonship education and edification to take place. (God’s going to impart His heart & mind to my heart & mind: Like Father, like son.)
(SOMETHING’S GOING TO HAPPEN TO MY HEART!)
- You should know why it is perfectly permissible and right for us—even though we are in this dispensation of Gentile grace—to go back into Israel’s program to learn about what it means to God to be adopted as a son, and to find the curriculum for sonship education given there, and to expect (and rightly so) the pattern or format of that sonship curriculum to be exactly the same for sons being educated in this dispensation of grace.
- But at the exact same time, you should clearly see that while that curriculum remains the same, the doctrine that you will be educated with is drastically different! (Due to the Father’s business being totally different!)

- You should now have some intelligent understanding of why the book of Proverbs is the **only** place you can go in Israel's program to find the curriculum for sonship education.

- There are other places that talk about adoption and sonship, but Proverbs is the only book that fully sets forth the curriculum that is given from David to his son, Solomon.

- And you should know why that period of time when God raised up David as Israel's king, and then followed by Solomon, as the logical place where He would give Israel a foretaste picture in advance of God adopting them as sons and educating them as sons.

- And even within the book of Proverbs, you should be able to confidently have your mind settled on the fact that that curriculum for sonship education would be found in the first 9 chapters of the book.

- And above all, you should have a deep appreciation for the fact that sonship, (i.e., God being your Father, and you being His son), isn't just **A** big issue with God, but it is **THE BIG ISSUE** with Him—He ever wanted to be a Father to His creature-man, and He ever wanted to treat man as His son!

- And then, hopefully, by seeing that even the Lord Jesus Christ, in His earthly humanity and in His earthly ministry, was dealt with as a Son by His Father—and that He Himself underwent this same educational curriculum that provided for Him to even undergo the crucifixion as the substitute, kinsman Redeemer for all mankind—and that in His darkest hour He called upon His sonship education and edification to carry the day (so to speak) — that if it was that important to Him, and if it was that crucial and had that kind of power and capacity, then how much more should we desire it for ourselves!

- Even our apostle Paul could only have finished his course by being fully educated as God's son, and operating and laboring with his Father in his Father's business!

- Therefore, in this sketch review of the things we have covered so far, in light of all these things, and in view of them effectually working in your inner man, we should now come to the point where we can turn our attention to the matter of recognizing what the curriculum for sonship education is, and what is expected to be learned as we go through the rest of the book of Romans.

- And if you don't see these things—and if you have holes in your understanding because you missed the lessons—and if you refuse to go get them—it really isn't necessary for you to continue on here!

- So if all that has a proper level of certainty in your understanding—that the book of Proverbs is significant if you want to understand sonship, and the education of a Father imparting His heart and wisdom to His son’s heart—and the writing of that information on the heart of the son, then the next thing to do now is to go to the book of Proverbs and examine it to see and to confirm the curriculum is there, and just what it entails for us as adopted sons of our Father.

- Proverbs 1:1-6

- These verses are going to become very familiar to you over the next few weeks and months because of what they contain that is so pertinent and so important to the sonship curriculum—and we’re going to spend a lot of time here in the upcoming Bible classes.

- (read all 6 verses) - note the paragraph markings.

- (:1) - *The **proverbs** of Solomon the son of David, king of Israel;*

- The first thing to notice as the book begins, (though it may not seem all that significant), is that use of the word that designates what this whole book is: “*The proverbs*” — it’s going to be a book of proverbs, and that in itself give us some very important information.

- What is a proverb? or What are proverbs?

- **lv;m**; = proverb; proverbial saying

- **hd;yji** (khee-daw) = a hidden or enigmatic saying, a dark or obscure utterance; [used only in Hab. 2:6].

- **parabolh**, = [used only in Luke 4:23] = a placing of one thing by the side of another; juxtaposition; a comparing of one thing with another.

- **paroimi,a** = a trite, dark saying that foreshadows a given truth; something illustrated by use of comparisons.

- In general, a proverb (any proverb, even outside of the Bible), is usually regarded as some kind of a wise teaching or saying—usually given in one sentence—and often a simple, short pithy saying; usually metaphorical or alliterative, used to express some truth or wisdom.

ex: “A rolling stone gathers no moss.”
 “A bird in the hand is worth two in the bush.”
 “A clear conscience is a soft pillow.”
 “A close friend can become a close enemy.”
 “A dimple on the chin, the devil within.”
 “A friend in need is a friend indeed.”
 “You can take a horse to water, but you can’t make him drink.” — or — “You can lead a fool to wisdom, but you can’t make him think!”
 “Penny for your thoughts.”
 “A monkey never thinks her baby’s ugly.”
 “A man who lives in a glass house should change his clothes in the basement.”
 “The man who sneezes without a hanky takes matters into his own hands.”

or — “... *The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*”
 (II Peter 2:22)

- However, if you ever looked at how those writers (the commentary writers) who write about the book of Proverbs approach this book, they usually treat these verses and sayings as if they’re just some kind of a notebook of Solomon’s that he took down over the years, and added to off and on—and that they really don’t have any firm ‘rhyme or reason’ to them (so to speak); that they’re just a collection of pithy tidbits and sayings that are true—and they give you a little bit of wisdom on this, a little bit of wisdom on that—but there’s no real correlation to any of them.

- And an individual proverb—even when they get collected together, can be just a ‘stand-alone’ individual wise little saying.

- But what is common to any proverb, and what we almost naturally understand about them, is that they are intended to impart some kind of wisdom!

- And another important issue that we also almost naturally know about them is that we are going to encounter some kind of metaphor or figure of speech that represents or designates another thing—(ex., “a sea of troubles” or “All the world’s a stage.” [Shakespeare]).

- And we do encounter those kind of things in the book of Proverbs—not exclusively, but occasionally that does happen—because they are Proverbs! (And we should expect to find that kind of thing happening.)

- However, when you take proverbs and group them together—and particularly, when you put them into a book—then you’re dealing with something more than just random true-isms.

- And many Bible commentators who have given any time to the book of Proverbs, usually only see them as maybe in some kind of groupings (at least there’s chapters, and that’s some kind of grouping) - but when you get down to it, they’re all pretty random.

- And up pops (from time to time) something about a wife, and she’ll pop up here and there—and then up pops something about wine and liquor, and that will come up again—then there’s something about lending money, and that will come up again—but all in all, it’s pretty random.

- And THAT is absolutely erroneous, stupid, and indicative of just how shallow that guy’s understanding of God’s word really is—in fact, that must be a Bible corrector doing that, because I can’t think of anyone dishonest enough to assign randomness to a book of the Bible than a scholarly, Greek or Hebrew student who constantly corrects God’s word!

- The very fact that these proverbs have been collected together in a book (let alone God’s Book) should tell you that you’re dealing with something more than just a bunch of random true-isms.

- In fact, the proverbial style of communication is designed for the wisdom gained by an elder through observation and experience, to be passed on to young men so that they, in turn, can become elders.

- Not just the Book of Proverbs—but when proverbs are used as a style to teach—for educational purposes—when you put proverbs together and then teach them—which is a common way to teach, not just in the Bible, but in very ancient cultures of the world—proverbial style of teaching was the putting together of information gained by elders to be imparted to young men whereby they become elders and have some wisdom and knowledge and discretion, and so forth.

- And although most commentaries will talk about how the Proverbs are pretty much random—practically all the commentaries will acknowledge that the Book of Proverbs is information for the knowledge and wisdom of young men.

- It’s not a unique style of teaching to the word of God, but God does use it.



- And He uses the proverbial system knowing full well that it's a common and well-known teaching style used by all mankind and that it can be easily recognized and understood (even outside the context of the Bible) as an educational system.

- That it would be recognized as a system and a way to take knowledge and wisdom from an older, more experienced man and impart it to a younger man as he becomes an elder.

- And what that does—is that as we approach the book of Proverbs, it should cause us to expect and anticipate a few things about Proverbs—that it will have a DESIGN to it—that it will have a CURRICULUM to it (which is what an educational system is in the first place) - it's not random—there's attainments to it, there's a particular course to be followed so that the wisdom can be properly imparted.

- If it's just random, it wouldn't be an educational system—in fact, it would just be a **devotional style** of wandering and meandering around without any real defined aim or direction!
(Which is the way most Christians ever approach their Bibles as a whole!)

- But an educational system demands that there's design, there's goals, and attainments, and testing, and levels to the curriculum from beginning to advanced. (**From milk to meat!**)

- And that's the first thing to appreciate as the book opens up:

“The proverbs of Solomon the son of David, king of Israel;”

it's going to be a book that is designed to educate a young man—it's going to take the wisdom and education and experience of an elder and impart that wisdom to a younger man.

- Also notice that these are the proverbs of **“Solomon the son of David, king of Israel”** — notice the emphasis on Solomon—but it's not on Solomon as the man of peace (which is what Solomon's name means—David was a man of war [I Sam. 16:18]) — and this isn't Solomon the wise ruler of Israel — but in light of what we looked at before about the Davidic Covenant and what it all meant that David was *a man after God's own heart*—we see that the emphasis here on Solomon is in view of that fact that Solomon's father, David, was to be as a son to God, and God was to be his Father.

- Therefore the issue here is, and the emphasis here is that Solomon is David's son who's going to need to be educated by God, and the mechanical means is going to be by David teaching him in these proverbs as David was taught by God, as his Father.

- And we know—(as we saw when we went back to look at the Davidic Covenant and what the significance of all that was about, and how it pertained, not only to godly sanctification, but to allowing for sonship education to take place at all), — we know from that that God was to function as a Father to David (*the man after God's own heart*) as His son—and we also noted and verified that the Father-son relationship of God and David was also to be established between God and Solomon as well.

- And God had designed it so that He would educate David as His son, and then God would have David pass on that education to his son, Solomon, — but Solomon, even though he was receiving the information from his genetic father, David; Solomon was to understand and appreciate that the information and the education he was getting from David was the education his Heavenly Father wanted to give him.

- God wanted Solomon to receive the information of his sonship education as if God Himself was giving it to him—but God designed for David to instruct Solomon in that education—and God would then have Solomon write and inscribe that information in the book of Proverbs as he received it from David.

- But even though David was giving the information to Solomon, Solomon understood and appreciated that this wasn't just David's human wisdom as Solomon's father-elder, but it was actually the education from Solomon's Heavenly Father passed on through his earthly father, David.

- And in light of all that—these verses (:2-6) — become the most significant issue in this entire book! (i.e., the book of Proverbs)

- My understanding is that (:2-6) actually function so as to lay out the format & curriculum for sonship education and edification—whether it be David educating Solomon; God educating the remnant of Israel when they become beneficiaries of the New Covenant when God's program with Israel gets resumed and fulfilled—or you receiving your education as an adopted son from your Father in this dispensation of Gentile grace.

- That format or pattern or curriculum is all contained here in these 5 verses.

- And that should excite you as to how much they matter to the sonship education process!

- (read vs. 2-6)
- What do you see in these 5 verses? What do you notice about them?
 - (no wrong answer—wide open question)
 - (:1) doesn't end in a period, but it does end in a semicolon—so it could stand on its own as a single statement—but it is designed to connect with what follows.
 - In fact, you've actually got only 2 sentences here:
 - (:1-4) forming 1 sentence;
 - (:5-6) forming 1 sentence.
 - But one word is used prolifically throughout (:2-6) - and really by the use of that word, you have a technique in English grammar that is designed to alert you to what is going on throughout the information that forms these 2 sentences.
 - And really, at least as I read these verses, the first thing that jumped out at me was this repeated use of the little word, "To".
 - Look at the number of times "to" is used.



- And just a quick scan of the way (:2 & :3 & :4 & :6) start off, you have this use of the word "To".
- And the "To" is used as a purpose clause—it's being used like a hammer to drive home to your thinking that this is going "to" do something—each one of these issues is designed and has a purpose to do something!
- It's saying, 'This is the purpose of these proverbs' — and we already know definition-wise, that a proverb or a group of proverbs, or especially an entire Book of Proverbs all put together is going to involve education—especially the imparting of wisdom from an elder to a younger so that this young man can become an elder—and we know that what we've got here is David instructing his son Solomon, and Solomon receiving the instruction from David in light of that instruction coming from God his Heavenly Father—and then along comes all these "To's" which says, Ok, here are the specifics of what the purpose and the objectives of this book are all about.

- But what you need to appreciate here is that by the use of “To”, the **purpose** is given to us here—but because of the multiple uses of “to” we are to understand that it’s a **COMPLEX PURPOSE** (not a complicated purpose, but a complex purpose).

- That is, it consists not of just one part—but it consists of many parts that are all interconnected or interwoven or interrelated. (They all interface or interact with each other.)

- In other words, it doesn’t just end with:
“To know wisdom and instruction.” (period)

- But you’ve got a complex of purpose or interconnected parts:

- 1) To know wisdom and instruction;
- 2) to perceive the words of understanding;
- 3) To receive the instruction of wisdom, justice, and judgment, and equity;
- 4) To give sublimity to the simple,
- 5) to the young man knowledge and discretion.

Maybe 6) *A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:*

6 or 7) To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

- And at the end of (:6) you’re to understand that the entire format or curriculum is fully given or fully represented.



- Therefore the first thing we are to appreciate is that there is a complex purpose or objective to the book of Proverbs. (And all those ‘to’s’ tell you that).

- And that means that before you go any further, if you don’t know what the purpose is—that is, if you can’t settle in your thinking what the purpose of each one of these component “to’s” is (right down the list) — if you can’t nail down what each of those things are, then there really isn’t any reason to go any further! Because if you don’t know what the purpose of the book is, there’s no point in reading the book!

- And the first one is: *“To know wisdom and instruction;”*

- And the truth of the matter is, that should come as no surprise at all—in fact, that should be expected—if Proverbs is going to be an educational system (for a younger man to receive an education from his father, then that’s further defined as David teaching his son Solomon—and we understand the significance of that—that Solomon is to function as a son and God as his Father—so it’s going to be God using David to educate his son Solomon) then it should be expected that this purpose would be complex and multifaceted.

- And, just so that you don’t get bored with all this—lest you think that this is only something academic to the book of Proverbs—you should be aware that each one of these component parts has a direct relation to you and to your sonship education as we find it in the book of Romans and on through Paul’s epistles:

- That is, when you read that the first thing a son is to ‘get’ (so to speak) is what is stated in that first component: *“To know wisdom and instruction;”* — and on down through each component part — those all perfectly match (and wonderfully so), those all match up with each step and each component part of your sonship education and edification!

- And that’s why it’s important to understand that God doesn’t just justify you unto eternal life and then say, “Well, here’s a box of stuff (godly stuff—inspired stuff), but there’s really no rhyme or reason to any of it—it’s almost all there, but it’s all out of order and it’s all gotten mixed up over the years, so you’re going to have to go to a man (a Pope of some kind—a scholar or a pastor-pope), and he’ll have to figure it out as to how it all works (of course, after he’s corrected all the errors in it, and after he’s waited for archeologists and scholars to find the missing stuff and after he’s reconstruct it in his own private interpretation), and then he’s going to have to figure out some kind of order or systematic system of categories of doctrine—and after that is done (if it ever gets done), then you might have some idea for what you are to do AFTER you’ve gotten justified! But until then, just keep singing and just keep giving money, and just keep praying — ‘chin-up!’”

- And you can easily see why most Christians are just totally confused and for the most part why they really don’t see their sanctified life as any big deal—that getting saved and justified and getting out of hell and the lake of fire—that’s the big deal, and if I don’t get anything else out of my Christian life, well, who really cares, because who really knows what I’m supposed to do anyway!

- And you’ve got to resist that—because that’s how Satan wins even before you ever get started!!!

- But the truth of the matter is, what God wants to do with you, upon you learning that you are an adopted son, and upon that effectually working in your inner man so that you cry, “Abba, Father,”:

- He wants you to begin by “*knowing wisdom and instruction*”
- and then He wants you to “*perceive the words of understanding*”
- then He wants you to “*receive the instruction of wisdom, justice, and judgment, and equity*”
- then He wants to give you “*subtilty*” because at that point you’re going to be “*simple*”
- then you’ll grow to be a “*young man*” at which point you’ll get “*knowledge and discretion*”
- then you’ll become a “*wise man*” and you will then “*increase learning*”
- to finally become a “*man of understanding*” who shall “*attain unto wise counsels.*”

- And you’re going to see that that all matches up perfectly and wonderfully to your own education as we would expect it to, if this is the format for a Father-son education!

- So we’ve come to recognize that what we’re being given here is in all reality (not in theory) a TABLE OF CONTENTS for the book of Proverbs, in verses 2-6.

- God ‘tables out for you’ in advance, (even before you begin dealing with it), a scope of the contents (pl) — ‘here’s what all this will do; here’s the design of it.’

- The book of Proverbs will contain these things—and by that you would naturally expect to find chapters or sections corresponding with “*knowing wisdom and instruction*” — and chapters or sections corresponding to “*perceiving the words of understanding*” — and chapters or sections dealing with “*receiving the instruction of wisdom, justice, and judgment, and equity*” — and so forth and so on.

- (And that’s whether you’re here in the book of Proverbs, or in any other place where God takes up the curriculum for sonship education with the appropriate doctrine—such as in the epistles of Paul—or Hebrews through Jude).

- And that’s exactly what you’re looking at—this is the table of contents for the book—it’s the objectives, goals, and purposes of the book laid out in a table in it’s very beginning.

- And since we're dealing with a table of contents (pl), (in fact, if it were just a book about one single content, you wouldn't need any kind of a table of contents) — but since it is a table of contents, we know that there's more than one thing contained in it—therefore we know that there is a **complex of purpose** to the book and to the educational curriculum.

- And that, in itself, should cause you to think that there are going to be some kind of steps involved or some kind of structure that goes in a progressive manner—such as phases or levels or grades, etc.

- (At the very least we should expect 2 levels, since we've got all these listed items gathered up into 2 large sentences—but maybe there's more levels to it than that—and maybe within the levels there are divisions to be made there as well—we'll see all that [and confirm it] as we go along.)

- But just by the uses of the words, “*To know*” - “*to perceive*” - “*to receive*” - “*to give (get)*” - “*to understand*” — all that tells you that there is an order being followed—and there's an end to it—and by default (so to speak) that tells you that there's advancement and progression to it.

- You're *knowing*, you're *perceiving*, you're *receiving*, you're *getting*, you're *increasing*—and by the end, you're *understanding*.

- And all of this should confirm and verify—and really settle your mind—that this is an ordered, complex, educational system—because that's what you would expect to find in an educational system!

- And (as someone brought out before), you should see that, not only is there progression in the verbs (*knowing, perceiving, receiving, etc.*), but there are also these 4 titles or monikers, or labels (identifying names) given to the son.

- A *simple* son or man (:4);
 A *young man* (:4);
 A *wise man* (:5);
 A *man of understanding* (:5).

- So that, not only is there a progression in the verbs—but you also see a progression in the son (which you would expect) and what he's called!

- From (:2 and :3) you're not given a title or identifying name (maybe at that point you can be identified simply as an adopted son)—but in (:4), now that son can be defined and identified as “*simple*” — and then in the 2nd half of (:4) that son can be accurately described as “*the young man*” — then when you get to what (:5) describes, that son is “*a wise man*” — and then ultimately, the 2nd half of (:5) identifies the son as “*a man of understanding*.”

- Growth and progression and advancement is not only seen in the curriculum — but growth and progression and advancement is also seen by the recipient of the education: by the son, himself.

- The son himself is viewed as uneducated, to *simple*, and on to a fully educated *man of understanding*—therefore taking you from being completely ignorant to being *a man of understanding*.



- That's the format—and you'd expect it to do that—and you find identifying and definable progression in the son as he goes through the advancement and the progression of the curriculum—and that's what you'd expect to find, in fact, nothing else would make sense!

- The son goes from being adopted by his Father—to the Father telling the son that He is now going to be educating you—you want my heart, and I'm going to begin writing my heart on your heart.

- And all that begins with “*knowing wisdom and instruction; perceiving the words of understanding; receiving the instruction of wisdom, justice, and judgment and equity*” (that forms his basic establishment as his Father's son).

- Then he can be properly identified as a *simple* son—and after further education he will go from that *simple* son to being a *young man* who will gain some knowledge and discretion—and then he will go to being *a wise man* who will increase learning—and finally he will go to ultimately being *a man of understanding* attaining unto wise counsels.

- Now you may not have picked those terms of identification, but you would expect a progression in how the son can be categorized and identified and recognized—and what title or label or moniker can be attached to him — and you'd expect him to go from knowing nothing, to knowing all he's supposed to know and being a man—*a man of understanding*.

- Now with all that, we should naturally be looking for a point of development whereby you can take this information and group it together so that we can see levels to be attained and reached and achieved—all of which are commensurate with these identification names or titles that are given here.

- And the truth is, every educational system you've ever been involved in has this type of structure to it.

- Even in elementary education you have grades—and there are certain courses and a certain amount of knowledge or wisdom that has to be attained before you get passed on to the next grade.

- And in secular education you basically have it given in 3 main large parts—you have elementary school; then you have Jr. High School; and finally you have Senior High School—and if you go on, you have College and then Graduate School.

- And even in all that there is a recognition of when a child becomes a man (a young man) - which would be in High School (normally); and you have certain titles or monikers given to students when they make the transition from being a child to being an adult: they enter into High School as a “FRESHMAN” (a fresh-man); then a “SOPHOMORE”; and then a “JUNIOR”; and finally a “SENIOR.”

- And you have levels of attainment all the way through.

- And there's certain things understood and expected about being a FRESH-MAN—you're fresh to the education, and you're just now becoming a man. You're fresh to being a man, you're new to the whole thing.

- Then you're a SOPHOMORE (a wise moron) - a wise fool—you were a freshman (you didn't know anything); and then you are given some information, but you have very limited experience—you don't have a great deal of information, and you've never used any of it—and now you come back and think you're wise (at least there's a tendency to think that), but you're really just a fool—and it's the perfect description of what you are following being a freshman—you're not completely ignorant, but the tendency is to think you are wiser than you really are—and that is a very vulnerable position to be in. (There's a great deal of danger at this stage).

- Then there's the JUNIOR—he is someone who is advanced beyond being a fresh-man and a wise fool—but he's still not quite ready to be out on his own—he hasn't finished his courses yet—he can only be considered a jr. partner (so to speak). You do have some wisdom—it's useful, but you're just not quite ready to function as a man to the fullness in the business you're training for. And as a jr. partner in the business, you can have a limited function.

- Finally there's the SENIOR—he's now ready to leave the educational system and get on with the business. You've completed the education successfully, you can fully enter into the business as a Sr. partner—and in fact, you can even be given a 'satellite business' that you can take care of all on your own (without your Father by your side)!

- And all this is the way of secular education because it recognizes (it actually steals it from sonship education) - but the reason secular education has gravitated to these levels of instruction is because the human makeup of the inner man is actually designed to receive an education in that way!

(It's bad education, but as far as the outer shell of the design of the system, it's not completely wrong in recognizing there's levels of attainment that have to be undergone by the student).

- And don't think that I'm implying that there are 4 levels or 6 or 8 or whatever — we'll nail all that down in time, but for now all I'm after is getting you to think in terms of having some kind of definable, identifiable structure or levels or phases that would logically be indicative of an educational system.

- Because the truth of the matter is, that educational structure that has various levels of attainment that can be measured and tested and recognized very easily is exactly how God has designed to educate you as His son!

- And that's what I mean when I say that we now should begin to be able to think about—when we see all the structure to these 5 verses of Proverbs 1 (:2-6) - and we see all the sequential progress of “knowing, perceiving, receiving, getting, increasing, etc.—along with these titles or monikers descriptive of the son's status—that it would be normal and expected to find groupings of the information for the multiple purposes and levels to be reached by the son.

- But before we go on to actually look and see just how many levels or phases within levels or whatever, to the sonship curriculum—it's critical (to my thinking anyway) to recognize and to appreciate that, if there are say, 3 levels to the curriculum given here, then we should expect to find there are also 3 major levels given by Paul in our epistles. (or 4 or 5 or whatever)

- And if there are sub-levels or phases within the levels that can be identified here in the curriculum in Proverbs, then it's only natural and right to expect to find that same thing mirrored within the epistles of Paul.

- And whatever the purpose and design of the levels and phases that we find here in the book of Proverbs, it's natural and expected to anticipate that that very same purpose and design is followed by Paul, and that we can find it being dealt with by Paul in just that **exact** same order and following that **exact** same purpose and design.

- Ok. At this point I think, given what we now know and have come to understand and appreciate—if all that we've said so far makes sense—that you see that it's really there—that it's not just some theory or some man's manipulation of the text—but that God has really designed this as a son's curriculum to be given from his Father to him as a son who's been adopted by his Father—and that it's dealing with this education of an elder imparting his heart to the heart of this adopted son—and that the curriculum has a complexity of purpose to it (it's not just randomly thrown together) - and that there are these descriptive titles given that indicate progress and measured advancement within the son as he goes through the education—if all that is seen by you as something true and significant— — then I think the best thing to do next is to begin to look at the text again and identify the general, simple progress of the levels to be attained by the son.



- We need to now identify just how many levels there are to this curriculum.

- (read vs. 2-6)

- And what I think a person might be inclined to do at this point is to come along and say, “Well, there are these 4 descriptive titles given—the ***simple*** man (or son); the ***young man***; the ***wise man***; and ***the man of understanding***. So from that, I figure that there are 4 levels to the education, each level being attained at each one of those descriptive titles.”

- But there's a problem with that. And if you pay attention carefully to the text, you'll see that, really there's a lot of information given to the son BEFORE he ever reaches the first descriptive title: “*simple*”.

- In (:2-3), you're given a whole bunch of things to *know* and *perceive* and *receive*—but at that point, you're not even *simple* yet—you're not yet a *simple* man or *simple* son—**but you are a son**—you're an adopted son.

- And you know that from the very moment (:1) begins.

- So you have at least 1 Level, prior to being called “*simple*”.

- And what is contained in that first level is the initial education of a son that is mandatory prior to his getting to be a *simple* son.

- And it really corresponds to our ‘freshman’ stage in High School. (You're new to the subject, you don't really have any significant identity among your peers, you're getting your first taste to the whole issue of being in the institution and to the curriculum—but you really don't know anything yet until you get the contents of what will comprise your freshman level of instruction.)

- And before the son can rightly and accurately be called “*simple*”, he first of all has to come to “*know wisdom and instruction;*” and he has to then “*perceive the words of understanding;*”, and then he as to “*receive the instruction of wisdom, justice, and judgment, and equity;*”

- And all of that that is contained in (:2-3) is what a son has to have to really become established in his sonship education to begin with.

- In other words, (:2-3) are designed to provide the son, and to set the attitude of the son properly—(and a lot of what the son is going to get in his first level of education has a lot to do with his attitude towards the education he is receiving) — but what is contained in the curriculum before the son receives his first descriptive title—all that is designed to provide for the son's sonship establishment!

- It's his basic, fundamental, initial, overall establishment as a son—as an adopted son of his Father.

- And what I think you need to realize about (:4) — what may be something that might trip you up—or kind of snag your thinking, is to make an assumption that the word “*subtilty*” is describing all of those items set out in verses 2 & 3—in other words, if you don't pay close attention to **how** this is said and **how** it is presented, you will come along and think that (:4) is taking the issue of *knowing wisdom and instruction; perceiving the words of understanding; receiving the instruction of wisdom, justice, and judgment, and equity*—and all those things are summed up as giving *subtilty to the simple*—and that's **WRONG!** (That's not what is being said here!)

- And I believe the English grammar and word order tells you that—the prosody tells you that—the punctuation tells you that—and the verse breaks tell you that.

- In other words, you're not accurately called "*simple*" until you first of all get all those things set forth in your initial sonship establishment as set forth in verses 2 & 3.

- And only after you have come to *know wisdom and instruction*; and only after that, when you've *perceived the words of understanding*; and then after you've *received the instruction of wisdom, justice, and judgment, and equity*; — **after** all that's been achieved—now you can call yourself "*simple*."

- And all that instruction and education that takes place in verses 2 & 3 perfectly corresponds to that "freshman" level of education.

- You're an adopted son—you're an adult son—but you're "fresh" at it: you need to learn, first and foremost, the basic things that properly set your attitude for the whole education process you're about to go through.

- Therefore, the FIRST LEVEL (LEVEL I) of sonship education and edification (table-of-context-wise, anyway) is that you, as a freshly adopted son have to have all that (:2-3) sets forth in the order it is given—and that forms your first level of sonship education & edification.

- Proverbs 1:2-3 is the FIRST LEVEL of sonship education.

- And if you want to call it something (which is a good thing to do); if you want to give that 1st Level a short summary statement type of description— Level I of the Curriculum for Sonship Education is Basic Sonship Establishment as the Adopted Son you are.

- And hopefully you see all that—and hopefully that all makes sense.???

- And that takes us to (:4).

- And as we've already seen—as some of you have already perceived (and even articulated in class), you see that this whole 6-verse section is make up of 2 sentences—and the first sentence ends at the end of (:4) - and as you've rightly discerned already, there must be a division made there because of the powerful pause of the period at the end of (:4).

- And now we encounter that first descriptive title—in fact, in (:4) we have two descriptive titles—“*simple*” and “*the young man*” — (4 *To give subtilty to the simple, to the young man knowledge and discretion.*”)
- And the question becomes, Is this one level that has 2 descriptive titles to it; or is this two levels, each one with a descriptive title?
- Well, we see that these 2 descriptive titles are not divided by a very strong or powerful punctuation mark at all—in fact, they are divided by the weakest pause in English punctuation—they are only divided by a comma. (So that may be helpful—that may tell us something.)
- And so you come to (:4) and you do have some information that you’re working with—it’s limited information—but with the addition of the issue of getting *subtilty*, you’re now given your first descriptive title—you’re called *simple*—a *simple* son—or a *simple* man.
- And just as the 1st Level is compatible to our understanding of what a freshman is, this 2nd Level — especially this first descriptive title, is compatible to our understanding of what a sophomore is.
- Once you’ve gotten all that in (:2-3) - or all the 1st Level of sonship education gives you—then you’re passed on, or moved on to the next grade or level of education.
- And the very next thing these Proverbs are designed to do is to, “*give subtilty to the simple*” — and don’t get hung up on that word “*give*” — because that’s not describing the son doing anything—that is, the son isn’t giving subtilty to this other son or this other person called “*simple*” — it’s the son being described as “*simple*” and it’s the work of these proverbs to give *subtilty* to that “*simple*” son!
- The simple son’s getting subtilty here—he’s not giving anything!
- (:4) further describes what all these proverbs are going to do next!
 - In other words, we’re not switching from being a student to being a teacher, and then switching from a teacher back to a student—because that not only doesn’t properly follow the way the information is being given here, but that isn’t even logical in any form of education—this is all about what my Father is doing to me—it’s not going to ‘switch horses in mid stream’ to what I’m now going to do to a third party.

- In fact, (just to further solidify and confirm or verify that we're on good ground here to see (:4) as another level of the curriculum), **you can't describe the son in (:2-3) as simple**—because *simple* doesn't describe someone who's EMPTY — *simple* is somebody who has enough knowledge, or who thinks he's got enough wisdom or knowledge—but really he only has enough knowledge just to be dangerous—he thinks he's got a lot, in reality he doesn't, but he thinks he can make decisions—— yet he's still got areas where **if** he doesn't add to his education, he's going to make bad decisions, he's going to make wrong decisions here and there, and if he encounters competing wisdom, he can easily be led astray and make stupid decisions that are going to harm him and ruin his own education.

- That *simple* son describes him in a status whereby he can be easily duped—or fooled—or deceived—or (as Paul puts it) “bewitched.”

- And that *simple* son is going to have to add *subtilty* to what he now knows, or else he's going to be led astray.

- And, as we will see, until you get what is contained in the books of Romans — Galatians, you can't be called a *simple* son yet. The *subtilty* you're going to have to add to that education begins in the book of Ephesians!

- Getting all those things contained in (:2 & 3) - all that amounts to is for you to get your thinking in line with your Father's about the education He wants to give you—to get your thinking about your education as a son to be just exactly the way your Father thinks about educating you as His son.



- The truth of the matter is, the 1st Level of sonship education actually primes you to receive the meat or **core curriculum** of your sonship education—and by the time you get to the end of the 1st Level, you're now ready to GET *subtilty* as a *simple* son—you're, (at that point), not ready to GIVE anybody *subtilty*, because you don't have any subtilty—you have no ability at that point to give anybody *subtilty* whatsoever.

- In fact, at that stage you're an easy target for advanced attacks by the Satanic policy of evil! (that ‘*strange woman*’ who is going to seduce you and allure you.)

- And I'm going over this very carefully so that you really do see all this—and it should be causing you to think hard—because what is happening here is that, maybe for the first time in your life, your mind is being asked to be used exactly for what God wants it used for—for what God created it for in the first place!

- (And that should be exciting to you!)

- And you need to be thinking crystal clear and clearly accurate about all these terms and words and phrases in order to be edified properly!

- And that's why you should realize that this is the reason why God saved me—He didn't just save me to be forgiven of my sins—I get that as a benefit so that I can live forever with Him—He saved me to start imparting this doctrine to me so that I can be useful to Him—both now and for all eternity—and He'll reward me for it!

- Now, getting back to a closer examination of (:4).

- While we do have 2 descriptive titles given in (:4), we do have some grammatical punctuation marks that help us determine just how this is supposed to be grouped together.

- And as we noted before, the verse ends in a period. And that tells us that it is appropriate to keep this separate from (:5) - even though I realize that all these are objective of your sonship education, so it's not completely separated from all these things—but if you are looking for levels of attainment, the use of the period should cause us to realize that there is a pretty hard line drawn here as to a level break.

- And, by the way, if you're thinking that since this is all one big sentence, and that should tell us that none of it is to be divorced from the rest of it—you're not totally off base there, because the 1st Level and the 2nd Level do kind of go together.

- In other words, if you're perceiving that even though we can clearly see 2 Levels contained here (one in :2-3, and one in :4) - and that these are kind of going together, and they are kind of separate from the issues contained in :5 & :6 (the next Level) - that's not at all wrong.

- (we'll get to all that in time.)

- And remember that the way the English punctuation separates the 2 descriptive titles here in (:4) is not by a semicolon or a colon, but by a simple comma—the weakest pause in the English language, it should cause you to think that, even though we have 2 descriptive titles given in this one verse, maybe the 2 go together (not that they are synonymous or describing the same thing because there is progress between a *simple* man and a *young man*) - but maybe they go together to form one complete level of instruction on their own.

- A colon, or even a semicolon tells us that, while the thoughts could stand on their own as 2 separate thoughts, they are to be understood to be linked together, but with a distinct pause or separation between them.

- But a comma definitely tells you that these 2 thoughts are not supposed to be separated to that degree at all—they are never to be thought to be thoughts that can stand alone all on their own—they are to be understood to go together—granted there is sense & sequence to them, granted there is advancement to the 2 terms—but they are to be viewed as going together as one level.

- And maybe the proper thing to say at this point is that there is one level here, but 2 distinct phases to that one level.

- Phase 1 = *To give subtilty to the simple,*

- Phase 2 = *to the young man knowledge and discretion.*

- And my understanding is that is what is going on here.

- And not only that, but when you think about the difference between a son described as *simple* and a son described as a *young man*, that difference isn't all that great.

- In other words, the distinction between being a *simple* man and a *young man* isn't at all enormous.

- But when you think about a *simple* son or *young man* over against what is described in (:5) - a *wise man* and a *man of understanding*—that seems to be a great difference—a marked difference—and it is!

- And you can add to that, since it's obvious (though we haven't really talked about it all that much) - the fact that (:2 & :3) have at least more than one component or phase to it, it should be no surprise to find the 2nd Level having more than one phase to it, too.

- Therefore, in light of all these things, I believe we are also on good ground to confidently see (confirmed & verified) that verse 4, alone, comprises LEVEL II of the curriculum for sonship education.

- By the way, even in the description of what you're going to be getting in LEVEL II — "*subtilty*" *to the simple, to the young man knowledge and "discretion"* — there is only a slight difference between *subtilty* and *discretion*—not that there's no difference, but they are similar terms—they are both terms that have to do with discernment.

- Now let's look at (:5) and see if we can see the next level—or LEVEL III.

- (read :5-6)

- First off, we get 2 more descriptive titles in (:5) — the "*wise man*" and "*a man of understanding*" — but as you go on to the end of (:5), notice that it ends in a colon—(the only colon in the entire passage).

- And again, while there is a difference between the 2 descriptive titles, and while there is a noticeable progression and advancement to the 2 titles, the difference is again a rather small difference. They are also similar terms.

- They are separated by a semicolon, so while they can be stand-alone thoughts all on their own, there is reason for them to be linked together.

- And that colon not only acts to cause you to make a big pause at the end of (:5), but a colon also acts to mark off the remaining statement (in this case all of :6) as describing what follows as an explanation, an example, or a series.

- And my understanding of what that colon is doing in this case (at the end of :5), is that it is to let you know that what is said in (:6) - that is, what (:6) is doing is to give you the details of what this "*wise counsels*" of (:5) consists of—in other words, (:6) gives you this *wise counsel that this man of understanding has attained.*

- The colon acts to say, "Here's what these *wise counsels* have provided for: *To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.* (That's the wisdom he's attained to.)

- The difference, again, between a *wise man* and a *man of understanding* is a subtle difference—there’s a progression to the terms—there is **some** difference, for sure—but it’s not to the degree of the difference between the *simple* and the *wise man*, or the *young man* and the *wise man*.

- Here in (:5), both of them are *men*, and both of them have heightened levels of perception and wisdom and understanding—one of them is titled a *wise man*, and the other is a *man of understanding*.

- The *man of understanding* being the **ultimate** level of the sonship education!



- Now I want to address the use of the punctuation marks, just so you know that I haven’t ignored what was going on in (:2 & 3), and just so we can get it out on the table (so to speak) and at least address it to some degree so that you might think about it and see the logic in the way I’ve divided up this passage.

- In (:5) *the wise man will hear, and will increase learning*—and then you have a semicolon that causes a fairly strong pause there, and then you go on to, *and a man of understanding shall attain unto wise counsels*:

- And what I specifically want to address here is that we have the semicolon separating the *wise man* from the *man of understanding*, but we are seeing them both as one level of the education.

- They are 2 components or phases for sure, but they seem (and I think rightly so) to be all of the same level—Level III—in other words, the use of the semicolon does tell you that although they can stand as a contained thought all on their own, they are nonetheless intended to be linked together.

- But then that brings up the question, “If that is the case, then why don’t we see vs. 2—4 as one group or one level, because they are separated by a semicolon, too?” (especially :3 & :4)

- Well, first of all, if you simply can’t settle it in your own mind, even after I get through with what I’m about to say, and you are totally convinced beyond a shadow of a doubt that there should be only 1 level that runs from vs.2 through vs. 4—but as long as you do see there are all these various components to it, then fine—I don’t think

you're going to be greatly hampered or doing any damage to the text or to the curriculum to a degree that you simply can't go through it and gain the benefits of it — because you will see, even if you **do** see a marked off level of the curriculum in (:2-3), and then a 2nd level in (:4), that the truth of the matter is, that Level I and Level II of sonship education **are** closely linked—more closely linked than the final level!

- But I believe there is not only enough evidence to settle in your mind that there are 3 Levels to the curriculum, but that the fact that (:3) ends in a semicolon doesn't really pose a problem to making a division between level 1 and level 2 occurring between (:3) and (:4).

- And I think that God designed the curriculum so that Level I and Level II are to be thought about as being closely linked together, even more so than Level III—and I believe that's exactly why we have the 1st and 2nd levels being separated by only a semicolon and not a colon or a period.

- So maybe that will give you some level of contentment, right there.

- So (:5) is one level, but there are 2 phases to it and the 2 descriptive titles are linked by the semicolon—the 1st clause being the 1st phase of Level III, and the 2nd clause being the 2nd phase of Level III.

- So why aren't (:3) and (:4) looked at the same way?

- Well, beyond the fact that we've already established that you have a lot of information being given in (:2-3) without any descriptive title at all—and we've already noted that the prosody of (:4) — (that is, especially how those first 6 words of (:4) are carefully chosen and stated) actually causes you to perceive a difference of some kind existing between what it said in (:2 & 3), and what is said in (:4) —

- Beyond that, the KJ translators saw enough of a distinction at the end of (:3) and the beginning of (:4) that they should be marked off as separate verses—which matters.

- Also, vs. 2, 3, and 4, while being all linked together, are very apparently, not all the same level—they are somewhat closely linked, but there is a difference between what you're getting in (:2 & 3), and then what you're getting in (:4).

- And my understanding is—at least for now—is to recognize by the way this information is given to us—that we need to clearly see that verses 2—3—and 4 are linked together in an appropriate way, **and yet they are not all the same level!**

- And what you should be perceiving (and what is right to perceive) in all that, is that the 1st and 2nd Levels of sonship education are very much different than the 3rd Level of sonship education.

- When you become a *wise man* and a *man of understanding*; that's a great deal different than being just a freshman (newly adopted son), or the sophomore stage of being *simple*, or being a *young man*.

- And as we look at the details of Level I, and Level II, and then go into Level III — you're going to see that there is a dramatic difference between Level II and Level III.

- In other words, there's a reason why Level I and Level II should be seen as being linked together in a way that is different than Level III.

- And I want you to at least know this much now, so that you realize that I'm not ignoring the punctuation—there is a reason for it being the way it is—but at the same time that punctuation, in and of itself, is no reason for us to not be able to discern that there is a gathering of information prior to the son receiving his first descriptive title that can be identified as a level (Level I) all on it's own — yet by the use of the punctuation, we are given to know that it is closely linked to the next level (Level II) — (:4) does comprise a 2nd level all on its own — and yet we can clearly see that these first 2 levels are set forth in a way that tells us that when we see the 3rd level coming up in (:5), that there's a far more dramatic difference to that 3rd level than in the previous 2. (and it's supposed to be that way)

- And as we will look at the doctrine that comprises all these levels, that will also settle the matter in our thinking about the break down of the levels to our sonship education—and we'll deal with that in due course.

- But notice in (:5) the description of the wise man—*A wise man will hear, and will increase learning*; — that's a rather interesting term to use at this point, isn't it? All the way back from (:2), hasn't the son been learning all along? Isn't that the point to all those issues listed in verses 2 and 3 and 4?

-
- But at Level III there's a change: there's an *increase in learning* that's different from Level II and Level I learning.
 - Now, we also saw that in both Level I and in Level II they each had multiple components or phases to them—and so we should be able to see in Level III that it, too, is made up of multiple components or phases.
 - And when you see there are these 2 final descriptive titles: — *A wise man will hear, and will increase learning*; (separated by a semicolon) *and a man of understanding shall attain unto wise counsels*: — it's not a stretch for us to say, if what we already have perceived is right, then it would be only natural and expected and consistent that this 3rd level has these 2 phases (multiple components) as well.
 - LEVEL III of Sonship Education = Prov. 1:5-6
 - Phase 1 = *A wise man will hear, and will increase learning*;
 - Phase 2 = *and a man of understanding shall attain unto wise counsels*: — and then (:6) goes on to describe and list (as it were) what those wise counsels are.
 - Recap:
 - LEVEL I = (:2-3) - the freshman, newly adopted son.
 - LEVEL II = (:4) - the sophomore, the *simple, young man*.
 - LEVEL III = (:5-6) - the upperclassmen (Juniors & Seniors), the *wise man & the man of understanding*.
 - And (just to tweak your thinking a little bit) - you may have thought or anticipated that, well, since we have 4 descriptive titles in our High School education (freshman, sophomore, junior, senior), then I thought we'd have 4 levels to all this.
 - Well, I believe that all 4 descriptions are accounted for—but remember that this is God's design for proper sonship education, not man's.
 - Therefore, if that true, (and it is), and if we've properly perceived the number of levels in the sonship curriculum, then there must be a reason (and a good one) for there being 3 levels and not 4—or 3 and not 2—or 3 and not 5—and so on.
 - Ok, well just what is the goal of this education in the first place?

- Isn't sonship education designed for man's proper edification?
- And isn't proper edification designed to make a man what God ever designed for a man to be when He created him in the first place?
- And what was the special capacity or special ability God created man for—that he didn't create any other creature for?
- A: GODLINESS!
- And how many components are there to godliness? (3)!



- Now at this point we should have covered these verses enough so that you can clearly see that there are 3 Levels to the sonship curriculum.
 - The first 2 are designed to be more closely related (or go more closely together) than the 3rd Level—but there are 3 levels to it.
 - And on top of that we clearly see that each level has more than one component to it—or more precisely, more than one phase to it.
- If all that is clear to you—then I believe the next logical thing to do at this point is to look again at the 3 Levels to the curriculum and make sure that we see how they are each broken down into phases (or semesters, if you will).
 - (And we have mentioned them before—in fact, it's almost impossible not to when you're going over the 3 Levels.)
 - But I just want to make sure we have some clarity on where these Levels divide up into groupings of the phases the son will pass as he goes through each level of education.
 - And I'm going to tell you from the outset, that when it comes to seeing these phases to each level, your clarity might be very sharp as to some of them, and not so clear as to others.
 - And I'll tell you right now, that if it proves that we have to make adjustments to our thinking, then we can certainly do that, but I believe that, as we get into the doctrinal sections that deals with all these issues, that you will see more clearly the phase divisions as we present them here.

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- Now this may not be the best way to do it, but I'm going to cover these in the way I came to see them—not at all in the order they are given—but I think we can start with the one that is the clearest of them all, and by that pattern, we should be able to better discern the others.
 - Let's start with what my understanding is, the easiest to see when it comes to phases within the Levels of the sonship curriculum.
 - Let's begin by looking at LEVEL II (:4).
 - First of all, it is a single verse all on it's own. (And I think the verse breaks will be very helpful here.)
 - And we have 2 descriptive titles given in this one Level. (the *simple*—and *the young man*)
 - So if we see that all of (:4) is one level (Level II), and if we see that there are multiple components to it—and there is one descriptive title in each component—then I believe it's safe to say that there are 2 phases to this level—one phase dealing with the *simple* son (or man) — and a 2nd phase dealing with *the young man*.
 - So it's fairly easy to see that Level II of sonship education has:
 - **Phase 1** = *To give subtilty to the simple,*
 - **Phase 2** = *to the young man knowledge and discretion.*
 - Level III—I think is the next easiest to discern the phases to.
 - Again, (just like with Level II), we have 2 descriptive titles:
 - "*A wise man*" and "*a man of understanding*".
 - (:5 and :6) comprise one single sentence (much shorter than [:1-4] - { :5-6 = 35 words; :1-4 = 46 words} — and the 2 descriptive titles are broken up by a semicolon.
 - Therefore it would seem logical to see that what is contained in the 1st clause = ("*A wise man will hear, and will increase learning;*") would make up the 1st Phase of Level III — but notice that there are distinctly 2 parts to this 1st Phase: "*will hear,*" (divided by a comma) and then: "*and will increase learning;*"

- Then Phase 2 of Level III would consist of the 2nd clause = (“*and a man of understanding shall attain unto wise counsels:*”) — and then it, too, has this other part to it after the colon (all of :6), which describes and lists what the “*wise counsels*” consist of that *the man of understanding* has attained unto.

- So Phase 2 of Level III also has 2 parts to it—and it consists of *the man of understanding* in (:5b) and then all of (:6).

- Therefore Level III of sonship education has:

- **Phase 1** = *A wise man will hear, and will increase learning; (:5a) - (w/ 2 Parts)*
- **Phase 2** = *and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. (:5b-6) - (w/ 2 Parts)*

- Being that “*man of understanding*” is the **ultimate goal** of the entire sonship education process! (That’s the goal—or the bull’s-eye!)

- Now for Level I—and here is where we can take all that we’ve discerned and perceived so far about these 2 verses (:2-3) - and just utilize all that to come to recognize that if what we’ve found in Level II and in Level III holds true to pattern, then we would expect to find that, while (:2-3) present 1 entire level of sonship education, it would be natural and expected to find that there are 2 Phases to this 1st Level.

- We don’t have any descriptive titles to help us out, but I think we do have some things that are just as powerful and just as persuasive to settle the matter in our thinking.

- First of all we have 3 clauses—and that should tell us something.

- (Note the semicolons) —

- 2 *To know wisdom and instruction; (1)*
to perceive the words of understanding; (2)
- 3 *To receive the instruction of wisdom, justice and judgment, and equity; (3)*

- And then we have the excellency of how the AV and the translators handled the grouping of these 3 clauses into **2 VERSES!** (and that matters, and should tell us something)

- And my understanding is that the verse breaks here are very important to how the information is to be perceived.

- You have 3 clauses, but you don't have 3 verses to state the 3 clauses—instead (:2) gathers up the first 2 clauses into one verse—(and doing it that way, it provides you an “eye clue” so to speak, by then making the “*to*” of the 2nd clause in (:2) to be a small case “*t*”) - which would naturally cause you to “see” (pun intended) that the 2 clauses of (:2) go together to form 1 Phase—Phase 1 of Level I.

- But since you have one phase contained on 1 verse, you still have 2 clauses in (:2) — which should indicate to you that you have 2 parts to this 1st Phase of Level I.

- Part 1 = “*To know wisdom and instruction;*”

- Part 2 = “*to perceive the words of understanding;*”

- And then you're left with all that is contained in (:3) - which, granted, has a lot of components to it—(but all parts and phases and levels of education have a lot of components to them) — but since all the components of (:3) are only separated by a comma and not a semicolon, then my understanding is that (:3) comprises an entire Phase of Level I — Phase 2 of Level I.

- RECAP: SONSHIP EDUCATION CURRICULUM (Table of Contents):

(Proverbs 1:2-6)

- LEVEL I = vs. 2 and vs. 3

- Phase 1 = (:2) — Part 1 = *To know wisdom and instruction;*
(:2a)

Part 2 = *to perceive the words of
understanding;*

(:2b)

- Phase 2 = (:3) — *To receive the instruction of wisdom,
justice, and judgment, and equity;*

- LEVEL II = vs. 4

- Phase 1 = *To give subtilty to the simple,*
(:4a)

- Phase 2 = *to the young man knowledge and discretion.*
(:4b)

- LEVEL III = vs. 5 and vs. 6
 - Phase 1 = (:5a) — Part 1 = *A wise man will hear,*
(:5a1)
Part 2 = *and will increase learning;*
(:5a2)
 - Phase 2 = (:5b-6) — Part 1 = *and a man of understanding shall attain unto wise counsels:*
(:5b)
Part 2 = *To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.*
(:6)



- (Back from fall break) — **REVIEW!**

- Romans 8:14-25

- The “Capstone” of our Godly Sanctification:
- **SONSHIP EDUCATION & EDIFICATION!**

- Sonship education is God own design (He ordered it, he wrote it, He formed it) for the proper edification of Christians!

- While it **is** commonly recognized that there is such a thing as edification—or an edification process:

building
spiritual

- II Cor. 10:7-9 (:8); 13:10 (oivkodomh, = the act of up; an edifice; a building—depicting the Christian’s growth process).
- Eph. 4:11-16 (:12 & 16)
- I Tim. 1:4
- I Thess. 5:11

- ... what is **not** commonly recognized is, just how are we supposed to get properly edified (or gain proper spiritual growth)? In other words, “After salvation (justification), now what???”

- God’s own curriculum (not man’s!) is the answer to that question!

- Sonship education **is** the process for godly edification!



- And the way (or rather, the mechanical means) by which God can begin dealing with you as an adult son, and not a child, is by the specialized process called “*adoption*”.

- And today, every believer is automatically adopted by the Father, the very moment that person is saved or justified unto eternal life!

- It becomes, then a question of how you, as a believer in Christ, are going to respond to your adoption as a son of your Heavenly Father???

- And the reason why a father would adopt his son (even his own, naturally born son) was to impart his wisdom and his understanding into his son’s heart—so that in the end, the adopted son would enter into laboring with his father in all his father’s business.

- Note: there will be a time where you will move from the thrill and euphoria of just being adopted—of just being no longer under *tutors and governors* (which most Christians actually are **wanting**, today!) — of having all this new found liberty and freedom—of being expected to make decisions on your own—and of being treated as an adult by your Father, and not as that child any longer—there will be a time where you will move from all that to a sobering reality of what it means to be a son in your Father’s business—and it will be at that point where the issue of **Sonship commitment** will come into play.

- And that gets dealt with right after you get out of Romans 8:14-15, and then begin 8:16-39! (See also, Proverbs 2:1-5)

- You should have some appreciation for the grandeur of being an adult, adopted son—as opposed to being under the tutor and governor system of the law: - freedom from ‘fear motivation’; from ‘the rudiments of the world’; from ‘governorship and limited decision making.’

- And the close, intimate, Father-to-son relationship that now exists between you and you Heavenly Father.

- But sadly, that is about where all who ever even think about sonship adoption—that’s about where their understanding and appreciation for being adopted as a son ends!

- So God has adopted us as sons—and He intends to edify us as sons—and His purpose in doing so is to impart His wisdom and His heart to our hearts—so therefore it stands to reason that He must have written a curriculum for that education to take place.
- How do we know that it is ok to look for that curriculum outside the writings of the apostle Paul? [Rom. 9:4]
- How do we know that the book of Proverbs is the place to find it?
- How do we know that the opening 9 chapters of Proverbs contains the sonship curriculum?
- What is the major issue that we must be careful of when looking at the curriculum in Proverbs, that takes into account the dispensational program change? [same pattern or curriculum; but very different doctrine]
 - Why is the doctrine different? [God's business is different]
- What does the word "*proverb*" tell you the book of proverbs is about? [It's an educational style or system that is designed to impart wisdom and experience of an elder to a young man in order that he, in turn, will become an elder, experienced, wise man.]
- How do we know that the first 6 verses of Proverbs chapter 1 forms the "Table of Contents" for the sonship curriculum?
 - [by it's construction of all the "to-infinitives" - by the fact that the first 6 verses form a paragraph] — the "to's" also tell you that there is a complex of purpose to the book and to the educational system.
- (review the identifying titles: *simple/the young man/a wise man/a man of understanding*)
- (review the levels and phases of the sonship curriculum)
 - [see page 289 for help]
- And in all this understanding of just the Table of Contents—you should have some level of appreciation for not only the grandeur of your sonship life, but begin to realize the level of commitment that is going to be required of you to get this and to properly function as a fully educated and fully edified son of your Heavenly Father!
- And that realization is going to get deeper and deeper as we go on.

- Remember that in all we are being taught in the opening of our sonship lives is to gain decision-making skills—skill acquisition.

- And those skills we gain now are in the vocational training of our lives for functioning in our Father’s business—not here on earth, but in the heavenly places!!!

- And this should thrill and excite you beyond words!

- Note how Paul would, from time to time, have to bring this issue up as he went through the sonship curriculum in his letters:

- I Cor. 15:19

- I Tim. 4:8

- (Make sure we all see the Table of Content; The Levels; and The Phases)!



- (read Proverbs 1:1-6)

- If everything concerning *the adoption of sons*—and what all that amounts to; and the significance of what it means to be an adopted adult son of your Father in Heaven—if all that’s clear as crystal so that you could even teach it to somebody if you had to—(you can tell me why God had to adopt you as a son, what the goal of adoption is, and how being an adopted son differs from how you are treated as a child) — — and if you clearly understand the issue of why we go to Proverbs 1:1-6 to find the curriculum for sonship education—and if you really do perceive the “Table of Contents” in Pro. 1:2-6—and you see the 3 Levels contained in the table of contents—and you further perceive the 2 Phases to each level ——— if all that is a settled matter in your thinking, then I believe that the next logical thing to do is to begin to examine some of the details contained in the “Table of Contents” of the Sonship Curriculum and get an understanding of what we are about to receive in our educations as sons over in the book of Romans.

- LEVEL I—(Phase 1)

- LEVEL I = 2 *To know wisdom and instruction; to perceive the words of understanding;*
- 3 *To receive the instruction of wisdom, justice, and judgment, and equity;*

- Now I don't think we have ever said what Level I amounts to—i.e., we haven't given it a summary-type statement of what it is designed to do.

- But before I say anything about it—what do you see? what do you think that it is designed to do? what would be the logical first thing the Father does to educate His newly adopted son?

- Well, if you will keep in mind that we may have to come along and make some adjustments in our definition of these levels and phases; (i.e., we will be able to 'fine tune' them when we have actually examined the details of them) — and also we will be able to see what is going on more clearly as we actually look at the details of each of them, my understanding is—and just to give it in a very general and broad way:

- **LEVEL I = Basic Sonship Establishment.**

- In Level I, the son is newly adopted—and because of that there are certain, specific issues that have to be dealt with in order to establish the son in his new-found sonship status.

- This is both a wonderful, awesome, and glorious time as well as a sobering, serious, and even dangerous time.

- It is a time in which the son finally 'gets-to-know' his Father on a much more intimate basis than he ever has before.

- And the Father sets aside the 1st Level of education for the son to begin doing things within the son's inner man that will provide for the son's stabilization and establishment.

- And the major thing that gets dealt with in this 1st Level is the way in which the son THINKS! The son's thinking might well be joyful and zealous and enthusiastic over the prospect of throwing off the bondage of childhood and gaining all the liberties of adulthood—but really that alone doesn't consist of thinking the way the Father thinks.

- And I'm not saying that this is the only place where you're going to get doctrine or information that is designed to cause you to think like your Father—because the truth of the matter is, that will be happening all along.

- But the major emphasis in Level I is to establish the son in some very important issues that deals directly with how the Father thinks—and to take that thinking and impart that to the son’s heart.

- Wherefore, it is a time to confirm and settle some things so that they will be very powerful in the son’s thinking—but not temporarily powerful—but powerful from now on throughout your sonship life!

- Therefore, it is a period through which the son will be given by his Father information designed to steady, stabilize, and even calm the son’s mind. (in view of the scope of the edu.)

- And not to stray too far from our understanding of our godly sanctification—(of all that God has made us to be “in Christ”), this is also an issue of being fully confronted with our distinct identity in Christ—for we now have this new-found identity as a **son** of our Heavenly Father—and we are first of all involved in some details that are going to make that sonship identity real and distinct from anything we have been confronted with before!

- And each Phase is going to have, at its core, the issue of dealing with the way the son thinks—and providing the son the information and the exhortations to have the thinking of his Father imparted from the Father’s heart to the son’s heart—so that the way the son views the specific issues given to him, and the acquired skills the son receives, all MATCHES up perfectly with the Father in every way!

- And I think for now, I’ll just let it go at that—and to look at Phase 1 right now and come along and give it a summary statement—I think we’ll first go through it in some detail and then, if we need to, we can give it a summary-type statement. (may not be the best way, but I’ve got my reasons)

- So let’s begin looking at Phase 1 of Level I of basic sonship establishment:



- And it comes in 2 parts or 2 components—all of which is contained in all of vs. 2 — *To know wisdom and instruction; to perceive the words of understanding;*

- And I want to focus on the 1st part: “*To know wisdom and instruction;*” — and even more specifically, what exactly does it mean to “**know**” these 2 things?!?

- The first “to-infinitive” = “***To know wisdom and instruction;***”

- Nothing mysterious about the word “know” = [dy (yada) = to know, learn, perceive, see, find out, etc, etc.

- (By the way, contained in what immediately follows vs.6—beginning in vs. 7, there is an exhortation that is designed to produce the son’s excitement concerning “*To know wisdom and instruction*” and another to produce the son’s excitement concerning “*to perceive the words of understanding*” — and on and on).

- And even before we look at the issue of what it means to “know” these 2 things (*wisdom and instruction*) - I want you to notice that these words come up again, even within the table of contents.

- “wisdom” = (:2, :3, “wise” :5 2x, “wise” :6)

- “instruction: = (:2, :3)

- And even the word “know” or words like it come up more than once.

- “know” = (:2, “knowledge” :4.)

- And this is typical for the way God uses words—He has the ability to use the same word in different ways—scholars and Bible correctors don’t have that skill—they tend to only be able to use the same word the same way—they don’t have near the word skills or the thinking skills that an ordinary farmer or plumber or mechanic has “*much learning hath made thee mad ...*”

- So when we see the issue of “*To know wisdom and instruction;*” being brought up as the very 1st component part to the 1st Phase of Level I of our sonship education, — and we realize that these words get utilized again (and in some cases several times over) — then my understanding is that at this very beginning of the curriculum, when we’re talking about ‘*knowing wisdom and instruction*’ — we’re **not** talking about knowing *wisdom and instruction* all that well.

- Because by the time you’re a Level III son, you’re going to be titled “*a wise man*” and you’re going to *increase your learning*—and when you’re a “*man of understanding*” you’re going to *attain unto wise counsels*.

- In other words, this issue of “*to know wisdom*” doesn’t make the son a *wise man*—it doesn’t cause the son to *attain unto wise counsels*—but it’s only the basic issue of “*to know wisdom*.”
- So when we look at the very 1st thing our Father is going to teach us, He’s going to produce in our hearts the issue of ‘*knowing wisdom and instruction*’.
- And by saying it the **way** He does, and by virtue of the fact that we don’t start off with any measure of godly wisdom naturally on our own—coupled with the fact that we clearly see that there is a **progress** to gaining wisdom—you add all that up, and the truth of the matter is that at this starting point, you really **can’t** know all that much about *wisdom* or *instruction*.
- And that matters—and that’s important because that sets you on track to **not** be thinking that what God is after here is that I’m supposed to be learning a whole bunch of things (called *wisdom*) right off the bat.
- Because the truth is, that’s NOT what this is saying at all!
 - The word “*know*” has a whole bunch of meanings (the verbal form alone as nearly 20)—and we use it in a lot of different ways—it is one of those words in the English language that still has a full range and a wide range of meaning, depending on the WAY we use it.
 - Example:
 - Do you know what I mean?
 - Do you know that man? No, I don’t know him, but I know of him.
 - Do you know where you are?
 - Do you know what it means to miss New Orleans??
 - And we could spend a whole lot of time going over the many uses of the word *know*. (a waste of time)
 - But another thing that should let you know that we’re not after the issue of ‘learning wisdom’ or being instructed in God’s wisdom at this point—one of the things that tips you off that that’s **not** what this is talking about is that the infinitive (*To know*) is also applied to the issue of “*instruction*” — and while “*To know wisdom*” seems smooth and kind of registers in our thinking ‘wrinkle-free’ so to speak—when you say, “*To know instruction*” — that really doesn’t fit properly, if the way we’re thinking about the phrase “*To know*” is that we’re supposed to be learning wisdom.

- In other words, when you couple “*To know*” with “*instruction*” — it kind of puts a different spin on the word “*know*” — or it gives it a different sense or meaning—and it does have a different sense or meaning.

- But if “*To know wisdom*” is the very first thing God is going to produce in our sonship education—the very first thing He wants a son to know is to *know wisdom*—then we’re not talking about knowing wisdom in all its details and becoming wise because of that knowledge—(and **certainly not** talking about suddenly taking up the categorical doctrine of wisdom and going through a stem-to-stern critical, systematic, categorical analysis of wisdom) — (in fact that would totally ruin what this passage is designed to do!) — but we’re talking about the basic issue of what to “*know*” something is!

- And if you’re talking about a dictionary-type defining of the term = to perceive with certainty; to understand clearly; to have a clear and certain perception; — to have cognizance of something through observation, inquiry, or information—to be apprised of something—to learn through information—to ascertain—to find out. (no real breakthrough there!)

- The basic issue of “*know*” is that you’ve observed something, or you’ve been taught something—you’ve asked questions—you’ve inquired—you’ve found something out—and you’ve become aware and cognizant of something.

- And in this case, what you are going to do—and what the Father is going to give you—is *to know wisdom*—that is, you’re going to become **aware** of it, or **cognizant** of it—you’re apprised of it.

- So if “*To know wisdom*” is to become cognizant of it (which, by the way, appropriately fits the word “*instruction*” now) — and becoming cognizant of it was because you either asked about it, or some information was given to you—then what does it really mean? Can we understand this expression in a more defined or more identified way? What does it mean to “*know wisdom and instruction*” in its basic, radical root sense?

- Remember that you need to see this within the curriculum for sonship education—you need to see it in the framework of there being this progressive development—this milk to meat—or a sense and sequence going from very basic to full maturity.

- And to also see this as something that the Father first does for the son in order to quickly begin to establish the son’s attitude.

- And maybe it will help if we say that at this initial, basic establishment as a son, you're not getting wisdom, learning wisdom, gaining wisdom yet, building up wisdom yet—nor are you getting instructed yet or gaining instruction yet or being instructed yet — no, all you are supposed to do at this point is to “*know*” *wisdom* and to “*know*” *instruction*—and that's all for now.

- My understanding is that, in light of our Father initially establishing us as His sons, and beginning the process of setting our attitude to be matching His attitude—that is, to get our attitude (our zeal and our enthusiasm and our desire) to **be** taught all this sonship education and curriculum to match up with His attitude to teach us (that is, His zeal and His enthusiasm and His desire to teach us and educate us into this curriculum)!

- In light of that, the very first and most necessary thing for the Father to do (in order to get that done) - is to first and foremost get His son to be cognizant of, or to recognize, or to be aware of, or to find out (or know) the **VALUE** of the *wisdom* and the **VALUE** of the *instruction* he is about to receive from his Father.

- And by doing this FIRST, the Father is adjusting the son's attitude to be just as desirous to be educated as the Father is to educate him.

- It sets the son's desire to the proper level to be educated!

- And in the issue of the “first things first” of our sonship education, we are supposed to “*know wisdom and instruction*” and then move on to “*perceive the words of understanding*,” — and if we're to *know wisdom and instruction*, it's not that we are now supposed to begin acquiring the wisdom, but that we are first of all supposed to realize what this body of information we're going to be getting (all this *wisdom* of the Father); as well as the entire educational curriculum that it is set in (all the *instruction* of the Father) - we're supposed to realize and recognize **what all that is for—what it's designed to ultimately produce—and why it's so important above all else in life!**

- You are first of all supposed to realize what this whole life as God's son holds out for you—to know the value, the importance, the worth, the gravity and weight, and even the grandeur of what we (my Father and me) are about to embark upon.

- And another benefit the son gains from first of all coming to know the value of the information (*wisdom*) and the curriculum (*instruction*) he's about to receive from his Father—another benefit is that the son will gain, along with knowing it's value, is some **assurance** and **confidence** that all this wisdom and this instruction has a specific goal in mind—and that it has been so formed by my wise and experienced Father (this isn't His first rodeo) that it has taken into account all the pitfalls and possibilities and snares and snags and traps that could ever be encountered by the son — as well as the son's confidence in the benefits that accrue to him — and that's because I (as that son) know my Father's *wisdom* and His *instruction* — and though it's only a general and broad '*knowing*', nevertheless, knowing my Father's *wisdom* and *instruction* provides for all that.

- As sons, the very first thing that your Father endeavors to accomplish in your education is producing in you the awareness that He has some important and valuable information for you — it's worth more than anything else, and it has serious and eternal benefits for you.

- He has valuable *wisdom* and valuable *instruction*—and you are to see it as such!



- And you need to see why that matters—why it would be accurate and why it would be the necessary and natural thing for a Father to do is for you to first of all clearly know the value and importance of the information He has for you, and the personal benefit that it has for you—you need to understand and appreciate why that matters, and why that would be the first thing in your education as God's son.

- And I've actually alluded to the reason why—because the Father is going to have to deal with the son's attitude toward learning in the first place.

- And above all things, HE (the Father) knows just how valuable and just how important this information is — HE knows just how important it is — and the first thing He needs to get done is to get you to likewise know that and see that and view that just like He does!

- In fact, before He ever starts giving you the information—before He ever starts providing for you to have the same decision-making skills that He, Himself has—before giving you instruction in how to make decisions that will manifest God-like thinking (as described in :3)