

- And we can, therefore, come up with a **working-definition**:

“To give *subtilty* to the *simple*, ...” “subtilty” =

(I) Extreme acuteness in penetrating and discriminating the finer points of the Father’s business.

- (As the cure for being *simple*, we could go back to our working definition of *simple*, and say, *Subtilty* provides for the son to be multi-dimensional in the understanding and appreciation of the Father’s business.)

(II) Extreme acuteness in penetrating and discriminating the finer points of the Satanic policy of evil.

- (And we could say, *Subtilty* provides for the son to have acute comprehension to see through the subtleties of the Satanic Policy of Evil so as to not be victimized by it.)

- And having said all this—you should be able to come along and realize and acknowledge that, when you exit Level I, you are, indeed, a *simple* son—and as such (sophomore), if you’re perceiving things the way you ought to be perceiving them, you realize and acknowledge you **are** this one-dimensional son—you’re one-dimensional in your understanding and appreciation of both your Father’s business, **and** the Adversary’s tactics and attacks against you—and you therefore acknowledge your DIRE NEED to quickly get the *subtilty* (the cure for the *simple* status) that will enable you to see through the subtle, alluring, seductive PoE that will seek to derail and destroy your sonship life. (The ability to **penetrate**, to **see through** the seduction!)

- To analyze motives—to see minute differences.

- And you will acknowledge the dire need to gain the *subtilty* to penetrate and discern into the complexities and multiple dimensions of the Father’s business—the capacity to understand and appreciate and comprehend things that are hidden by a veil and are impenetrable to common observation—that go far beyond the merely obvious!

- (And that’s exactly what the curriculum for sonship education & edification in Level II does!)

- For example: - (Creature—slide #40)

- Notice the reality of Level I sons, who need *subtlety*—over in I Corinthians:

- I Cor. 2:1-10

- (Washington, DC—slide # 39)

- One of the things we'll be doing—as an operation of our Father's business—when He finally establishes His residence on this earth, and as the transition is made into the next dispensation of the “fullness of times” — and when He makes the land of Israel “the gate of heaven” - and begins the business of creation as a whole getting underway — what starts taking place is that a slow transition starts taking place between the state of heaven & earth being 2 separate and distinct realms of creation that have a barrier between them—and that has an interface that has faults and defects to it so that they can't function like they were originally designed to function — that begins to be dismantled (progressively).

- And we're going to be involved in that—we're going to be involved in increasing the capacity of the creature to respond to the earth—and vice versa—as we judge the angels—and as we judge the world. (I Cor. 6)

- Those are our first 2 vocational roles to fulfill!

- There's going to be a physical dismantling of the physical structure of some of the aspects of the heavenly places as they surround the earth — as well as a spiritual dismantling of some things that has to do with how and where and why Satan established his dominion in those heavenly places!

- Remember that God—even though He originally created the heaven and the earth as 2 distinct places—He didn't intend that they stay that way — there was supposed to have been sonship labor to be done in conjunction with God and man—in order to bring about what was supposed to happen on the 2nd Sabbath after the 1st!

- This is going to take place when “the times of restitution of all things” that Peter talks about over in Acts 3:21 takes place—and God will dismantle what He put into place when the Adversary started to fill his heart with violence (back on day 2 of creation) [God made a firmament to keep the 2 realms of heaven and earth separate].

- And in that 2-firmament concept found in Genesis, God has already brought down 1 of those 2 barriers—(water) - and He did that at the flood of Noah's day.

- And that left a space where all the water used to be.

- And then God had to stretch out the heavens because if He didn't man never would have survived!

- In fact, Nimrod knew how to breach that other firmament! (That tower was literally going to reach heaven!)

- That's why God said what He said in Gen. 11:6
“... and now nothing will be restrained from them,
which they have imagined to do.”

- So all that God had to put into place in order to deal with the complications that would arise in dealing with the Adversary's attempts to circumvent God's plan & purpose—once the Adversary & his plan of evil has been finally judged and executed—then the program turns it's attention to the dismantling of the various aspects in the creature and creation as a whole that were put into place as 'prevention measures' (so to speak) - and to destroy all remnants of that plan of evil.

- And then God can do what will be done in the dispensation of the fullness of times—and “gather together in one all things in Christ, both which are in heaven, and which are on earth ...”

- And for the 1st time, creation as a whole can function according to its original design!

- And that's our 1st vocational roll—to be involved in that—and it takes some intelligence to orchestrate that—and that's all provided for (among other things) in our sonship education! (those skills)

- Those decision-making skills give you the ability and the capacity to do that—to be involved in “judging angels” and “judging the world”!

- And really, when you start looking at those decision-making skills that we're given to have in our sonship life, and you really start perceiving closely what they're doing—you'll notice that they actually fall into the 2 realms or 2-fold description of the kind of functionality that those heavenly places in which we're going to be occupying has.

- That's why the heavenly places are both:

- 1) An architectural structure;
- 2) A *creature*—a living organism

- And the 1st skill sets we receive are primarily designed for the 'living organism' aspect of it—which is why, when we're first taught about the heavenly places where our Father's business is now, we're taught about it being a living organism, it's a *creature*.

- But it doesn't take very long before you have to deal with, not only the intelligentsia that's in that *creature* (that gives it its functional life) - but that intelligentsia is in the form of an organized administration that resides in a **structure**!

- (It's *thrones, dominions, principalities, powers, ...*)

- And that therefore comes along and breaks that realm up there in the heavenly places into a territorial structure!

- And that means that it's got a government to it!

- The intelligentsia is in the form of a government.

- And all I'm after here is to point out the fact that as you go along in your education as a son—you're learning that the place where you're going to be going about conducting your Father's business—that realm has these 2 functionalities to it—it's a *creature*, and it's a territory with administration to it that's housed within a building-type **structure** to it.

- And the kind of skills we receive through our sonship education is designed to deal with both aspects of that heavenly realm—because we're going to be involved with both aspects of that realm:

- We're going to be giving it its functional life as that *creature*;

- But we're also going to be involved in administrating its corporate structure (so to speak) - and dealing with its architectural structure (because there's going to be some dismantling we're to oversee and get accomplished by means of utilizing the angels to do the work).

- And my understanding is (and why I'm bringing all this up at this time) - my understanding is that we're first going to have generated in our understanding the issue of the Father's business (and our participation in His business) as that of it being this *creature* that forms an embodiment for the earth, and we deal with it from the perspective of it being a **body** that has been *subjected to vanity* and is therefore languishing in *the bondage of corruption*—and what we're first taught about — and how we are to first deal with our Father's business is all about it being this creature-body that is going to be *delivered* by us, the “new creature” of the body of Christ.

- And we become intelligized to that issue first and foremost.
(We become the intelligentsia of that *creature*.)

- And it's really not until you get out here in Level II of our sonship education that we begin dealing with the details of the *creature* or the heavenly places as the physical, architectural structure that is going to need to have all these adjustments made (the demolition that we've talked about) to it.

- Because that's when you get issue of the building concept at the end of Ephesians chapter 2.
(**Ephesians 2:19-22**)

- It's a *creature*, **and** it's an architectural structure at the exact same time.

- And our Father teaches about the most important aspect first (the **body** concept) - and the one that would require our skills and our understanding & appreciation of first, because that one is going to naturally lead into us being able to wisely deal with the other one.

- So then, as we view “outer space” today—in view of what God did at the judgment of the flood of Noah's day, coupled with the issue of God *subjecting the creature to vanity* (which happened way back when sin entered that realm and it became the usurped possession of the Adversary) - there is no physical evidence that the creature even exists—that **can't** be observed at all, and you'd never know that the heavenly places (outer space) are this *creature* unless God **told** you about it in His word!

- And by God making the creature subject to vanity—that means that anything by which it **could** give evidence of that creature being **functionally alive**, is now being restrained from being given.

- But you do see (when you look up there), and you do find God talking about the heavenly places as a physical structure (an architectural building) in a lot of places—(for instance in the book of Job) that gives you great insight as to the kind of structure that's out there.

- Job 38:1-7—God puts Job's attention on the earth.

- Job 38:19-20, 22-23,

- Then God turns Job's attention to the heavenly places.

- Job 38:31-33

- Here you've got God talking to Job about certain, specific constellations that are very significant in connection with the physical structure of the realm of heaven—and God mentions these constellations (sometimes not by the same name we use), but He brings these out because of how they specifically affect the physical structure of the heavenly places—and even how some have an impact upon the earth itself.

- Job 26:1-13 (:13) - *the crooked serpent*

- And when God talks about these structures of heaven (constellations) - when God talks about them, they're not just being discussed as an astronomical phenomenon type thing—or even as a sign for a season (which is a legitimate roll that they have) - but they're also talked about in connection with **the fabric of that realm!**

- They're also talked about as being part of the "ordinances" of heaven—(Job 38:33) - i.e., something that has been ordered and arranged—an arrangement of parts, as in architecture, in accordance with some plan or purpose—ordinances are material apparatus that are appropriately set in order for a particular plan of action to be carried out.

- Ordinances of heaven provide for the orderliness of it and the maintenance of its structure.

- Now, remember that I told you that this issue of a son being called "*simple*" in Phase 1 of Level II has 2 sides to it? as well as the issue of the kind of subtilty that the son gets in order to cure his being simple? Well, along with understanding and appreciating some things about our Father's business in the heavenly places—is the subtilty in regard to Satan & his plan of evil

- ... and even here in Job, we can say something about that other side of the coin—something about the physical structure of the heavenly places that has a connection with the Adversary and his plan of evil.

- And when God wants to both judge the heavenly places, and deal with certain areas within it that the Adversary has come along and made as little areas of fortresses for himself and his cohorts — (he’s been very busy up there) — because when he did what Ezekiel 28 says in connection with implementing his plan of evil in the heavenly places—he not only went and sold his bill of goods (his merchandise) in the sanctuaries of the principalities—but he went and established ‘fortresses’ in various places — and God deals with those areas in just that way—as fortresses of the Adversary.

- And he knew very well what he was doing—he went to places that were like ‘linchpins’ or ‘keystones’ to the integral structure of the heavens!

- He set up strongholds in the very places (in the heavens) that hold the whole thing together!

- And that’s why you’ve got God talking to Job and saying, “... *and as for darkness, where is the place thereof, that thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof?* (Job 38:19-20) — that is, do you know the road that’s going to take you up there to that realm of darkness where that guy has set up his fortresses? set up his place to reside?

- Because if you’re going to deal with him, and you’re going to start to deal with the implementation of his plan of evil—you’ve got to be able to get up there! You’ve got to be able to go to where his fortresses are!

- (That’s why God asks Job those questions—that’s not God just wanting to get Job to look up and view the heavens and say to himself, “Wow—this thing is so vast and so big and so wonderful, I don’t understand a thing about it at all!”)

- No! That’s fundamental. — Job was smart enough, and intelligent enough, and godly enough for God to pit the Adversary against him, and Job would stand!

- (Job’s biggest enemy wasn’t the Adversary—it was his 3 religiously stupid friends—[and his wife]!)

- Job understood all those things, and he knew what the Adversary had done out there!
- And Job had intelligence when it came to how those *ordinances of heaven* were set up and the importance of them, and the way in which they provided for the architectural structure of the heavenly places.
 - And I mean by that, how the whole thing was put together, and how the whole thing was held together!
 - And that's why God asks Job in 38:31, "*Canst thou loose the bands of Orion?*" — and my understanding is that if you can loose the bands of Orion, all those structures of the heavenly places start to come apart!
- And these things we've been talking about (the constellations) are all things God did **after** the flood—when He put the measures in place to keep and to separate the *creature* from the earth so that man could not get up there and screw the whole thing up! (after the tower of Babel incident)

DO NOT GO ON AND TEACH THE FOLLOWING UNLESS YOU HAVE TIME TO DO IT!

- Now, remember that in all we're talking about—all we're after is to get a very basic understanding and appreciation of the kind of *subtilty* the *simple* son gets in Level II of his sonship education.
- Well, since we're on the subject—and since we've at least made it clear as to where that information is located in our curriculum (Eph — Col) - and since we've already broached the issue of *the dispensation of the fullness of times*—there is something else that I think you should know.
- And I want you to know that I'm not saying that I have in any way fully got a grasp of all of what I'm about to tell you—but I think you need to at least be made aware of this—at least to the simple and very basic way I'm going to state it.
 - But this should have a deep and profound impact upon you!
- In fact, if you have been at all 'blown away' by anything we've gone over so far—you ain't seen nothing yet!
- So if you'll allow me some latitude (at least in trying to ask me a bunch of questions that I can't answer right now) - do you want to see something else about the *subtilty* of a Level II son?

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- First of all, let's come back to the book of Ephesians.
 - **Eph. 1:10** (just to note the issue of *the dispensation of the fullness of times*)

 - Now drop down to **verse 15-18** — I'll come back to all this later, but just note it for now.

 - Now what I'm about to go into here is to try to describe in a little more detail (which really isn't much detail at all) - but to describe what our Father intends for that next dispensation to be like, when all the dismantling is done, and all the judging is over, and the earth and the creature begin to function as God ever intended for them to function.

 - What's that going to be like?

 - First of all, my understanding is that all of the information (the exclusive nature of the information) about that time is only found in our epistles because it's part of the *revelation of the mystery*.

 - My understanding right now is that what we are taught in Ephesians and Colossians, particularly, (with Philippians sandwiched between them—but because of what Philippians deals with, it's not really germane to this issue right at the moment).

 - But when you're dealing with the fullness of God's wisdom, concerning what He's doing in connection with providing for consigning the entire Satanic plan of evil to oblivion—when He brings up the issue of *the dispensation of the fullness of times*, He doesn't bring it up simply as “that's the ultimate end” - but He brings it up as, “That's our eternal, glorious roll in our ultimate vocation.

 - In other words, our vocation doesn't stop at the end of *the restitution of all things*—our vocation will have various aspects to it (or phases to it, if you will).

 - But when it comes to the fullness of a son's appreciation for what he's doing in his Father's business—he knows that his vocation in his Father's business has more than one aspect to it (or phase to it).
 - There's the training phase to it where he's getting all the education and vocational training he needs to have; then there's the phase in which he's actually put into the position of using all this knowledge he's got — but all that knowledge has an ultimate goal to it.

- And in our case, what that's going to involve (what our use of all the knowledge of our sonship education and training) is doing all of the things necessary in the heavenly places to bring about *the restitution of all things*, leading up to that *dispensation of the fullness of times*.

- But then there is a 3rd aspect that follows that- of a son's vocation.

- The son realizes, therefore, that once he's gone through all the education, and has put into effect to do all that his Father wants him to do with it initially, that there's going to be a never-ending setting for the use of it all. (In other words, there is something **beyond** all that.)

- And really, the way to understand and appreciate that best, is with the Lord Jesus Christ's own Sonship.

- And Paul gives us the insight into that in I Corinthians 15 when he describes all of the fulfillment of the mandates of the Davidic Covenant—all that pertains to the Christ-hood of the Lord Jesus Christ's Sonship.

- I Cor. 15 — Paul brings it up in connection with the order of the resurrections, because the order of the resurrections involves the full fullness of the 1st mandate of the Davidic Covenant (which is the Redeemer & His Redemption)

- I Cor. 15:24-28 (:28)

- (slowly) **There's a point at which a son relinquishes his sonship!**

- And that takes place when the first 2 vocational aspects of his sonship have run their course.

- In the 3rd vocational aspect of his sonship—**the son actually enters into an even more intimate relationship with his Father**—in order to participate in some things **that his Father has held in reserve**.

- And that's what *the dispensation of the fullness of times* is all about with respect to us.

- At the beginning of the dispensation of the fullness of times, the Lord Himself will subject Himself unto His Father—that God may be *all in all*—and God will take the heavens and the earth and join them together—**and we're going to enter into a further relationship with our Father—that, to put it this way—the term *sonship* is inadequate to describe!**

- That *dispensation of the fullness of times* is going to be (just as any dispensation) a program put into effect to achieve a particular purpose or purposes—and it's going to be composed of multiple ages—that's why they're called "*the ages to come*" (Eph. 2:7) — and an age is a stage within a dispensation.

- And God has got a progressively UNENDING program for the use of His whole creation, in a **BRAND NEW RELATIONSHIP** with Him that has never been experienced yet!

- (That's what He's holding in reserve!)

- And that's why it says that it's "**His inheritance in His saints!**"

- (see Eph. 1:18— "*The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory **of his inheritance in the saints.***")

- **The end result of sonship is:**

THE FATHER GETTING AN INHERITANCE!

- And that points up the fact that He invested so much value in us when He sent His Son to die for us (Redemption) - and what all that cost Him — **He's now going to get a return on that investment!**

- His sons become **His** inheritance!

- When the Father gives you *the spirit of wisdom and revelation in the knowledge of him* — which is what He **gives** at the beginning of Level II of sonship education, *so that with the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.*

- Ok. That's enough about our Father's business for now, as it pertains to Phase 1 of Level II of our sonship education—and what we've covered in the past few Bible classes should give you some understanding and appreciation of the kind of information we're going to be given—(at least on the side of the coin that deals with our Father's business) - when we, as *simple* sons, are given *subtilty* to solve the problems associated with being *simple* and one-dimensional and lacking the acuteness of comprehension—to see deeper, and to have some fine perception and discrimination into our Father's business.

- But we really shouldn't leave Phase 1 of Level II without at least saying something about the other side of the coin—the kind of subtility that you are going to be given in connection with the Satanic policy of evil that you will have to face—and you will have to be able to “see through” all of the subtility that the Adversary is going to attempt to seduce you with and ultimately victimize you, if he can.

- And as I have said before, my understanding is that the Adversary has to “play ball according to the rules of engagement” (so to speak).

- Well, when you arrive at this *simple* state as a son—it's not like you've never heard of Satan, or never heard of his policy of evil, nor is it that you've never had to deal with temptations and allurements and those kind of things, because the truth of the matter is, you have.

- You have been made aware of this, for instance, back in Romans 13:12 (“... *let us therefore cast off the works of darkness, and let us put on the armour of light.* ”)

- In fact, the truth of the matter is, you are given advanced warning that you'll be facing a determined adversary that is going to attempt to “*separate you from the love of Christ*” back in Romans chapter 8—in the information that forms your initial sonship establishment — and you'll notice that in verse 35 it says, “**Who** shall separate us from the love of Christ” — not “**What** shall separate us ...” — there's a “**who**”— there's a character that's going to attempt to do that!

- But then as you get into Phase 2 of Level I—as you begin the process of the “*renewing of your mind*” — as that process begins to occur, you come to a point at which you, as a son of your Father, (that is, your sonship life), begins to take shape—[kind of like putting a model airplane together—it starts off with a jumbled up bunch of pieces—but at a point, it actually begins to ‘take shape’ - it begins looking like the picture of the airplane on the front of the box - it's certainly not finished, it's still far from being completed, but at least it's starting to look a little bit like it].

- Well, the very first time in our sonship education where God says, “You actually start to look like My son,” is when we receive the instruction of godly **judgment** in Romans 13:8-14—it's the first place where, at the end, you're told to “put on the Lord Jesus Christ” — you've got enough conformity now to His image, that if you'll do what it says, you're going to start to look like Him in this world.

- Now all I'm after here is that you recognize the significance of where you are in your sonship education and what's being dealt with when this issue gets brought up.

- And it's because this is where, for the **first** time you begin to look like the Lord Jesus Christ, that the Adversary gets **provoked!** He begins to see that this thing is working in this guy—this sonship education is starting to take hold—and the Adversary begins to see the son's conformity to God's Son.

- And the whole section of Romans 13:11-14 deals with us as sons recognizing that—and taking the necessary course of action we're supposed to take to make that something the Adversary cannot dismiss.

- Actually, this is the preparatory step that sends the signal to the Adversary that he can start getting ready to try to *separate you from the love of Christ* — you're going to begin showing him that you are ready to do battle with him! — You're going to put on some **armour!** — You aren't fighting just yet, but boot camp is about over! — And you're only one form of instruction away from getting into the fight! (i.e., the instruction of godly *equity*)

- There are 2 times in Level I of our sonship education (within our *instruction of wisdom, justice, judgment, and equity*) where God says, "In view of all this, this is now the kind of conformity you are to have to my Son" — one is at the end of your instruction of godly *judgment*, and the other is when you receive your instruction in godly *equity*.

- That's why you find in Romans 15:1-3, you find another identifiable conformity of your image to Christ (see especially, :3) — and now you're suppose to be, (through your instruction of godly *equity*) conducting yourself in the very image of Christ—you're supposed to be doing things on the basis of **not** pleasing yourself, but pleasing others for their *good* to their *edification*, just like Christ did.

- And if you can do that, then you're going to be able to succeed with the rest of the things contained in Level I sonship edification.

- And my point is that as you finish off those last 2 sonship decision-making skills of *judgment* and *equity*, your conformity to the image of Christ all begins to take shape—and it goes on throughout your sonship education until those elect angels out there look down on you, and then look over to where Jesus Christ is sitting on the right hand of the Father, and they can't see a difference! **It's the same!!!**

- And that's when you are in Level II—that's when your *conversation is in heaven—and your total impact is up there*—and that's when you bring the entire warfare upon you in Ephesians 6, and you need to put on *the whole armour of God*, not just this *armour of light* you start out with.

- And the truth of the matter is, for the rest of your sonship life, and for the rest of your sonship education—your entire sonship education and edification is going to take place underneath that Adversary's policy of evil—all those *sufferings of Christ* that II Corinthians talks about are going to be produced by that policy of evil—in fact, the majority of our conformity to the image of Christ takes place under the effects of the policy of evil.

- And God deigned it just that way—why? You are told that right from the very beginning of your sonship establishment:

- Romans 8:37—*Nay, in all these things we are more than conquerors through him that loved us.*

- And a “*more than conqueror*” takes the tactics of the one who wants to conquer him, **and turns it to his advantage in order to advance his own cause!**

- And God's designed it so that when we're under the policy of evil's attacks, we are to take advantage of what's going on **and it actually advances our sonship**—it advances our conformity to God's Son to the humiliation and chagrin of the Adversary!

- Now I say all that just to put the issue of the Adversary's policy of evil against us in its proper place within the context of sonship education.

- And as you do draw the attention of the Adversary, it's like I said earlier, he has to 'play ball' according to the rules (so to speak) — and what I mean by that is that the policy of evil can't deal with a son beyond his capacity—and that's why we have Paul declaring what he does over in I Corinthians 10

- (I Cor. 10:13) *There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

- Well, when you then take into consideration the exhortations that are sitting back in the book of Proverbs that deals with the *evil man* and the *strange woman* (the Adversary's policy of evil) - as you realize as you go through them in Level I, if you perceive them properly, they are given in kind of an "alert"-type nature—and there's a brief description of the cleverness of their activities, and the enticing nature of their activities, granted—but the overall tone of those exhortations is, "Be alert" to these things!

- And it's as if at first the son is only supposed to know that there is this kind of opposition out there—and there will be some coming your way—and you will encounter both of those characters, even in Level I of your sonship education—but it's like the real ability the son has at that time to withstand it and resist it and not be victimized by it, is to not be ignorant that it exists, and that it is dangerous and damaging and hurtful to you.

- But then, once the son has gone through Level I—and those sonship decision-making skills are now underway—and those decisions are keeping him on the right *path*—and that measure of conformity to the image of Christ is now being made so as to have it's designed impact; and the policy of evil has been unsuccessful to victimize that son in all it's allowed to do in Level I—now as Level II begins and gets underway, the Adversary can now increase the policy of evil against the son to another level of intensity.

- And all those enticements, and allurements, and seductions (of the *strange woman*, especially) now increase.

- And that's why you find God dealing with things the way He does in the book of Ephesians:

- For instance, He first of all deals with the issue of giving the son *subtilty* as to the finer points and acute comprehension of the Father's business (chapter 1).

- But then in chapter 2, you're going to have the curriculum come along and begin giving the son *subtilty* in connection with the effects of the policy of evil now that the son is in Level II of his sonship education.

- (see Ephesians 2:1-3; 3:8-12, 13) — and then even more *subtilty* gets given in (Eph. 4:14, 17-27 [:27]) and on to ch.6.

- But my point is that the son is now going to begin to experience more craftiness, more cunningness, more mischievous activities from the opposition that's against him.

- And one of the major issues in that *simple* son who is now in that sophomoric stage of thinking is that he's supposed to be out of the fresh-man state—he's supposed to now have achieved a level of **confidence**—but that, in and of itself can be a very dangerous issue.

- And what I mean by that is that it's very easy for a sophomoric son to misconstrue his confidence—because the tendency is for him to now have an over-estimated and over-blown confidence in himself, (or **self-confidence**) — **and that's that last thing he needs!**

- He's supposed to have **godly confidence** in his Father and in his Father's curriculum—but **none** in his own wisdom and his own ability and his own capacity — in fact, the Adversary will look for that, and he will do things to play into that — and you will wind up Corinthian in your thinking!

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

(I Corinthians 4:8-10)

- Therefore the policy of evil is going to attempt to neutralize the son. And by that I mean to destroy the functional life of that son. And it will increase the kind of crafty, cunning way to get that done by another wisdom (other than the Father's) - that will produce **a sense of satisfaction** in the son at this level to just "coast" (to use that expression) - to not go any further in his education—and there will be many things (especially many spiritual and church-related things) that will cater to that. (a false sense of "maturity")

- (Remember that the Corinthians weren't refusing to assemble and "have church" [so to speak])! [I Cor. 11:17-20]

- That *strange woman* isn't interested in destroying the son's church-going; she wants to destroy his **functional life**—and she'll use a church and a pastor and the pastor's sermons to do it! (see Pro. 6:20-26 [:26])

- And really, we're now at the point in talking about the kind of *subtilty* that the son receives in connection with the Satanic policy of evil that now begins to enter Phase 2 of Level II—and that's where you get a full-blown understanding of all of the "*wiles of the devil*" - and you **will** encounter them; and that's where you're now told to "*put on the whole armour of God.*"

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (Ephesians 6:11)

- A "*wile*" is a species of beguile—it's a deceitful trick, a stratagem, a cunning, crafty ruse—a carefully crafted piece of deception intended to deceive and ensnare an adversary.

- And this is where the information we covered some time ago, when we were dealing with the issue of the importance of those exhortations in the book of Proverbs—and we went over that exhortation found in chapter 7 and the first 5 verses (7:1-5).

- And remember that we noted how the Adversary's policy of evil—that *strange woman*—will utilize, more often than not at this point, churches, and pastors, and Bible teachers—those that use the very book you have in your hand—and by dishonest handling of it, do what Colossians 2 tells you about:

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

- And I'm not going to go back into all that right now (I just want to remind you of it because it is a BIG issue in the nature of the tactics of the policy of evil in Level II—and it's good to remind ourselves of it because it goes to the kind of *subtilty* you have to have as a Level II son in order to deal with the policy of evil in Level II) — and if you didn't get that, I'd recommend you go back and get that Bible class and go over it!

- But before we let this issue of the kind of *subtilty* that the son is given in connection with the policy of evil in Level II, I want to draw your attention to another kind of attack you'll face that's different from anything we've mentioned up to this point.

- As a son continues on in his sonship education & edification—and as he now begins to have the remainder of his sonship education take place under the umbrella of the Satanic policy of evil—he's already enduring *the sufferings of this present time* (and they don't stop), but **added** to that he now begins to encounter sufferings and temptations that are NOT common to man—on top of *the sufferings of this present time*, he begins experiencing *the sufferings of Christ.* (II Corinthians 1:5)

- And while we've mentioned a lot about the book of Ephesians in Level II, and even some things in the book of Colossians—what I'm after here is found in that book in between those 2 books, the book of Philippians.

- And as a son moves on in his edification, and as he's enduring those *sufferings of Christ*—he's going to face some temptations that are specifically aimed at what he's undergoing within suffering *the sufferings of Christ* that, if you don't have the proper *subtlety* that the Father gives the son effectually working within his inner man, he can wind up being victimized by the policy of evil—but in a different way than anything we've mentioned before.

- However, you **are** made aware of these things before you ever get to the book of Philippians—because they are dealt with back where the Corinthians were having problems in this very area, and were balking at going on to Level II and eventually enduring *the sufferings of Christ*.

- (And it's sitting back there in I Corinthians 10—right in the very passage that we looked at before when we saw the verse that talked about “*no temptation taken you but as such as is common to man*” - and it's those first 10 verses.)

- (see especially I Cor. 10:9-10)

- And that's the kind of temptation you're going to have in Level II of your sonship education—you're going to be faced with issues of “murmuring and complaining”!

- (see Philippians 2:12-16)

- And these “*murmurings and disputings*” aren't just general, basic complaining that goes on in everyday, work-a-day life—no—these are temptations that are brought about by *the sufferings of Christ* that are NOT *common to man*—in Level II sonship edification.

- And these are serious issues here—because what they end up producing is what is called ‘*tempting Christ*’ (back there in I Cor. 10:9) and murmur and complain about what God wants to do with them—that's why Phil. 2:13 says, “*For it is God which worketh in you both to will and to do of his good pleasure.*” (DON'T COMPLAIN ABOUT IT!!!)

- And that's why you find Paul dealing with those 2 characters later on in Phil. — see 3:16-21; 4:1-2

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- This is another cunning, *subtle* way in which the Adversary's policy of evil attempts to trip up a son—especially when that son is in the very midst of undergoing *the sufferings of Christ*.
 - The issue of having the sons murmur and complain—and be dissatisfied and disgruntled with the issue of suffering for Christ's sake.
 - And those 2 women (*Euodias* and *Syntyche*) ended up with that kind of being victimized by the PoE—and they needed some *help* (as vs. 3 says) - because they were NOT *of the same mind*, even though they '*labored with Paul in the gospel*.' (see Phil. 4:3)
 - When it came to the intensified aspects of *the sufferings of Christ* that the Philippians were privileged to be partakers of, now (in Level II sonship edification) - they were also receiving at the exact same time, the 2nd round of the PoE, and when it could not doctrinally entice them away from the truth and doctrinally corrupt them so that they get stalled in their edification (or get side-tracked in their edification), it worked to tempt them in the way Paul laid out back there in I Cor. 10—and it worked to tempt them to “tempt Christ” and to murmur and complain—which, in the end, would produce the desired side-tracking of their edification.
 - And those 2 women were having the hardest time with it, (and it may very well be that their husbands were 2 that were thrown into prison, and that would make things hard for them).
 - But the doctrine that Paul gives them there—really does give them subtle insight into the privilege that they are partakers of, being now privileged to suffer for Christ's sake, “*Having the same conflict* (Paul says) *which ye saw in me, and now hear to be in me.*” (Phil. 1:30)
 - And at the exact same time, they needed to make some discretionary judgments that made it so that what they did, did not cause the CAUSE that they were involved to suffer for it—(looking forward, if you will, to the kind of *discretionary* judgments you will have to make in Phase 2 of Level II) - where the judgments you make really make it so that you don't wind up doing something that is detrimental to either your reputation or the cause you say that you stand for!

- So as the son makes progress, the Adversary and his policy of evil makes progress as well—and just as the policy of evil against the son is going to take on more *subtilty*, the son is going to have to get more *subtilty* to deal with it, and the Father provides that in the curriculum.

- And with that being one side of the coin to the subtilty that cures the son's *simpleness* (so to speak) - along with that is the other side of the coin, which is the Father providing the son the *subtilty* into His own *subtilty* about His business: (God's *subtilty*).

- Because the truth of the matter is, what God does in His plan and purpose, is a result of His own *subtle* thinking.

- And that's why, when you get over to Eph-Phil-Col, the issue of this current dispensation of grace gets brought back up—**but not to deal with it as a fact** (which is sadly how most folks handle it) - they deal with it when it comes up in Eph. 2 and Eph. 3 as the **fact** of this dispensation of grace being known for the first time (and it's not) - because the **fact** of this dispensation of grace has been settled long ago in Romans through Galatians — Ephesians 2 & 3 in particular is designed to do what I Corinthians 2 said it was designed to do: and that's to give the saints the "*hidden wisdom of God*" - the *hidden wisdom* about this dispensation of grace—in other words it's designed not to give the fact of this dispensation of grace, but the **genius** of God behind what this dispensation of grace is all about!

- The Corinthians knew the fact of this dispensation of grace being in effect (they knew the fact of it), but because they weren't *perfect* Paul couldn't give them the *hidden wisdom* about it—he couldn't give them the *subtilty* in taking the wise one in his own craftiness, and how it all plays out in the dispensation of the fullness of times and the ages to come.

- And it's fascinating that when you go over to the corresponding exhortations that match up with Level II of sonship edification (in Proverbs 6:20-the end of chapter 8) — you have God (dealing with the remnant of Israel) taking them **back** to His outworking in His plan and purpose for the earth, taking them (not to the fact of it), but taking them back to the hidden wisdom (so to speak) in His eternal counsel—and you've got wisdom crying out there in ch. 8, wisdom is crying out in accordance with God's plan & purpose with this earth, and that's why it says:

- Pro. 8:12 (corresponds with Eph. 1:8)—22 (:22)

- And that portion provides the members of the remnant with the *subtilty* of God's thinking in connection with His outworking of His program with them.
- And that's why, when you get to Ephesians, you're immediately taken into the eternity-past counsels of God to look at the genius behind what He has done—and all that's going on in this dispensation of grace is something that God had purposed and counseled for before the world began with a view to the dispensation of the fullness of times and the ages to come!
- (see Eph. 1:3-5; 3:9-11)
 - By the way, that's when your *wisdom* and your *prudence* begin to dwell together! — and you also begin to find out the knowledge of the “*witty inventions*” as you do that.
 - Which is why that's sitting in Proverbs 8—that's part of the *subtilty*—the *wisdom* and the *prudence* dwell together and that gives you that capacity of subtle thinking to find out the knowledge of those *witty inventions*.
- It all matches up perfectly!

- Phase 2—Level II

- 4 *To give subtilty to the simple, (Phase 1 of Level II)*
to the young man knowledge and discretion. (*Proverbs 1:4*)

- You **MUST** bear in mind and keep in mind that everything in Level I (both Phases) are still up and running (so to speak) - and everything that the Father has done to give the son *subtilty* in his sophomoric stage is still up and running—that is, all that is fully and effectually working in the son's inner man.
- In other words, it is **wrong** to view the sonship curriculum as cyclical or just going through one phase and one level and once that's been successfully passed, that information is over and it can be ‘**shelved**’ (so to speak) as something that really doesn't apply as you proceed on through the sonship curriculum—because that's not how this curriculum has been designed by the Father.
- The curriculum is designed to **build** upon every thing and every issue and every form of doctrine you learn—in fact, each form of doctrine acts as ‘prep-school’ (so to speak) for the next, upcoming phase & form of doctrine!

- Now once the son has succeeded in gaining all of the *subtlety* that the Father wants to give him—and that he desperately **needs** to have as a son that is properly described as “*simple*” — once he’s got effectually working in his inner man the *subtlety* in connection with his Father’s business, **and** the *subtlety* in connection with the Adversary and his policy of evil that works to oppose and resist his sonship (functional) life — that *subtle* thinking provides for the son to kind of ‘sober up’ - that is, to shed all the sophomoric thinking and bravado of “having arrived” (so to speak) - and there is, at this point in his sonship life (at the midway point of Level II of sonship edification) **a major turn of events in the education of the son.**

- And one of the big indicators to that—which is given within the Table of Contents—is, for the first time, the use of the appellative “man” to describe the son: “young man”.

- The construction of the phrase with the qualifier on the front end (“*young*”) makes it so that he realizes he’s not quite yet a full man—but nevertheless he’s now marked out as a “man” in his Father’s eyes—and in the eyes of the Adversary!

- He now has far more understanding & appreciation for his Father’s business—the gravity of it all has properly gripped his heart—and he knows far more than the **fact** of his Father’s business—he now understands the “why” of it—the **genius** behind it all.

- And to put it simply—all of that works to produce and to generate in the son’s thinking (in the son who can now be called a “*young man*”) - all that works to generate in his thinking “what’s at stake”!

- He realizes with acute, penetrating comprehension not only the seriousness of this business of his Father, but also the ‘**highness**’ of it (just to use that expression).

- see Phil. 3:10-16 (:14)

- The son’s now gripped with the sober reality of how much the Father has invested in His business—and how much the Father has invested in you (as your Father’s son/daughter whom He has vested with the actual running of that business!)

- And the son now has a grave and sober realization of just how much his own personal involvement is vested in the Father’s business—and how great his personal interest and involvement is in it!!!

- The son is now (really for the first time) thinking, not just about his Father's business, but he is now thinking the very same thoughts his Father thinks about that business—in other words, the son is now thinking **WITH** his Father!

- He's thinking with his Father about both the business they are both involved in—and he's thinking with his Father about this Adversary that seeks to oppose and thwart all that business endeavor.

- And I don't want you to just sleep through this—because you need to be thinking very carefully about what I've just been saying—because the truth of the matter is, once that kind of thinking is taking place in the son, that's the very thing that begins to characterize the "young man" stage now.

- (That's one of the chief characteristics of a "young man" as opposed to the "simple" son.)

- All those things that characterized youthfulness and frivolity and easily being distracted—and always needing to be told to '*incline your ear*' and '*attend to my words*' begins to fall by the wayside.

- ("*incline your ear*" isn't mentioned any more in those exhortations—and "*attend to my words*" only occurs one last time in Pro. 7:24, and even that's in direct connection with the remnant of Israel!)

- There's no need to come along and admonish the son to not turn his ear away—(which is the focus of the opposition in Level I and in Phase 2 of Level II) — but by now the son has successfully repelled all those kind of attacks and opposition by the time he reaches Phase 2 of Level II.

- The opposition has failed to get it so that the son's education and edification doesn't 'take root' (so to speak) - which is what most of the opposition is about with all the bombardment of the wisdom of this world.

- And when you're over in Eph., Phil., & Col., the saints are at a point where they don't have to be admonished about the value of what they're learning — that value is well-recognized by now—and what needs to be recognized now is this critical new aspect to the son's education—both in how he will be getting *knowledge and discretion*, and in the details of the Adversary's opposition to him ever getting that *knowledge & discretion*—because the Adversary knows that this is the final step in that son's education before he gets to be a "*wise man*" who will "*hear and will increase learning.*"

- And I know I'm spending a lot of time dealing with the introduction to Phase 2 of Level II — but I'm doing that for a very important reason.

- Because first and foremost, as you pass into this final phase of Level II sonship education, and as you are no longer considered an empty son or even a *simple* son — but now as you're considered by your Father (and by the Adversary, too) a **MAN**—albeit a “*young man*” — you have to realize—and I mean realize in not just a glancing look, or in any minimal way—but having a deep appreciation for what becomes so critical now, and what becomes a centerpiece (so to speak) that characterizes the status of a son being called a “*young man*”— that once it's appreciated to the degree it's supposed to be appreciated, puts the entire spectrum of Phase 2 of Level II in the proper place it needs to be in, in your thinking, in order for you to begin gaining the appreciation of **why** it is that the “*young man*” desperately needs to get “*knowledge and discretion*” at this point.

- And it's good here to remember that you've already got a whole bunch of things working properly — you've got all your sonship orientation down, as well as your sonship establishment — and you've become establish in your sonship decision-making skills — and you've also got all the problems associated with either the Corinthian problematic thinking that can occur, or the Galatian problematic thinking that can occur all now behind you.

- And on top of that you've got to realize that you're now not only undergoing all of those “*sufferings of this present time*” - but on top of that, you've begun to undergo the “*sufferings of Christ*” now.

- And all that (along with the *subtilty* to acutely understand and appreciate the further details of the Father's business and the opposition from the policy of evil) - all of that makes it so that the son now realizes that my Father's business is far more involved and multi-dimensional than I ever knew; and the Adversary's policy of evil is far more subtle and beguiling than I ever knew; and if that policy of evil succeeds to take my “*precious life*” (functional life), **THERE'S FAR MORE AT STAKE (especially for me, personally) THAN JUST A HINDRANCE TO MY EDUCATION!**

- At this point the son's thinking is now ‘on par’ with his Father's thinking, and he's actually moved into the realm in which he realizes that the things that the policy of evil is after in connection with him is of a nature now of really **RUINING** (or endeavoring to ruin) the good **REPUTATION** and the good **conversation** and the godly **influence** that he has come to possess and has attained unto having reached Level II sonship edification!

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- And that kind of thinking is real mature— it's not fully mature yet, but it's real mature in contrast with what the son was experiencing and what characterized his thinking under Level I.

 - And what I'm after in all this is to kind of focus your attention on the things that become the matters of the son's thinking when he's in Phase 2 of Level II to his sonship edification.
 - And by doing this—it allows you to begin to think about those 2 terms in the Table of Contents that make up the body of information that the son is going to be given— “*knowledge*” and “*discretion.*”

 - Because, “*knowledge,*” especially, is a very broad term—it can mean a whole bunch of things in a whole bunch of different contexts!

 - But by doing the work we've been doing—that puts your thinking in the position God wants it in when you're dealing with the 2 issues the son gets in Phase 2 of Level II — that allows you to think about them in that framework.

 - Therefore the “*knowledge*” the son is going to be given here isn't just any old knowledge on any old subject—but it's **specific** to the curriculum the son is in in Phase 2/Level II.

 - The *knowledge* he's going to be given (after getting the *subtilty* that makes him realize there's far more to his Father's business than he was aware of—and there's more to the PoE and the opposition against him than he was aware of—and as he's given that *subtilty*, he begins to **grow** in both those areas) —he's now going to be given *knowledge* concerning the kind of INFLUENCE and IMPACT and REPUTATION that he is now having as a result of that *subtilty* effectually working in his inner man that solves his sophomoric simple-ness and goes on to produce his status as a “*young man.*”
 - Because the son is far more advanced in his understanding & appreciation for being a member of the new creature of the church, the body of Christ—and the influence and impact that has upon those creatures in the heavenly places.

 - Because of the *subtilty*, the son realizes there's more to the opposing of the Adversary than he was taught about under Level I—and there's more at stake than he was taught about under Level I.

- And now we're given *knowledge* about the kind of influence we have in the heavenly places—to the tune of our conversation being in heaven.

- And we're given understanding that, really that's the MAIN REALM of our impact and our influence as members of the new creature of the church, the body of Christ.

- And the thrust of everything, as far as our conduct & behavior is concerned as you get to Eph, Phil, & Col and our sonship decision-making in that part of the curriculum—is not to just think about our conduct & behavior in the eyes of men that we encounter every day in the world in which we live—and to not just think of sonship decision-making in connection with the impact that it has with men on this earth—but to think about our conversation being in heaven—and to think about the impact & influence we have in the face of those principalities, mights, and dominions in the heavenly places.

- It's not that we were never made aware of the **existence** of those heavenly places—because we were back in Level I—but when you get to Level II (Eph, Phil, Col), THAT BECOMES THE EMPHASIS!

- (see Col. 3:1-3)

- And you need to recognize by that—that when Paul tells you that “*our conversation is in heaven*” in Phil. 3:20 — you need to recognize that he's not simply saying that that's true for every member of the church the body of Christ!

- In principle, it's true—but the issue is, when he makes that statement, he's saying that, ‘In connection with what I've just described about the way in which I'm conducting myself, and **not** following these who are “*the enemies of the cross of Christ*” who mind earthly things, and all this business, *our conversation is in heaven.*”

- In other words, it's by conducting ourselves in connection with how he describes proper sonship conduct & behavior there in Phil. 3 that we have that **full impact** and **full conversation** in heaven—and make that **influence** we are privileged to make there!

- Well, my understanding is that that's the kind of thinking & understanding that develops in a son, and really becomes the occupation of his mind when he's dealing with the body of information he's being given—especially in Phase 2 of Level II of his sonship edification.

- And it's right here at the mid-way point in the son's Level II education—right after the Father has given to the son *subtlety* into the behind-the-scenes genius of what the Father's business is about, and the genius of how He designed it to operate—and there is a measure of maturity in the son now where, in a major way (maybe not in a full way yet, but in a major way) the son, himself, if he was given the task of designing the Father's business and running the Father's business, the son would design it and run it exactly like the Father!

- (Like Father, like son!) — which is exactly what the Father desired in the first place—to impart His heart to the son's heart—which is why a man was ever created by God in His image and in His likeness—created with the capacity of godliness!

- And the son now has the sober reality dawn on him of the 'highness' of the situation at hand—and the **CAUSE** of the Father's business so works to cause the son to look at what he's doing (personally, on a personal level), and the son says, "You know, I could ruin this thing if I'm not careful—I could bring **shame** and **disgrace** upon this if I'm not careful!"

- And THAT'S what characterizes a *young man*—that's what a Father, when He looks at His son's development—when He sees that, and He can hear coming out of His son's lips terminology like that—the Father can come along and say, "Son, you're a *young man*!" (Because that's the characteristic of a *young man*.)

- A *young man* is taking the knowledge that he has—and by his knowledge of it, and his constant use of that knowledge from the moment he was adopted and up to the *simple* stage, and then losing the *simple* son appellation and characteristic because of the *subtlety* that was given him—he begins to look at **himself** and realizes that all this talk about him emulating his Father and his Father being his Father and he being his Father's son **isn't just theory**—now I want to be (more than anything else), 'like Father, like son.'

- I now want people, when they see me, **to see YOU in me!**

- I want the differentiation that would naturally exist between me and You because of my age, and because of what I don't know, to no longer be something people recognize—I don't want them to say, "He just doesn't know anything yet."

In other words, I want it to be so that if they don't look closely at me, they'll think they're dealing with You! — And they'll think that they're hearing You speak when they hear me speak!

- And that's the kind of thinking that the "*young man*" stage has to it.
 - And you need to be alert to this—that this characteristic kind of thinking of the "*young man*" stage — that *young man* kind of "knowledge" (Pro. 1:4) is actually **embedded** within "discretion" or discretionary type thinking—it's that kind of "*knowledge*" - the *knowledge* of what characterizes the *young man* stage—that makes it so that the son now **WANTS** to make discretionary judgments & decisions.
 - And therefore, that's also why, as you go through Eph, Phil, Col, you have the Adversary increasing his assaults and opposition up a notch—using **men** who teach doctrine ("*winds of doctrine*"), and you've got all that "*cunning craftiness*" you're going to have to now deal with—and all those "*wiles of the devil*" over there in Eph 6.
 - Which is why you're given there in Eph 6, "*the whole armour of God*" - and a detailed analysis of each piece—because you're going to **need** each piece of it now!
 - And this is a big issue here—because once you're in that *young man* state, (just as there was a point [in which you could put your finger on it and point to it in Level I of your sonship edification] - so too is there at this very point in Level II where you've become that *young man*, and you've got the *knowledge* and you've got the *discretion*—that all acts as a **signal** to the Adversary that he now can unleash all his *wiles* to oppose and resist your sonship edification.
 - And on one side, you've got *the whole armour of God* on your part—and on the other side you've got all *the wiles of the devil* coming at you—**and this fight is on: no holes barred!** (You're now a worthy opponent to be reckoned with).
- Well, all that comes into play to form the son's "*young man*" perspective now. — He sees/perceives that the issue now is the Father's **CAUSE** (the cause of the Father's business is everything).
- And the son realizes that **he's the one now**, who is being entrusted by the Father on a greater and greater basis—and when he gets out in Level III, he'll have the greatest opportunity to put it all on display—but here in Phase 2 of Level II, that issue begins to become a matter of his constant consciousness—which is the kind of mentality that a *young man* has.

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- The son who is in that *young man* stage has made a critical adjustment in his thinking about how he, personally, conducts and behaves himself in light of, and in view of the **cause** of the Father's business being his own cause, now.
 - That son needs to see himself (by means of the *knowledge* his Father gives him to produce within him) - that he's carrying on his Father's reputation—and now everything he does **MATTERS** (conduct & behavior-wise, or concerning his *conversation*).
 - It matters to those who see and hear him on this earth; but it matters just as great—with really the greatest impact of all upon those heavenly places (and all the rulers that reside there).
 - And the son is to understand and appreciate that everything he does is designed to succeed in his Father's cause—which rightfully now, as a *young man*, is his cause!
 - he adopts the Father's cause as his own—and he is acutely aware that everything in his life is designed for success in that cause. (and that's all in light of the *subtlety* he got in Phase 1 of Level II).
 - And really, all that produces in the son the absolute need and desire for discretion!
 - The daunting, sobering, revolution to this thinking that brings the son to this major turn of events in his life—is that he is now made aware **that he holds and bears the reputation of his Father's business!**
 - And he's being looked upon by both the Father, and the Adversary (and the angelic host to boot) as one who bears that very thing!
 - And the nature of the *knowledge* (the body of doctrine/information) you're given in Phase 2/Level II is designed to provide for your success in that cause in everything that you do—so that you do not ever allow that cause to come under disrepute and be disgraced by your **lack of discretionary** conduct and behavior and judgments!
 - And the son sees himself as being **targets** for those very things—and the way in which the opposition is going to endeavor to oppose him succeeding in his Father's business is to get him involved in an indiscretion!

- (And that's why you would know—if you were following the curriculum along properly—that when it comes to boiling down what the *young man* is to get—he's to get *knowledge* and *discretion*).

- And by understanding the **kind** of *knowledge* (that *young man* type knowledge) - and by putting that word *knowledge* in the proper position God wants it in in your thinking — which gets produced by dealing with it within the context— by understanding what the *young man* type *knowledge* is about—that tells you that the other thing the son has to have (**desperately** has to have) along with *knowledge* is **discretion!**

- Well, again, the **cause** becomes the **big issue** in Phase 2 of Level II—or maybe to put it another way (and to use the word that Paul used when he described this: “*Jesus’ sake*”). (II Cor. 4:5, 11)

- And you can trace or follow the progression of how this all works, for instance with the issue of the effectual working of the doctrine in Level I that, for example, began to produce godly love & charity within the son. (Romans 12:3-5, 9-10, ch. 14, ch. 15:1-8)

- Godly love is self-less thinking — and as that selfless thinking grows & develops and moves into Level II where the issue of the **cause** gets brought into the picture — at that point the issue of self-ish-ness has now been put so far into the background that the cause can now be seen.

- And you become less and less of an issue (so to speak) - that you become willing to sacrifice yourself for the cause.

- And that's why you're able to deal with the greater levels of opposition which can even include ‘*being delivered unto death for Jesus’ sake*’ — because the greater cause now is “Jesus’ sake.” (again, II Cor. 4:5, 11)

- And that's why you'd be able to come along and say, (like the apostle Paul) - “*I want the fellowship of his sufferings! I want to be made conformable unto his death!*” (Phil. 3:10) *Death for me is gain!* (Phil. 1:21)

- And in that kind of progression, you clearly see how that everything Paul was given **did** just what we've said—it all worked for him to **succeed** in his Father's **cause**—the cause in which Paul was bearing the name and reputation of his Father's business!

- SUMMARY STATEMENTS:

- The “***young man***” — Not solely a reference to age, but particularly to the middle stage of development in sonship edification which should belong to a *young man* in age — (stop and go to Pro. 7:6-7 — where David exhorts Solomon about the *young man void of understanding* who is easily victimized — notice that David is very careful to utilize both of the terms that apply to a *young man of age*, and a *young man of spiritual maturity* — “**6 For at the window of my house I looked and through my casement, 7 And beheld among the simple ones, I discerned among the youths** (that’s the young man of age), **a young man** (that’s the young man of spiritual maturity) **void of understanding.**” [that tells you that the “*young man*” in ch. 1:4 is focusing upon a *young man of spiritual maturity* — he may, by coincidence be a *young man* of age, but David particularly wants you thinking about the *young man* of maturity in his mentality] — the *young man* stage in age begins at about 18 years and runs to about 24/30 (in natural sonship) during which time the son’s edification specifically involves 3 things:

- 1) Increased involvement in more and more of the various aspects & operations of his Father’s business;
- 2) Increased and advanced education and training by his Father into the objectives, goals, and aims of the business—so that there’s a fuller understanding & appreciation of all that the Father’s business entails and seeks to accomplish;
- 3) Increased and advanced education for making keen and insightful and shrewd business decisions that keep the business sound, that keep it’s operations pure, that do not comprise it’s objectives, goals, and aims, that do not tarnish it’s reputation or bring it into disrepute or shame, that avoid scandal or avoid it being adversely affected or discredited or disgraced by any means from within or without — a clear and deep understanding & appreciation for the integrity of the name he bears and of his Father’s business and the high stakes of the cause of that business, as well as for his own roll for maintaining that integrity, and walking in accordance with it—gets produced within the son during the *young man* stage of his sonship edification.

- Hence, in connection with where the son is now, in his edification, along with what is **at stake** as he matures—as a *young man*, he needs to be given *knowledge and discretion*.

- This is the characteristic feature, now, to Phase 2 of Level II of sonship edification.

- “**knowledge**” = the *knowledge* is specifically about the son’s *conversation*, and the impact and influence of it on others, on his Father’s business and His operations, on himself and on his ability to go on and to become the *wise man* that he should eventually be.

- That’s the issue that’s involved in the overall body of information that is given to the son when he’s going to be dealt with as the *young man* he’s come to be.

- The focus is going to be: with the **cause** being produced within him as the greatest issue of all—and with him seeing himself as the one who’s carrying his Father’s name/reputation—and is being looked upon as the one through whom the operations of the Father’s business are to be brought to pass—he, therefore, is given *knowledge* that particularly address things from that perspective.

- And everything the sons is told in the body of information that comprises his “*knowledge*” — it’s all said with the focus being upon him having **an impact and an influence** by everything he **says** and **does**—and that’s an issue of his “*conversation*.”

- And that’s the big issue in Eph, Phil, & Col — not that it hasn’t ever been an issue before that—but it’s that it becomes the big issue in the sense that in view of understanding the Father’s cause now, the issue is having our *conversation in heaven* and not doing something or compromising ourselves in such a way (especially by being victimized by the PoE) that would make it so that our *conversation* is **NOT** there—it’s ruined there.

- That take us to the issue of “**discretion**.”

- And you have to recognize that if a son fully appreciates the kind of *knowledge (young man type knowledge)* he’s getting at this stage in his edification—how that makes it so that a son now has this desperate, dire need for one major thing: **discretion!**

- **Why?**

- (Because there is a very critical aspect or shade of meaning that is contained in *discretion* that is going to **SAVE** the son from the many *wiles* of the Adversary’s attacks (from the *strange woman*); as well as provide for his being able to cause the grace that operates in his functional life to abound more and more; and to better qualify himself for ruling and functioning in all of the highest operations of his Father’s business!)

- Remember what the kind of *knowledge* the son is given at this point in his edification—his *conversation* is now in heaven—his Father’s cause, and the highness of it, is now everything to him—he now carries the name and the reputation of his Father & his Father’s cause and business—he now has an **impact & influence** on others in the heavenly places, especially—and that son now knows that there is a very real threat of **failure** for him in all this!

- And if failure is a major threat to the son at this point—what would failure be for him? what would it consist of?

- (The reason I’m going over this [harping on this] - is to get you to see that it’s not that the whole of the Father’s business is going to implode if the son fails—the Father’s business isn’t going to be completely wrecked by the son!)

- And this is important—because we can actually use this issue of why a son desperately needs, (and if all things are effectually working properly), he is in **dire need** of this single thing: *discretion*! — this, again, is an exercise for you in your mind to get what’s being told to you in Pro. 1:4b in the proper position in your thinking God wants it in, in order for you to understand & appreciate the WHY—why, if you were to fill in the blank (so to speak), you would write, d-i-s-c-r-e-t-i-o-n!

- So why does a son in Phase 2 of Level II see *discretion* as something that saves him from failure, and without it, having dreadful or terrible consequences?

- And one of the big things you have to realize here is that the focus is not just upon his Father’s business being wrecked—but the focus is upon **HIM—the son, himself**, and his reputation, his influence, his impact!

- The effectual work of the *subtilty* and the *knowledge* has produced in the son the grandeur of the Father’s business that he never saw before; and all it’s operations and objectives and goals and aims—he sees the wisdom & genius behind **why** the Father did what he did—he sees that **cause** being the high calling of his life—and he sees all the cunning, crafty subtle opposition of the Adversary to the business of his Father.

- And the sons’ eyes are open to it—his perception is clear and deep into all these things.

- And now the further *knowledge* of Phase 2 makes him aware that his part in this is to have his *conversation* in heaven—the Father makes him aware of that he can have an impact & influence in all this (either positively or negatively) - and everything in that son's life is to work toward the success of the cause of this business that the Father & son are now laboring in, together!

- And “success” for the son will be the maintaining his good *conversation*—his good influence—his good impact—not bringing reproach or shame or disgrace upon the cause of his Father's business.

- And “failure” is therefore going to be the issue of having **his own** reputation, influence, and impact ruined—his *conversation* ruined in the very place where the Father has designed for it to be made.

- “Failure” for the son — (and he's actually made aware of the fact that ‘failure IS an option,’ and an ever present danger) — he's made aware that if his *conversation* gets ruined, what's at stake for him, personally, is the **LOSS OF HIS REWARD** in his Father's business!

- The son is first made aware of this all the way back at the beginning of his sonship orientation—when he was to “*perceive the words of understanding*”
(see Romans 8:16-17)

- And it's brought up again within the body of information that deals with the problems of sonship encountered by the Corinthian type thinking.
(see I Corinthians 3:1-8 [:8])

- But then that reward becomes a big issue in Level II.
(see Colossians 2:18; 3:24-25)

- So with that kind of thinking—with putting the *discretion* in the proper place in our minds that God wants it in—we should be able to define it, and then to get a working definition of it (a summary statement, if you will).
- “*discretion*” = the action of separating or distinguishing—the ability to critically discern or judge or distinguish what is correct and proper, always directed by **caution** and circumspection.

- And that issue of **caution** and how your actions & decisions “fit” properly into the framework of the cause of the business is a huge issue—because an indiscretion (or want of discretion) will have devastating **personal** consequences! (**politicians**, for example)

- But the thing that sets *discretion* apart as being the most excellent term used to describe what the son so desperately needs now—in view of the *young man-type knowledge* he gets in Phase 2 of Level II — is the shade of meaning it carries that is unique to the term *discretion*, is that: discretion is the English term that is used **TO REGULATE THE CONDUCT OF MEN** in ordinary life!

- *Discretion* is the combination of *wisdom* and *prudence* used to make judgments (judgmental decisions) with caution and circumspection (cautious attention to all the facts & circumstances in the case, and to the natural or probable consequences of a decision with a view to a correct course of conduct, or to avoid danger) in order to regulate the conduct of men.

- *Discretion* is directed by circumspection (personal).

- That son in Phase 2 of Level II sonship edification desperately needs *discretion* because that's the very thing that will serve to properly regulate his conduct & behavior according to all his Father has made him to be in His business!

- He need to know how to make decisions that, while they may seem to be right according to his sonship liberty—they may be entirely wrong (**and/or dangerous**) in light of some other facts and circumstances that now come into play.

- And he needs to be able to make judgments that will avoid bringing shame and disgrace upon his Father's name and upon his Father's cause—especially in the arena in which there is the greatest impact of all—his *conversation* in the heavenly places!

- Discretion describes the type of decisions you make when your **REPUTATION** is now in view.

- And that's a big thing—because we don't talk about murder, for instance, as being an *indiscretion*—we reserve the term *indiscretion* for someone who has done something to damage their **reputation!**

- And you need to be aware—(and I mean really aware) of the fact that **it's in this very area**—the area of making an indiscretionary decision) — that the **bulk** of attacks and opposition from the Adversary's PoE is going to come! in Level II

- It's going to come in the form of attacks upon your own **personal, Christian, sonship integrity!** (Especially as it pertains to the business of the Heavenly Father that you and Him are in partnership together in now to get accomplished!)

- And hopefully, you see how that this is even **keener** decision-making skill over and above what you were given in the *instruction of wisdom, justice, judgment, & equity*—because you now know something of the **fullness** of the Father's business, and the Adversary's **opposition** to that business.

- And that's why the kind of things that are brought up in the books of Eph Phil & Col are there—those are all issues that have at their core, this issue of you having a **reputation** in connection with being an adult adopted son with **advanced** understanding & appreciation into the depths of the Father's business!

- And your personal, Christian, sonship integrity has to now have a lot of *discretion in order to maintain the conversation of that integrity (impact/influence) in the heavenly places!*

- *Discretion* allows the son to **maintain** that good reputation and good influence and good impact in the operation of his Father's business.

- And if indiscretions happen in the natural world of business; how much more should we expect those type of attacks of not just a 'competitor' to our business—but we're talking about the sworn Adversary to our Father's business (and us)! — His full-time occupation is opposing our Father's business—and now that you're carrying the name of your Father, and now that your *conversation* matters and makes an impact and has an influence in the operations of that business—now his sworn occupation is to resist **YOU** as you carry out the cause of your Father's business!

- Therefore, as a **summary statement or working definition:**

- At the *young man* stage of sonship edification, *discretion* is a further development of sonship decision-making skill that now focuses upon the son's conduct & behavior in view of maintaining & retaining his good reputation and pure *conversation* so as not to bring his *conversation* and/or cause into disrepute, disgrace, discredit, dishonor, or even bring it into basic disfavor with others. Knowing the high cause personally, and the highness of his Father's business, noble *discretion* is the key to the son successfully realizing the *reward of the inheritance* and qualification to manage the operations of his Father's business, whereas indiscretion would result in ruining his *conversation* and losing his reward and high position in his Father's business.

- In view of what it means at this point in sonship edification, and especially regarding the mentality of the *young man*—*discretion* is a species of discernment that is different from the kind of discernment that belongs to the *judgment* stage of sonship decision-making and judgments associated with Level I—it's a species of discernment that involves decision-making in the area of maintaining and retaining a good reputation; a good and pure conversation; so as not to bring oneself and/or one's cause into disrepute, disgrace, discredit, dishonor, or even to bring it into basic disfavor with others. *Discretion* involves keen decision-making of a cautionary nature which acutely realizes that one's *conversation* and reputation is not only important, but it is **influential**. Based upon this, *discretion* involves one cautiously evaluating one's conduct and behavior and walk so as to avoid any disrepute/reproach coming to pass because of the son foolishly putting himself in positions of being tempted to do wrong, or to be carnal, or to be taken advantage of, or to be suspected of compromise and the like. Noble *discretion* (i.e., what should encapsulate the *young man* mentality because the cause is now the big issue—nobility of thinking or being noble minded is really where one's own personal interest is a non-issue—and there's a cause that you see that is greater than yourself, not just in theory, but in real life—and you're willing to give up of yourself, and to sacrifice yourself for that cause) — [noble *discretion* now naturally exists in a *young man's* thinking]—and noble *discretion* involves one being so desirous for maintaining the good influence that his pure *conversation* has upon succeeding with his cause (because he's now adopted the cause of his Father as his own) and its benefits to others that he walks **circumspectly**, being on guard against any lack of temperance or self-control on his part that might make him to compromise or lose his good influence.

- And this is kind of an encapsulation of what is involved in the *young man's* thinking and nature of the kind of decisions he is going to have to make in Phase 2 of Level II of sonship edification.

- And if you've been familiarizing yourself with Eph Phil & Col—and especially with Ephesians—you should begin to perceive that the book of Ephesians is actually broken down into, really, the actual 2 Phases of Level II!

- And you should see something Paul says that makes that 'light' kind of turn on in your thinking—or see **where** it is that **what** is said to and about the son who is *simple*, and the *subtilty* he's given, where it makes a marked and distinct **shift** from that *subtilty* to talking straight to this issue of the son's walk and conduct and behavior—and do it with recognizing the big issue now is the CAUSE of the Father's business.

(So, where do you see that kind of thing happening in Ephesians?)

- Eph. 4:1! — That's the issue now—the cause is our vocation!
 - That's what all our training in our Father's business is all about! — and while we've been alerted to this vocation right from the beginning, now, all the doctrine we've been given, and all the exhortations our Father has given to us, and all of the effectual working of His Level I education and edification of us has produced within us the recognition that the cause He has in this dispensation of grace in producing this new creature called the church the body of Christ that we are members of—and the vocation that's attached to it is the sum and substance of everything as far as this dispensation of grace is concerned—and we view everything from that perspective!

- Which is why, when Paul prays what he does back in Eph. ch. 1, and gives you the 3 categories of "knowledge" that the things he just introduced (outline-wise) in the opening 15 verses of Eph. 1 provide for, he says, : (1:17-19) — *17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of **him**:*

*18 The eyes of your understanding being enlightened; that ye may know what is the hope of **his** calling, and what the riches of the glory of **his** inheritance in the saints,*

*19 And what is the exceeding greatness of **his** power to us-ward who believe, according to the working of **his** mighty power,*

- the issue is, what all I'm involved in now is for the **FATHER'S SAKE!**

- Because He's the "*Father of glory*" — He's begotten a plan that results in the exaltation and extolling of His rightful "*glory*" - and we're directly involved in that (by His own design)!

- And everything that He's done for us by *the riches of His grace* to make us who we are "*in Christ*" is the beginning of that—and everything He's educated us in in Level I sonship edification that turns our thinking from ourselves unto what **HE'S** doing (and produces in us the "*mind of Christ*" so that we think the exact same way the Lord Jesus Christ thinks) - and the way **He** thinks is to do everything to succeed with the accomplishment of the Father's plan—to the exaltation of *the Father of glory* being *the Father of glory* that He is — and all that gets duplicated in us now!

- So with that being the case, when you get to that 'practical' section in Ephesians 4 and following—your "walk" is spoken about there in connection with your vocation—and your *walk* is not recognized as being **divorced** from your *vocation*—your *walk* is now recognized as a means of you walking worthy of your vocation—and then as you're exhorted in the details of the doctrine about your *walk*, everything is connected with you emulating your Father and walking just like the Son walked (in connection with the sonship curriculum).

- (see Eph. 5:1-2)

- And that's why you have (Eph. 5:11); and (Eph. 5:15)
— that's all discretionary judgment type terminology!
(That's giving the *young man*, discretion!)

- Well, since we're here in Ephesians and looking at the body of information that makes up our Father giving us (as *the young man*), *knowledge* and *discretion*—perhaps the wisest thing to do here—and the most logical thing to do here—in order to polish off talking about what Level II sonship edification is all about—is to just take a brief look at the corresponding exhortations and corresponding doctrine that goes along with Level II.

- Exhortations for giving *subtlety to the simple, and to the young man knowledge and discretion*: **found in Proverbs 6:20 — 8:36**

- However, you have to be careful with Proverbs chapter 8—due to it dealing with giving *subtlety, knowledge & discretion* with respect to the outworking of God's program with Israel, primarily—especially as their program comes to a head in the climatic stage (4th/5th Install.)

- They're also going to have to be given the *subtlety* to deal with the full-blown Satanic Policy of Evil arrayed against them at that time—and therefore they're exhorted in ch. 8 to the kind of *subtlety* they'll need to handle that severe attack.

- (which is why you've got 8:12) —

- And my understanding is that chapter 8 really deals with BOTH phases of Level II—it kind of overlays the entirety of Level II.

- Because as wisdom begins '*crying at the gates of the city*' - the exhortations of ch. 8 really takes you from the *subtlety* given to the *simple* son all the way to the *young man* stage with his *discretion*, right through the 36 verses of ch. 8.

- And as you deal with these exhortations and the corresponding doctrine, you come to appreciate that there are certain “markers” that the Father looks for in the son — one of them has to do with the son's no longer having to be constantly told to “*attend to my words*” and “*incline thine ear*” - that's all now a past (or at the very least, a passing) issue in the son — and another “marker” the Father looks for is that the son is developing a reputation all on his own: and the Father looks for the son to become **aware** of that reputation he's developing.

- And you see that as you see the exhortations shift in their tone and the manner in which the son is exhorted from Proverbs 1:7 through 6:19 to what begins being said to the son (exhortation-wise) at ch. 6 and vs. 20.

- And as that son develops his reputation and begins to become aware of that and that he bears his Father's name, and the cause of the Father's business becomes a big issue to him — all that is generated and produced by means of those 4 decision making skills he learned about and is utilizing on a daily basis in the details of his life (back in Level I and Phase 2). [Those decision making skills produce that kind of an awareness in the son].

- In fact, as a result of the son's *instruction of wisdom, justice, and judgment and equity* being put into practice—the son actually begins to receive **from others** the realization that he's getting a reputation as a son of his Heavenly Father.

- That begins, for the first time for us, in Romans 14 when we're given our instruction of *equity*— (see vs. 18) — where the son is made aware that he is *acceptable to God and approved of men*.

- And that *approval* in the eyes of God and man—when a son is aware of that taking place, and begins to think of the consequences of his decision-making in that light—that’s when he develops in his thinking and in his consciousness that he’s got a reputation! (people are talking about him in a certain way)

- And that’s one of the **markers** that a Father looks for—and He wants to see the realization of that in the son—and as that takes place, that’s really where Level I ends—with the son recognizing his reputation, and that that’s important to him, and all his sonship decision making now takes **that** into account!

- And this is also where (in the son, as that takes place), where the *flesh* begins to take a hold of that—and that sophomoric thinking begins to take place—that bravado—because all the son has at that point is the realization of his reputation—he’s got no doctrine to form and fill out that reputation—so all he’s got is for his *flesh* to come along and say, “Hey, this is pretty good, isn’t it?”

- So when the Father sees that happening—now the Father knows that He’s got to quickly give His son *subtily* because he’s now *simple*, and the doctrine that’s going to deal with that and overcome that and remedy all that *simple* thinking—is the *subtily*—and when I give him the *subtily*, that sophomoric thinking will **dissipate**, and the imagination that fuels that will be displaced—and the *subtily* will put up the fence around that *simple* thinking and contain it where it’s supposed to be.

- And when that’s contained, that’s when the Father knows, “My son is now a young man!”

- Because the characteristic of ‘man-hood’ thinking—that can have the appellative of “*wise man*,” eventually, — and “*man of understanding*” put on it, eventually — is the issue of, “I bear my Father’s name—my Father’s cause and my Father’s business is at stake by what I do—and its reputation and my ability to function in it and fulfill its operations to the advancement of its cause is something I bear!”

- And when the Father sees that happening, He knows that His son is transitioning out of Level II, Phase 1, and into Phase 2 of Level III! (he’s gone from being the *simple* son to being the *young man*)

- And as the *young man*, the son can now be given the doctrine and the ability to think with information that's going to give him the capacity and the skills to make decisions that go beyond the basic sonship decision making he has been doing already—to include those same kind of *wise, just, judgmental, and equitable* decisions that are of a **discretionary** nature that **maintain** the reputation that he has already achieved.

- But not only to maintain it and **retain** it—but to **advance** it so that all of the business dealings that he does in his Father's business; all the *operations* that he engages in, in his Father's business—the advancement of his reputation now is to get to be more and more like his Father every day! (And that gap between his Father and himself gets less and less.)

- And the issue comes in of being *like minded*, and *one minded*, and *of the same mind*—and that **becomes** the reputation that the son has!

- And Paul, at the end of Romans (where the final decision making skill of *equity* ends) - Paul makes the son aware of his reputation, and then when you get to Eph Phil and Col, you get the doctrine that builds and forms and fleshes out that awareness.

- And you go from that awareness of Romans 14:18 (that he is "*acceptable to God*" — you go from that to Ephesians 4:24 "*24 And that ye put on the new man, which after God is created in righteousness and true holiness.*"

- And note that it isn't 'which BY God is created ...' (which is how most people read it) — but it says, "**which after God**" — i.e., the *new man* is created so that there's no difference between what is seen by the Adversary when he looks at God the Father sitting on His throne, and when he looks at you walking on the earth—he sees no difference!

- he sees *righteousness and true holiness* manifested in you, just as he sees sitting on that throne!

- And that's the degree of the reputation you get—and that's the reputation that forms that *conversation* in heaven—and and that's the reputation that the Adversary hates! (and sets out to **destroy!**) (and that's why the Level II *young man* needs to be given *knowledge and discretion*—because discretionary judgments are judgments that preserve your integrity and preserve your reputation and preserve your good *conversation* **by** your integrity & your reputation!)

- And I say all that just to underscore the fact that when you're dealing with the **exhortation** section in Proverbs that corresponds with the curriculum for Level II sonship edification—and when you deal with the **doctrinal** section in the book of Proverbs written for the members of the remnant of Israel that corresponds with their Level II sonship edification—everything that's being said is all about maintaining/preserving their integrity and their reputation as members of the remnant of Israel.

- And the same thing applies with us in the dispensation of grace when we get to the books of Eph Phil & Col.

- Now with all that said—we should be able to close out looking at Level II sonship edification by just briefly looking at some examples of the kind of details given in both the exhortations and the corresponding doctrine that matches up with the aims and goals and achievements of what Level II is all about.

- But even before we do that, I just want to alert you to the fact that even when you're over in our epistles—as you deal especially with the books of I & II Corinthians and Galatians—you find Paul giving several exhortations to those saints, himself.

- And as he does that, you should notice that they are all said with a view of them having a reputation that has to become important in their thinking so that they see it as something to be maintained and to be retained (in the face of a character who wants it destroyed) - and you have Paul saying, for example:

- I Cor. 10:31-33

- II Cor. 10:3-6

- Gal. 5:1; 6:7-10

- All those exhortations Paul makes are in view of those saints having this 'reputation-type' thinking—and having problems associated with it, or having opposition regarding it, and the importance of maintaining it and retaining it in terms of how their flesh rears its ugly head (so to speak) as well as how *the evil man* and *the strange woman* (in that stage of their sonship edification) seeks to affect their reputation.

- (Not that their reputation is a full-blown issue [because that's what the doctrine of Level II will do] - but that their awareness of it becomes of a great and powerful importance to them!)

- Examples of Level II exhortations and corresponding doctrine:

- (Both in God's program with Israel [and the remnant of Israel, particularly], and with us the members of the new creature of the church, the body of Christ in this dispensation of grace — examples of giving *subtlety to the simple, to the young man knowledge and discretion*—of the conversation/reputation issue and maintaining/retaining it.)

- And as I've said already, my understanding is that when you're dealing with the exhortation section in the book of Proverbs—(which runs from Proverbs 1:7—end of ch. 9 [9:18]) — the exhortations that pertain to Level II ("*To give subtlety to the simple, to the young man knowledge and discretion.*") - those exhortations begin at:

- Proverbs 6:20 and go through the end of chapter 8 [8:36].

- And those exhortations cover both Phases of Level II.

- But even though the breaks between Phase 1 and Phase 2 can be discerned, remember that my understanding is that those breaks aren't as sharply marked or as dramatic as they are in Level I—which is a natural thing to happen when you're dealing with a curriculum for an education—the phases (or semesters), and what goes on in those phases get extremely close together—or to put it another way, they deal with very similar information, only slightly shifting—and that's natural because at first you're dealing with a raw recruit (so to speak) that knows nothing where big changes are all taking place at first; but then the issue becomes one of taking what he already knows and then with subtle additions and added features to what he already knows, the information he gets now just fleshes out (so to speak) the rest of his education.

- It's still having a dramatic affect upon him—especially in his capacity (capacity for both his Father's business, and for his dealing with the Adversary who is always shifting his tactics and cranking them up to match the son's worthiness to do battle with him)—but the semester breaks really aren't as great in what they're dealing with as he puts the final touches on what he's being trained and educated to do.

- So with that in mind—when you come over to Proverbs 6:20-8:36, my understanding is that you can see that shift or break happen at the beginning of Chapter 7.

- Therefore the **Exhortations for Level II—Phase 1, “To give subtilty to the simple”** are found in **Proverbs 6:20-35**.

- The exhortations of Prov. 6:20-35 pretty much are all dealing with the *simple* son—with the fact that he now has to become very aware of some subtle things—especially the tactics of that “*strange woman*” (Satanic PoE) - and if he doesn’t get the keen, acute awareness and comprehension to ‘**see through**’ all her beauty and flattery and allurements and enticements and seductions, he will easily fall.

- or to borrow Paul’s terminology in connection with that same sophomoric confidence from I Corinthians chapter 10—“*Wherefore let him **that thinketh he standeth** take heed lest he fall.*” (I Cor. 10:12)

- And these exhortations of Level II/Phase 1 in Pro. 6:20-35 warns the son against that sophomoric cockiness and bravado that could so easily derail him and ruin his new-found reputation for his Father’s cause.

- And they are designed to make him aware that there’s a whole lot more to that *strange woman* than he ever thought about in Level I of his sonship education.

- And it’s fascinating that even though the *strange woman* is brought up in Level I—it isn’t until here in Phase 1 of Level II that the issue of ‘*lusting after her beauty*’ gets brought up—the 1st time the son gets confronted full-on with her **beauty** is here in Level II (because he’s getting to be a *young man* now).

- (see Pro. 6:25-26)

- [Note in :26 “”*a man is brought to a piece of bread*” = he’s brought to **nothing**—(ruining his reputation); and “*the adulteress will **hunt** for the precious life*” = different from Level I, she’s now ‘**on the hunt**’ for his ‘*precious life*’ (functional life) — which points up to the son the tactics and methodology of that *strange woman* has all **increased** now in this Level of his sonship education!

- And my understanding is that when you then get to the next “*My son*” in chapter 7:1—that begins the exhortations that deal with Phase 2 of Level II in which the tone of the exhortations turns to the issue of the son’s reputation.

- And in this section of exhortations, you've got an intensification of the son's relationship with *wisdom*—an intensity that will bring in the issue of having to have real **discretion!**

- And that's why you've got that natural relationship that's illustrated by saying unto wisdom, "*Thou art my sister, and call understanding thy kinswoman.*"

- Because when the doctrine (body of information) of the *subtilty* does its effectual work and the son is no longer *simple*, and the sophomoric thinking is dissipated — then there is to be a powerful and natural bond or relationship that is of a godly nature (not a lustful, unnatural nature) with *wisdom*.

- And when the Father sees that the son is able to be tempted by the appeal of the *strange woman*—by her lust-appealing features—that's when the Father knows he has to replace the lust in the son for *the strange woman* with the **beauty** and **fairness** and natural relationship the son is supposed to be having with the Father's godly *wisdom*.

- And *wisdom* really does take on a particular "beauty" in Level II — up to this point *wisdom* has been set forth as valuable, as profitable, as beneficial, as having all these features in Level I—and when the effectual working of all that is there, the *subtilty* of Level II comes along and deals with the sophomoric thinking— and all of that works now to effectually produce within the son a readiness for the fairness and the natural beauty of wisdom to be developed within him so that wisdom is the woman he wants to spend all his time with (not in an adulterous type way or in a whorish-type way, but as his *sister* and as his *kinswoman*).

- And even this has the overtones of a guarding of the son's reputation that he's now acquired and is now acutely aware of.

- There's a fascinating parallel over in the book of the Song of Solomon where the brothers of the Shulamite Woman talk about her in this fair and protective way so that there is no indiscretion found with her or with them as they seek to protect her—and as it were, keep her breasts to herself, and that no man fondles her, other than the one she's betrothed to. (A concern for her purity/welfare so that they screen her suitors) - [see Song of Solomon 8:1, 8-10]

- In fact, the opposite of the godly, natural affection that is supposed to be developed in the son for the *wisdom* of his Father (a bond that gets to be so powerful that it can withstand the lustful appeals of *the strange woman*) — the opposite of that is also one of the markers and tell-tale signs of the evolution of man's ungodliness, which is why Paul cites it over in II Timothy 3— "**Without natural affection...**" (:3)

- Well, the son is alerted to the attempts of *the strange woman* to try and establish an unnatural and ungodly and unethical, unscrupulous relationship with another **form of godliness** (another form of wisdom), and that is another one of those markers that the Father looks for in the son—that the *subtilty* of Phase 1 of Level II having done its job makes it so that the son won't wonder off to another interest or another allurements that would take his '*precious life*' by this kind of an **indiscretion**.

- (see Pro. 7:6-10— the son got sucked right into her schemes **and his reputation got ruined!**)

- Therefore in Level II and Phase 2, *wisdom* becomes the son's "glory" — and the marker is that he will seek to do anything he can to protect it and spend all his time with it, rather than that *strange woman*!

- Well, I think we've said enough about the nature of the exhortations in both Phase 1 and Phase 2 of Level II—at least so that what we've said is sufficient for you to deal with those exhortations on your own and gain the kind of appreciation for what's going to be coming your way in Level II—both from the perspective of how the Father's cause/business and your reputation and *conversation* in regard to that cause **is going to become the big issue**—and the kind of *subtilty* that gets produced in your inner man, as well as the *knowledge and discretion* you're going to get to not only be aware of your *conversation* and reputation, but also **how to maintain it and retain it** in the face of the sworn Adversary to your cause and *conversation*.

- Now let's begin looking at **examples of the corresponding doctrine** in Level II that's given to the son after he's been properly exhorted (and those exhortations have primed and enlivened the son's human spirit for the writing of the doctrine on the fleshy tables of his heart).

- **Examples of the corresponding doctrine that give the son *subtilty* in Phase 1 of Level II, and *knowledge and discretion* in Phase 2 of Level II.**

- My understanding is that the corresponding doctrine contained in the book of Proverbs that deals with all of Level II—the doctrinal section that deals with God’s program with Israel and the remnant of Israel) is found in:

- Proverbs chapters 20, 21, 22, 23, and 24 [both Phase 1 & Phase 2]

- And for us, the members of the new creature of the church, the body of Christ in this dispensation of grace in which we live, our Level II corresponding doctrine is contained in:

- Ephesians, Philippians, and Colossians [Phase 1 and Phase 2]

- Examples in the book of Proverbs:

- Notice that fascinating verse that sits in chapter 20—where the son is now in that *simple* stage where the danger of the cocky sophomoric thinking is an ever present issue, and where he has to be given the *subtily* to remedy that situation.

- And from the time the son is in Phase 1 of Level I, he has been developing this dynamic, bi-directional communication and bi-directional relationship with his Father—especially through the mechanic of sonship prayer—and now that relationship and that communication has become firmly established—and the son is participating with his Father on a daily basis and engaging his Father on a daily basis—and therefore something is now becoming an ongoing familiar function that the Father does to the son in order to measure and gauge the son’s development in his education:

- Proverbs 20:27

- I also like Proverbs 21:16! (the tactics of the PoE *strange woman*)

- And Proverbs 21:25 ought to be put on a huge banner and hung in Moore’s Square in Raleigh!

- And when you get to Proverbs chapter 22, the doctrine begins to shift to *the young man* (or Phase 2 of Level II) - and that’s why the very first verse says: ***A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.***

- Immediately that “*good name*” (the reputation) becomes the big issue now.

- And throughout the Proverbs of chapter 22, 23, and 24—you'll notice that just about all that those proverbs have to say has the "**good name**" — the good reputation, the good *conversation*, the influence, the cause, and the impact of the son's conduct & behavior in view.

- (And it covers the whole gamut of both a natural son who is engaging in his natural father's business, as well as the spiritual son engaging in his Heavenly Father's business.)

- But as you go through these chapters—that issue of the son's *good name* and reputation—that's the **tone** of this information, and that's the **nature** of the doctrine that's set forth for the Level II *young man*.

- For example: Pro. 22:24-25 — it's not that the issue of an *angry man* hasn't come up before (because it has—because that's a part of the *evil man* concept) - but there's a real **danger** here now with the *young man*.

- And the danger with the *young man* is that issue of, if he makes a **friendship** with an *angry man*, or if he **goes** with a *furiosus man*, he may end up **learning** his ways, and that will end up being a **snare to his soul** — in other words, this is an area of a keen, **discretionary judgment needing to be made**—and the son needs to realize that there may be some monetary benefits, and there may be some material benefits (some great riches, some silver and gold associated with this *angry man* and this *furiosus man*) - but you were just told, son, back at the beginning of this section, that *a good name is rather to be chosen than these great riches, and loving favor rather to be had than the silver and the gold*—but if you make **friendship** with this *angry man* or if you **go** with this *furiosus man*, you're liable to **learn his ways** and that's going to be a **snare** to your soul—and being ensnared by it means that his *good name* and his reputation is going to be at stake!

- go on to Pro. 22:26—and there are snares associated with these issues ...

- Pro. 22:28—there's a temptation to *remove the ancient landmark which thy fathers have set*. (and you see that **landmark** issue come up again in chapter 23:10).

- And that "*landmark*" issue is really fascinating because of what it implies is happening to the son by not using discretion and being tempted into making an indiscretionary decision.

- “**Landmarks**” - it has to do with the rightful possession of the land, just as the law set forth—and the land was to travel down from generation to generation with that family name.
- And along with that was all the productivity of that land [the fruits of the land, the cattle and the livestock that can be raised on it, and all the business that can be done on that land].
- And all that was designed **to stay with the family name** of that land— and the temptation would be (just as what was going on with apostate Israel as described in Isaiah 5:8 [see passage])—that they would remove the landmarks and they would build *house to house* next to one another, and they would consolidate lands for the purpose of gain.
- Well, that not only brings about evil in God’s program with Israel, but that ends up **ruining the name** of the one’s whose lands have been gobbled up!
- And when you see this occurring in Level II of sonship edification, it really is a clever and crafty means of getting the son more concerned about something else rather than that good name & reputation. That’s why that expression is so important in Proverbs 22:1 (*A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.*)
- So you’ve got all these injunctions and all these warnings sitting in these chapters—and they are all within the context of the Level II son ruining his good name/reputation that he has begun to develop.
- And that’s really the focal point in sonship edification under Level II—especially as far as the opposition is concerned—and the opposition is all designed to corrupt that name and ruin that name and bring the son’s name into disrepute.
- And that continues on in chapter 23.
 - 23:1-6—these are all warnings concerning establishing a relationship of some kind that would bring discredit or disrepute or disgrace upon the Father’s cause and upon the son’s name/reputation.
 - And note that you’ve got that “*desire*” concept brought up.

- And what's going on is that you're getting the **doctrines** that are lining up with the **exhortations** that's **replacing** the son's desire for the *beauty* of that *strange woman* that would be commensurate with the *simple* son stage of Level II.

- The *subtilty* has been given—there's awareness now of the tactics and the subtle cunning craftiness of the opposition—there's awareness now of the way in which the body of knowledge that has been given that makes you keenly aware and acutely aware of the way in which your reputation can be ruined—and now there's all this doctrine given that takes a hold of these *subtle* tactics, and of these acutely clever & cunning tactics—and they're all put into that kind of 'where-the-rubber-meets-the-road' life of a son—and he's being shown how that his operations in his Father's business and his good name that he's achieved and so forth, can be brought to nothing (*a piece of bread*) - and he can be taken in and he can be ruined (reputation-wise) if he's not paying attention.

-And the issue is to have that body of knowledge that he's been given to be looked upon as **fair** and **beautiful** and **desirous**, etc., as his *sister* and as his *kinswoman*.

- going on in 23:7— and here's that *subtilty* coming in again—and it's like Solomon is given to realize that what's on the inside of this guy is not being truly reflected on the outside — ... going on in 23:8—(kicker) "*and lose thy sweet words*" — (there's your reputation: **GONE!**)

- And it just keeps on going that way throughout these chapters (ex., 23:20) - and it's just easy to see what's going on as you think about how the curriculum is making the transition between the Levels, and within the Phases of the Levels to meet what the Table of Contents regarding the Curriculum says needs to be accomplished.

- And as far as the remnant is concerned, the doctrine that they have to produce Level II sonship edification (with the *subtilty* for the *simple* son, and the *knowledge and discretion* for the *young man*) is sitting in chapters 20-24 of the book of Proverbs. [And hopefully these few examples make that evident in your own thinking.]

- Now let's go look at some examples in Eph Phil & Col at the corresponding doctrine that matches up with Phase 1 and Phase 2 of Level II.

- Examples of the corresponding doctrine in Ephesians for Level II/Phase 1: “to give *subtilty* to the simple”—

- Actually, all of Ephesians chapter 1 is a body of “*subtilty*” when it comes to **good** *subtilty* on God’s part in connection with our sonship edification.

- And it might be a good idea here (because of how many things and issues that we’ve talked about that risk getting jumbled up in our minds) — to just review in a summary statement form what that *subtilty* is all about:

- *Subtilty* is usually thought of only (or primarily) in a bad way or devious manner—but it is also a term that can be used very well in a good way/sense.

- And when we were over in the book of Proverbs, we took note of how that *subtilty* was talked about when, for instance we were looking at chapter 8 where *wisdom* is personified and *wisdom* was doing the speaking—she deals with both the good and the bad sense of *subtilty*—and when *wisdom* deals with the good sense of the *subtilty* she actually goes back (not to the fact of God’s program with Israel), but to the genius of God behind His program with them—when she says, “*The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.*” (Pro. 8:22-23)

- And what *wisdom* was doing there was to exhort the members of the remnant of Israel to the *subtilty* that they need to have in connection with **God’s own wisdom**—and the acute perception they need to have for the cleverness (the good and rightful cleverness) that **God** has for what He is doing with the earth.

- That’s good *subtilty*—that’s the ***subtilty of God’s own wisdom*** in dealing with the Adversary, and providing for the repossession of the earth.

- And we have a similar thing with us in this dispensation of grace.
- Really, the preface to Level II sonship edification—as far as an alert as to what it’s all about (preview-wise) in Level I—is found in I Corinthians chapter 2 & 3 (but especially chapter 2).

6 *Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:*

7 *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*

8 *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

- And that issue of the hidden wisdom of God—later on that gets referred to as the deep things of God—that is really the issue of what Level II sonship edification in this dispensation of grace is all about when it comes to the *subtilty*, and the acute, deep thinking and wisdom and cunning, clever, crafty shrewdness of a Planner and a Schemer Who is dealing with opposition—and by His cleverness is going to be able to **overthrow** the opposition — and that’s what **God** is in His “*hidden wisdom*.”

- And when you get to Ephesians, that’s exactly what you’re confronted with—and that’s what those opening 14 verses of chapter 1 set forth in a consolidated encapsulation of God’s genius as the Father of glory (1:17) — and that’s really His *subtilty*!

- And you’ve got *wisdom dwelling with prudence* in (:8) of chapter 1, and by what is set forth in connection with *God abounding toward us in all wisdom and prudence having made known unto us the mystery of his will*—we’re not only going to find out the knowledge of **God’s** own “*witty inventions*” in connection with *taking the wise one in his own craftiness*, but we’re also going to have exposed to us the “*witty inventions*” of the crafty Adversary, himself, so that all his *wiles* can be clearly understood by us—and there’s nothing he can do that we do not know he can do, in advance!

- And that’s what the kind of *subtilty* that embodies Level II sonship edification for us in this dispensation of grace is all about.

- Summary Statement for Subtilty—*subtilty* is used in both a good or favorable sense and in one denoting deviousness. Either way, however, the fundamental issue is one of possessing sharp or acute or very wise, clever thinking that provides one with the ability to plan or purpose or plot in order to achieve some end, whether it be good or evil—as well as to understand and work out the complexities of the activities that are necessary to achieve it.

When one is given *subtilty*, he is given the knowledge or information whereby he is able to understand the sharp, acute, and very wise, clever thinking that either went into or goes into the creating of a plan, or the creating of a purpose or the creating of a plot, to achieve some end—as well, it gives him to understand the complexities of the activities that are taken or that it will take to work out and succeed with that plan and purpose.

- And that's the issue of the son being given *subtilty*.

- (on both sides of the coin): acute insight into all the aims, goals, and objectives of his Father's business (its complexities/dimensions,); digging down beneath the surface of it; not merely seeing the obvious, but the un-obvious; to understand the thinking that went into the business in the first place; and appreciation of those objectives of the business, not just now, but the aim of it out in the future.

- And this brings the son into a 'one-mindedness' with his Father. (It's one thing to have the 'mind of Christ' in your mind; but it's another thing to have the 'mind of Christ' **become** your mind!)

-The *subtilty* gives the son the perspective that his Father had **when He created the business in the first place**—long before the son was even born.

- And it's the *subtilty* that ends up producing in the son the great care and sober concern for the **cause** for the Father's business. (*subtilty* displaces all that sophomoric thinking) - hence a seriousness and a soberness gets produced in the son—and that's a major step in the advancement of his maturity.

- And when that advancement is achieved, that simple-ness begins to dissipate and what is now emerging is **A MAN** (a young man)

- And (on the other side of the coin) when that's recognized by those opposing the Father's business, then they go after the son as not only the Father's adversaries, but the son's adversaries, too.

- And their objective is to impede the Father's business and thwart it, (and therefore me/you, as sons, in it!) [and one of the major ways they set about doing that is to attack, deplete, and destroy the Father's work force—His businesses management force].

- And when the son has that kind of *subtilty* and that kind of awareness and appreciation and thinking—that's when he makes a great stride maturity-wise—and that's when he becomes that *young man*.

- And he's now thinking with man-hood thinking—and he's now on par with his Father mind-wise and spirit-wise.

- The *subtilty* has produce in the son who is now called *the young man*, the understanding and appreciation for, not merely the FACT that his Father has this business and it a great business and all that—but he now sees **why** the Father put the business together in the first place; that *subtilty* unveils to the son why and how and when the Father began the business, and put the shop together, how it all started out—but then it gets unveiled to the son the business plans for the business throughout its existance—and the Father takes his son and shows him His books and His blueprints.

- And the Father's tells His son— Here's what I've put into it; here's what the business is all about; here's what it's supposed to do when it's achieved its end. (and this is where that *prudence* issue comes into effect)

- And now, in view of all these things operating in the son's inner man, he's now soberly aware of the name he bears—the **cause** he's engaged in—and the reputation he now has as a future manager of his Father's business — and now he's ready to receive the body of information that will fully develop that reputation into a *conversation*, and then that's followed by a body of information that will provide the son the *discretion* he has to have in order to maintain and retain that reputation from an Adversary that seeks to ruin that very thing!

- Because the Adversary knows that the final thing the son is going to be taught and trained in is the issue of management in the business—**and the expansion of that business!**

- And when it comes to us, in this dispensation of grace, the book of Ephesians starts off from the very beginning of the book—it's like our Father takes us back to the time when He set the business up (before we ever came along), and even before He created the realm in which the business would operate— He takes us back to that time and shows us His business plan—and He opens the books—and He says, Here's what I did when I established the business; here's how the business has been going up until now (when you've come onto the scene); here's what I planned and purposed back with I first began the business for your roll in it; and here's what the business is supposed to be doing when it all gets done in the future!

- And this is the body of information that gives that *subtilty* to the *simple* son—and he’s given to realize the scheming (good sense) and the plotting (good sense) and the purposing and the establishment of the programs necessary for the Father to achieve His objectives!

- Eph. 1:3-5

- And you’ve got all this terminology that takes you back (like most Bible teachers say, and most theologians say) into the “eternal counsel” of God (but the best way to look at it is from the prospective of sonship edification) - because it’s presented there for **more** than just to talk about God’s eternal counsel and divine decrees—it’s said that way because God as Father is educating His son (you) to see His wisdom and genius for why He put the business plan together the way He did.

- Eph. 1:8-10

- (:10) especially—that’s the end result of His business plan!

- The business plan didn’t have just “*time past*” in view; and it didn’t have just “*but now*” in view; and it didn’t have just “*to come*” when it came to concluding His business plan for the earth in view — but it had a *dispensation of the fullness of times* in view in which the 2 programs come together.

- And as the son is given *subtilty* (the *wisdom dwelling with the prudence*) so that *the eyes of his understanding become enlightened*— he’s given to see the business plan unfolded “*having made known unto us the mystery of his will*” and he can see the sense to the business program pertaining to the earth—he can see the sense to the business program pertaining to heavenly places—and then he can see the sense of putting the 2 programs together—and he can see what his Father (as *the Father of glory*) is going to get out there (he can see *the riches of the glory of his Father’s inheritance in the saints* is going to be!

- That’s what the body of information of the *subtilty* does! (That brings the son into dealing with the “*deep things of God*” like I Corinthians 2 talks about).

- And when that body of information there in Ephesians chapter 1-3 does its effectual work—and when, just as the apostle Paul prays for there in ch. 1....

... (see Eph. 1:15-19) — when those 3 doctrinal objectives Paul prays for gets achieved in the son—3 categories of comprehension:

- 1) *what is the hope of his calling,*
- 2) *and what the riches of the glory of his inheritance in the saints,*
- 3) *and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

that the body of *subtilty* doctrine is designed to produce—and when those 3 categories of comprehension gets produced, **the son goes from being the simple son to the young man!**

- And now as *the young man*, the fullness of his **reputation** and bearing his Father's name and the cause of His Father being his cause now — all causes *the young man* to realize that his conduct and behavior from this point on in his sonship edification, is to put his Father's mind on display and to make it evident that he is fully capable of being put into a position of management and administration and responsibility in his Father's business.

- Or to use Paul's terminology in 4:1— *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,* - and that's the big thing for the son now—and when you “walk worthy” of something, you show that you have got the right, by demonstrating in your conduct & behavior, to possess what you've been promised or given to possess.

- And that becomes the son's *conversation* in the heavenly places—because at this point by means of your Father ‘*blessing you with all spiritual blessings in heavenly places*’ — **He's making your reputation resound** (broadcasting it) **all over the heavenly places all the time**—that you're coming up there and you're on your way (qualification-wise) to function there in the management of the business!

- And now the issue is *to walk worth of that* in the eyes of the Adversary and his cohorts and in the eyes of the angels and men to that very end and objective—a reward as a joint-heir of Jesus Christ and as becoming the inheritance of his Father!

- So now because of that—the son has to be given the **discretion** that gives him the ability to make decisions that do not bring your reputation into disrepute; or as it was put back there in Pro. 23, ‘*lose your sweet words*’!

- And beginning in Ephesians chapter 4 the exhortation to godly living matches up exactly with what (:1) said, ‘*walking worthy of your vocation!*’

- And every aspect of conduct and behavior that's dealt with from this point on is dealt with as the display of the ability that you've reached the qualifications to function in one of those positions of management and authority in the heavenly places—**because you're demonstrating it right now on the earth that you have it!**

- And all of the adversaries' opposition against you to prevent that is going to center and focus upon targeting your reputation/conversation and bringing it down into the mud!

- Note for example the discretionary tone of chapter 5 —
- 5:1-2, 11

- 5:15-17

- Notice how that (:15) acts as a 'hub' upon which everything from (4:1 — 6:9) revolves around and gives you a major **characteristic** of Level II *young man* sonship living that provides for the son's *conversation* to be honest and pure and not besmirched in any manner or form:

*15 See then that ye walk **circumspectly**, not as fools, but as wise,*

- "Circumspectly" = watchful on all sides; attentive to everything; cautious; heedful of all circumstances that may affect action or decision.

- *Walking circumspectly is exactly what **discretionary judgment demands!***

- When you walk *circumspectly* you are walking extremely cautious, and you are aware of the fact that you are being looked at, that you are being watched—and an opportunity is being sought to take advantage of you and to bring you into disrepute in some manner or form.

- So *circumspectly*, you look all around you at all times, keeping vigilant with respect to your conduct & behavior so as not to be ensnared or taken or find yourself unwittingly in a compromising, reproachful situation.

- (Not that nothing has ever been said about your conduct & behavior in Level I—but it just becomes the big issue now!)

- And as we've already noticed, Philippians deals head-on with your *conversation* being *in heaven*—and you get more features to that as well as the advanced tactics of the Adversary and the PoE in Phil. and in Colossians.

- You're warned not to be taken in by *the enemies of the Cross, whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things* (Phi. 3:19).

- And more of that occurs over in Colossians in which the enticing words can come along and spoil your reputation (in chapter 2). (all of which are clever theological issues and doctrines!)

- And notice how Colossians 3:1 matches up with the doctrine you were taught in Ephesians 1 —

*1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affection on things above, not on things on the earth.* (advancement on Ephesians doctrine)

cp. Ephesians 1 where Paul tells prays for us to comprehend *the exceeding greatness of God's power to us-word who believe, according to the working of his mighty power,*

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, ... (2:5-6) ... hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

- And the truth of the matter is, that produced a **complete divorcement** from you, as a member of the church the body of Christ—**and earthly things!**

- And the clever *subtilty* (bad sense) that the Adversary is going to use is to entice you into utilizing God's word (by the Bible itself) to put yourself back under the earthly program (very theological) - and it will all be packaged in such a way so that it doesn't appear at all to be in any way contrary to who the son is who can still be called a member of the church, the body of Christ — but to that son's *conversation* being in heaven, it **is** contrary, and it is just as seriously damaging and ruining as any sinful act he could ever perform could be!!!

- END OF LEVEL II—Any questions?

- LEVEL III

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

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

(Proverbs 1:5, 6)

- First of all—when you look at verses 5 & 6, **and you only look at its grammar**—and when you compare it with verses 1, 2, 3, & 4—what is the most obvious thing about these 2 verses compared to the first 4 verses?

- A: verses 1-4 are one sentence, and verses 5-6 are one sentence.

- And that's a big issue—because the structure of the grammar tells you (or alerts you) to thinking about what is said in (:1-4) as being linked closely together, and what is said in (:5-6) being linked closely together—and that's why we say that Level I and Level II are more closely related and Level III kind of stands more off to itself.

- Not completely separate—because they are all within the same Table of Contents—but if you were to group the Levels together, you'd have Level I & II together, and Level III kind of standing off from them a little bit, by itself. (and as we deal with it in a little more detail, you'll understand why).

- And just to confirm and acknowledge that we are still following along with the Table of Contents as we first came to see it—and that it all still holds up as we've gone through the details of Level I and Level II, and the Phases of both Level I & II:

- We've got one final sentence to the Table of Contents that runs for these 2 verses.

- The translators correctly saw that what is contained in verse 6 is a listing of the essentials of or an enumeration of the particular things that can be done when the components of verse 5 have been accomplished—especially verse 5b when the '*man of understanding has attained unto wise counsels:*'

- And my understanding is that what is contained in (:6) has primarily to do with God's program with Israel, than with us, the church, the body of Christ. (we won't spend as much time on it as on [:5])

- So then as you look at what (:5) contains—a couple of striking things jump out that tells us how to handle the information it presents:

- One is that you've got the final 2 appellatives (or descriptive titles) given to the son, who is now that "*young man*" in Phase 2 of Level II.

- As the son ends his Level II sonship edification, he's now considered "**A WISE MAN**" — and once he's *heard* something and *increased learning*, he's going to become the **ultimate objective** of the entire education/edification process—he's call "**A MAN OF UNDERSTANDING**".

- Another thing that catches your attention is the use of that semicolon in (:5) that tells you that you're dealing with 2 major clauses.

- And it's precisely at that semicolon that has one clause dealing with the *wise man*, and the other dealing with the *man of understanding*—that you can come along and determine that, just as there were in both Level I and Level II, there are 2 Phases to Level III.

- **Phase 1**, dealing with the *wise man who will hear, and will increase learning*;

- **Phase 2**, dealing with *a man of understanding who shall attain unto wise counsels*.

- And you can even break down the information one step further by noticing what is contained within the comma breaks—where you have:

- Level III/Phase 1 having 2 parts to it:

Part 1 = "*A wise man will hear,*"

Part 2 = "*and will increase learning,*"

- Level III/Phase 2 having 2 parts to it:

Part 1 = "*a man of understanding shall attain unto wise counsels:*

Part 2 = the list or enumeration of what those wise counsels consist of, especially for the members of the remnant of Israel. (all of :6)

- So we should see that our original breakdown still holds up to the end!

- Well, as you know from what we've accomplished so far—that as we begin to deal with the words, the terms, and the phrases—just as we did for Level I and Level II—we are going to be given terminology in the Table of Contents that's very broad and general—which is natural and to be expected.

- But we've got to be able to take that terminology and put it within the context of the Table of Contents for sonship edification—and we've got to have our thinking put in the position our Father wants it in so that we're going to narrow our focus down to what these terms are describing for a Level III “*wise man*” (in Phase 1), and for “*a man of understanding*” (in Phase 2).

- And my understanding is that when it comes to defining these terms and getting that working definition that's so important to have for them—that all gets a bit more difficult here.

- Because when it came to describing the kind of *wisdom* the son is supposed to be getting as we started out in Level I—there are several descriptive terms of the kind of intelligence that we're supposed to get:

- Ex., Level I— “*wisdom, justice, judgment, equity*”

- Level II— “*subtilty*” that lined up with the *simple* appellative and “*knowledge and discretion*” that lined up with the *young man* appellative.

- And we're going to have to do the exact same thing here for Level III—but here we're kind of losing that variety of terminology by which we can readily define/describe it.

- It simply says in Phase 1— *A wise man will hear, and will increase learning*; — well, what's he going to “*hear*”? — and what does it mean to “*increase learning*”???

- And then when it comes to Phase 2—we do have a term that is new—and it's a key term that describes a further mature feature that the son has as *a man of understanding*—and that's the word “counsels” — but again, it simply says:

- “*and a man of understanding*” (understanding) — we've had that word before—in both the Table of Contents and popping up in the exhortations (“*get understanding*”) - that word is used all the time; but we've got to see this term now as a further development out of Level I, where it was mentioned for the 1st time (:2), and in Level II where where it was encountered repeatedly within those exhortations.

- So on the basis, really, of previous education (because these are not cycles of education, but **levels**—that in each of the 2 previous levels they do the ‘prep-work’ for the upcoming level) - so on the basis of our previous education, we’ve got to come to be able to define both what the “*wise man*” **is** in Phase 1, that’s different from what he was before reaching Level III—and then what it is that he’s going to “*hear*” that’s **different** from anything he’s heard before—and what he’s going to “*increase*” in that he’s now attained the ability to increase in.
- And then in Phase 2 of Level III, once Phase 1 of Level III has succeeded doing its job, the son’s appellative changes one last time (not that he’s no longer a *wise man*, but he advances on) - and that advancement allows for him to now be called “*a man of understanding*” — and being in that position with all this sonship edification behind him, he reaches that final descriptive title, and he’s got **one more thing** to *attain* unto which is called: “***wise counsels***.”
- And “*wise*” isn’t new—it’s been used ever since Level I—but as we’ve noticed, further advancements within each level has an effect upon that word *wisdom*—because it’s a very broad term and context sensitive—and therefore each context in which you find it, **defines** it, and looks at it with the growth and maturity and further features to it.
 - In other words, the wisdom given in Level I is by no means the kind of wisdom the son’s given here in Level III!
- And attached to the wisdom the son gets at the end of Level III, you’ve got attached to the word “***wise***” that word “***counsels***” - which is the term that’s going to come along and help define the nature of the wisdom we’re dealing with here in the very last part of sonship edification.
- And I’m saying all this to kind of do what we know we have to do—to get the ball rolling (a head of steam, so to speak) in order to get our thinking put into the position it needs to be in, in order to deal with these terms.
- And something that will help us out a lot is going to be, to not only think of this in terms of God’s word (the Bible) and our curriculum for sonship edification and sonship education—but none of this is divorced from natural sonship education/edification.
- (And the final level of natural sonship education actually matches up with and parallels what’s going on here exactly!)

- And when you think about **natural** sonship education—if all we’re going to say about what the son will **hear** and what he will **increase** in and **attain unto**—is merely the issue of advanced wisdom—that’s not good enough—because that’s a given—and my understanding is that that’s **not** what the Table of Contents is telling us here, and that’s not the issue in the final Level of even natural sonship education.

- And we can’t come along and simply describe these terms as being the ‘apex’ or the ‘acme’ or the ‘capstone’ or ‘pinnacle’ of sonship edification—because that’s a given also! (that’s not sufficient either)

- But really we’re going to have to call upon the edificational development that has been taking place with respect to *wisdom*, and with respect to *understanding*—(those are the 2 terms that repeat themselves in Level III: “*wise man*” “*man of understanding*” “*wise counsels*”) - “*wise*” & “*understanding*” repeat themselves now again—and based upon them being very broad and general terms that are context sensitive and have the capacity to carry natural development and natural progress and natural further attainments to them as growth and maturity occurs—there’s a need for us to, on the basis of what the previous 2 Levels have clearly defined, to be able to come along here and provide a clear definition of these terms in Level III.

- And our clear defining of these terms will occur based upon that son’s attitude that he now has as *a wise man* (at the end of Level II) towards the rest of what his father has to give him— because the son realizes that his father is not done with him yet—he realizes there is still some more information that his father has to give him—but is of a different nature (by nature) from all that he’s already learned—and he realizes that once he’s got it, the *increase learning* (whatever that means for now) makes it so that he’s going to be looked upon by his father as *a man of understanding*.

- In Level II the son receives his “man-hood” appellative (*young man*) beginning at Phase 2 of Level II—after getting the *knowledge & discretion*; at the end of Phase 2/ Level II, he’s considered at that point still a “*man*” but as he enters the first phase of Level III *wisdom* is put as the adjective that modifies the man-hood—and he’s recognized as a *wise man*—and in that position he now has to receive some further information for a very particular purpose—and once he’s got that, his man-hood designation alters one final time to a level of excellence that’s one step beyond that (the goal of it all): *a man of understanding*.

- And even that term “*understanding*” has been used before—there has been *understanding* going on all the time throughout the whole education process—but that only serves to tell you that this kind of *understanding* that the *man of understanding* has given to him is a further realm of knowledge that, previous to this **he did not possess** this **kind** of *understanding*—and then once he’s got it, he realizes there’s only one more thing he needs to round out and fill out what his sonship edification is all about: *to attain unto wise counsels*.

- Well all this should help us to at least begin thinking about these terms and phrases in (:5) in not just a general way, but in the context of the sonship curriculum as described by the Table of Contents.

- And I believe that there is a real key to making the ‘light bulb’ come on in your mind that’s sitting in (:5) that is the description of the overall objective of Phase 1 — a key concept, (so to speak), that makes it all make sense and will tell us what the son will “*hear*.” (what he knows he has to *hear* from his father).

- And that’s that issue of “***increase learning***” — that’s the objective that gets produced by the son as the *wise man* who will “*hear*”.

- Now the reason this gets a little confusing is because of assuming that what’s being said here is:

- ‘A wise man will hear, and will increase knowledge’
- ‘A wise man will hear, and will increase wisdom’
- ‘A wise man will hear, and will increase understanding’

- But it doesn’t say that!

- Nor does it say what the modern translations say,
(NIV=add to their learning)
(RSV = increase **in** learning)
(NRSV = gain **in** learning)
(New Amer. Bible = advance **in** learning)
(Living = become even wiser)

- My point is that ***learning*** in all these senses has been what’s been going on all the time up to this point! — **That’s a GIVEN!!!**

- And that is the most common and most obvious way in which the word “*learning*” can be understood.

- So when you get to a point like this, what do you do? You realize (if you're honest) that the word "*learning*" has to have another meaning—a meaning that isn't the most obvious or most common.
- And that, along with (1) allowing the progress of the education so far to come to bear on it, as well as (2) an appreciation for what happens in natural sonship edification will allow this meaning to just "pop" in your thinking!
- And the best way for this to take place is to look at something that happens in **natural sonship**.
- Luke 2:21— "*eight days*" old
 - Issue of Jesus learning/being taught —
 - Luke 2:39-40; 52
 - Isa. 50:4-5
- Luke 2:41 ff (:42) — "*twelve years old*"
- Luke 3:21-23 — "*thirty years of age*"
 - (also note the genealogy- — Luke records them all as "*sons*" — even Adam!)
- So what happens to a man (generally) when he's about 30 yrs. old?
 - Under the Hebrew method of education, when a son had reached the age of 12 he was at the age of adoption—and ready to enter into Level I of his sonship education by his father.
 - That would generally last for about 6 years—or until he was around the age of 18.
 - Around the age of 18 the son would enter Level II of his sonship education and begin getting *subtilty* and the *knowledge and discretion* to become fully capable and fully able to labor with his father.
 - In fact, by the time he finished off his vocational training at the end of Level II—the son (now as a ***wise man***) has the ability to function **independently** of his father—he can be entrusted with running his father's business—even to the point where the son can actually go out and start a satellite branch of the father's business and get it up and running properly.

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- By the time he reaches the end of Level II—he has the ability to function **as an honorable and a faithful son!**

 - And then by the time the son reaches the age of 30—the he's at the point where he has (in most cases) gotten married, has had children of his own—and now the son has a son of his own who is at the age where he is going to be adopted by his father.
 - And that “*wise man*” son who has been functioning as a faithful/honorable son of his father for all these years—he's now become a father himself!

 - And from the time he's 30—and for the remainder of his life—he's now going to begin functioning as a father to his son—and he knows that he has to be able to **duplicate** the sonship education/edification he received from his father, **as a father himself**, in his own son!

 - But he realizes that there are certain aspects and certain skills and certain abilities that are necessary in order to **teach** the sonship curriculum that he doesn't fully have or fully comprehend yet!

 - Why? ——— Because all he's ever known is how and why the sonship curriculum works to produce a fully educated and fully edified son: **FROM THE SON'S PERSPECTIVE!!!**

 - (he's never seen (or you could say, “*understood*”) the curriculum from the FATHER's perspective!)

 - Therefore, the son (as the *wise man*) knows (is fully aware and is in desperate need of) - he knows that he needs another body of information from his father—a body of information that will provide for him to **reproduce** his sonship education/edification in his own son who is now ready to be adopted and educated!

 - And when the son (*wise man*) “**hears**” that body of information—and then reproduces the sonship life in his own son—that's when he **'increases learning'**!

 - And it's fascinating to see the excellency of the terminology used here: “*increase learning*” - not just saying a *wise man* will teach or increase education/wisdom/understanding, etc.

- Here in the United States of America—The President has what is called a “Cabinet” - which dates back to the beginning of the Presidency itself. The Cabinet is drawn from Article II, Section 2 of the Constitution. And the purpose of the Cabinet is to advise the President on any subject he may require relating to the duties of their respective offices.
- Today, the Cabinet includes the Vice President and heads of some 15 different executive departments—such as: Agriculture, Commerce, Defense, Energy, Homeland Security, Interior, Labor, Transportation, Treasury, etc.
- And one of those Cabinet Departments is: The Department of **Education** (Secretary of Education Margaret Spellings).
- She deals with the educational system of public (or government) schools—including the curriculum that is to be followed by the government/public schools.
- But this really isn’t as accurate of a description as it should be—or rather it isn’t doing what it should be doing under this kind of a heading.
- Because there really isn’t the kind of understanding and appreciation for “*learning*” as opposed to merely ‘**teaching**’ or being ‘educated.’
- For example, in some countries (like Canada) - the head of all the educational system of that country is called: ‘The Minister of Learning’ — which indicates more than just an in-depth oversight of all of the educating that’s going on in the country.
- And this is important because the Table of Contents in Proverbs doesn’t say “increasing teaching” — but “***increase learning***”.
- And there is a difference in merely being able to teach, and being able to (and having the capacity to) ***increase learning!***
- And that matters—because if all we’re after is to be taught, to just get knowledge of God, of Christ, of the Bible, etc., then what you’ve fallen into is just as Paul described to the Corinthians: *For though ye have ten thousand instructors in Christ, yet have ye not many fathers: ... (I Corinthians 4:15)*

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- And while teaching is what the son is now going to be able to do, that's not what he is **described** to be doing—he's going to (as *a wise man*), and as a father to his son—he's going to "**increase learning**."
 - And that Secretary of Education (by definition) is really concerned with the curriculum that the students are going to be taking and having to pass in order to meet the requirements that the state has established in order to graduate.
 - But there's a difference in teaching and learning—or 'increase teaching' and "*increase learning*".
 - Because the truth of the matter is, I'm not here to merely teach you! (You can get that most anywhere) - but you're here to LEARN!
 - And as the old, countrified expression goes: 'I'm going to learn you, and you're gonna get some learnin'!!!
 - In fact, George Crabb, in his book on English Synonymes has a great statement that points out the problem with merely getting knowledge as opposed to truly **learning**: "*Learning is confined to that which is communicated. Learning serves to enlarge the **understanding**, and exert the powers; but the pursuit of that learning which consists merely in knowledge of words or in the study of editions, is even worse than a useless employment of the time.*"
 - And one of the big problems with all this is that most people don't ever see or think about the fact that 1) our curriculum for sonship edification isn't a 'scientific discipline' - and 2) that it's a far different thing to have received an education as a student, and it's another thing to administer an education as a teacher.
 - Well, the point of all this is just to get it into your thinking that there is a huge difference in viewing a curriculum from the viewpoint of a **student** verses the viewpoint of a **teacher!** (or son vs. father)
 - The **methodology** of teaching and **producing learning** in another person is **not** the same as receiving information and having it produce something in you.
 - Because there are many, many features that the father knows about and perceives that aren't even thought about by the son! (the exhortations, the markers, the check points)

- That's why in Level III it doesn't say, 'A wise man will learn to teach' — because what the *wise man* will be doing is something **MORE** than that!

- And the difference between teaching and learning is the issue that learning (as used in our passage, "*A wise man will hear, and will increase learning*") — learning takes in **BOTH** the teaching aspect and the receiving aspect — it's the issue of, "I'm going to master, just like my father does, what it takes to teach, and what it's going to take for my son to properly receive that teaching!"

- I'm going to understand how to put the doctrines (the bodies of information) together (its sense & sequence)—to exhort in preparation for it— how to test my son to know if he's ready to go on—how to identify problems he's having and solve them so that learning takes place in him.

- And really—just to go back to our discussion of the difference between being a 'Secretary of Education' vs. 'A Minister of Learning' — even though we may not be able to completely understand why, we often will utilize our English language properly when we bemoan the rotten education that goes on in our primary schools (not college or university) when we say, "Kids today are just educated idiots, they've got 12 years of education, but they haven't **learned** anything!" — and we recognize quickly that there's a problem between getting taught something and really **learning** something!!! (and there's many reasons for that — the curriculum, the sense of it, the sequence of it, the nature of it; the quality of the teacher; what's allowed into the classroom; even homework and textbooks)

- Well, if that makes sense—and really what I'm after is this issue of what it means to "*increase learning*" — and that it's not increasing knowledge or increasing wisdom, or increasing understanding—but the issue is that the son is now functioning as an honorable son in his father's business, and in Level III sonship edification, the son now realizes that the last instruction and last body of information he needs is going to be **how to reproduce this sonship life that he's received from his father in his own son whom he is now ready to adopt.**

- And that's the key to the entire Level of Level III — and really, just by understanding that, you should be able to realize just what it is that the son (the *wise man*) will "**hear**" — so what is it that he will *hear*???

- My understanding is what the “*wise man*” will “hear” is the entire curriculum for sonship edification over again—his father will sit down with him and go over the entire thing from beginning to end—however this time he will do it **from the father’s perspective**.

- And this is something that the son, as a *wise man*, not only **needs to hear—but he knows he needs it**—he knows he **desperately** needs to hear this body of information in order to be able to teach it properly to his own son!

- And you really have to get an appreciation for **how** the curriculum is designed so that this kind of thing—this natural need—is automatically produced by the genius of how the curriculum is put together by your Heavenly Father so that at the end of each Level—and at the end of each Phase within the levels—(and actually you can even go deeper than that—all the way down to each individual form of doctrine and components within the forms of doctrine) — but each phase and each level actually produce in the son the understanding and appreciation for **why** he needs the next thing in the curriculum—and it generates within him the dire necessity of getting it—to the point of almost demanding to have it!

- And so this feature of the way the curriculum has been designed to generate in the son the need for the next thing in the curriculum—the effectual working of Level I and Level II has brought the son to now deserving the appellation “***A wise man***”

- ... and you should be able to define that—and to come up with the working definition for what a *wise man* is here in Level III all on your own....

- The *wise man* is *wise* in the sense of having all of the wisdom contained in Level I and Level II of sonship edification effectually working within his inner man—and it’s that kind of wisdom being described in this appellation. He is furthermore described as a ***man*** due to his continued manhood type thinking that began in Level II as a *young man*, and has increased now past the point of the acute awareness of bearing the name and cause and reputation of his Father’s business to having the keen discretionary decision-making skills to *walk circumspectly* in the eyes of his Father, in the eyes of the angels, and in the eyes of men: being on guard against any lack of temperance or self-control on his part that might make him compromise or lose his good influence.

- The *wise man* of Level III sonship edification is a faithful and honorable son who is now fully capable and fully able to labor in every aspect of his Father's business. He can now work independently from his Father to both run the business exactly like his Father, and if need be he can even set up and establish a satellite of that business in a remote area. The *wise man* has perfected his sonship status so as to not only deal with the full dimensions of the Father's business, but he has also developed a thorough and multi-dimensional understanding and appreciation for the enemy of the Father's business (the Adversary, Satan himself) and all of the wiles & tactics of attack, opposition, and resistance that the policy of evil can generate to thwart it. Therefore by means of the effectual working of the doctrine his Father has given him, the *wise man* can both defend and protect his own *conversation/reputation* in the Father's business, as well as all of the Father's business interests, and insure its successful operations against failure or loss.

- Hence, with that kind of wisdom and experience, the *wise man* of Level III sonship edification is now at a point where, (just as in natural adoption and natural sonship education) he naturally desires to be able to reproduce this education he has received and reproduce the heart of his Father that's now been imparted to his heart in his own son's heart and life, or in the life of another member of the *new creature* of the church, the body of Christ.

- And that's a good exercise in getting it into our thinking how it is that in each level, the effectual working of the Father's doctrine not only produces the objective of each Level, but it also effectually produces a desire for what comes up in the next Level (or the next Phase within a Level).

- In fact, we've come to a point in Level III where the ability for us to define the terms used in Level III is more dependant on what Level I and Level II sonship edification **has produced**, than it is dependant upon the terminology God uses to describe Level III!

- So that's a good understanding & appreciation for what the *wise man* is at the beginning of Level III of sonship edification.

- And now he recognizes that there still is a **deficit** in his *understanding* (even though he's learned a whole bunch of things) - and that *wise man* knows **what** it is that he needs to **hear** so that he can **increase learning**.

- When it comes to Level III—and the Father sees those markers that indicate to Him that His son is now that “*wise man*” who is ready to take the curriculum that’s been imparted to his heart and is at that point where his desire is to duplicate it and reproduce it in others—the Father sees in the son’s thinking and living and labor that he has incorporated all of the wisdom and knowledge that He gave him in Level II—the Father now comes along and acknowledges that, “**My son is now a *wise man*!**”

- And being a *wise man* he’s ready for this final level to his education.

- And the 1st Phase of it is a body of knowledge and information, that, as soon as his Father tells him what it is, he’s going to receive it properly—he’ll *hear* it, and he will *increase learning*, and therefore possess it.

- And when he possess that, and the Father sees the marker in His son’s thinking and his living and the way he functions in the business now that it’s in operation and effectually working within him—then the Father will say, “**My son, you’re a *man of understanding*! Here’s the last thing you need!**”

- And then the Father will give it to him. (And that’s the 2nd Phase of this final Level to his education) — that *man of understanding* “***shall attain unto wise counsels.***”)

- And all along the way, by the effectual working of the sonship curriculum, it has been (at the end of each phase and each level) producing 2 major components in the son’s thinking—and now the Father looks once last time for those 2 components that should accompany the effectual working of the doctrine:

1) Godly enthusiasm — 2) Godly ambition

(the son is ready for it, and he’s eager for it)

- And now the Father can finally give his son the ‘capstone’ of it all. And then the Father can send His son out—and He can know that not only will His business be done perfectly, flawlessly, etc., but He also knows that anybody in whom His son comes into contact, and anybody that His son deals with in the operations of His business **will see no difference whatsoever between Himself and His son!**

- Well that’s kind of a synopsis of the entire scope of Level III—but now that we’ve got a working definition for what the “*wise man*” is—and now that we’ve worked on that issue of what he’s going to *hear* and what the *increase learning* is/isn’t about—let’s get a working definition of those 2 issues.

- And as I've pointed out (twice now), when you look at the 1st clause of (:5), or Phase 1 of Level III— "A wise man will hear, and will increase learning;" — even if you don't have a clue as to what he will hear, you know that the goal of it or the objective of it all (the key concept of it) is the issue of "increase learning".

- Therefore, if you know what that means, it should tell you what it is that the son will hear that will produce the increase learning.

- So we'll get our working definition of increase learning first.

- And we know that it's not talking about gaining or increasing in knowledge, or wisdom, or understanding—because that's a **given**; that's been going on all along.

- So you get your OED out, and your Crabb's and your Smith's out and find out that **learning** has this other, less-common meaning and definition that has to do with not receiving information, but with communicating information to others and producing learning within others!

- And that's what we've come to understand so far—but that's not sufficient enough for us to get the 'working definition' we need.

- Because my understanding is that this is another one of those 2-sided coins (so to speak) — because on the one side (due to the Table of Contents telling us that the son will "*hear*" it) there is an aspect of the son gaining information here—because this is something he does not know, recognizes that he needs to know, and until his Father tells him what it is, he won't know it!

- But on the other side of the coin, it's not a gaining of the same kind of (or the same nature of) information or knowledge or wisdom that he's been getting in Level I and in Level II.

- Because it's not the issue of learning more OF the curriculum as a son—it's the issue of learning ABOUT how to instruct or teach or produce the curriculum the son's already got in another son!

- Again, it's like that Minister of Learning we talked about—his job actually falls into 2 categories:

1) He has oversight in connection with the curriculum for the public educational system—therefore for the body of information that’s going to be taught within the public education system within a given province.

- but his portfolio also includes ...

2) Jurisdiction over and oversight of the one’s who are doing the teaching of that curriculum.

- And he sets the standard and maintains the standard for both WHAT is being taught and who has the QUALIFICATION to teach it.

- And in view of those 2 things, he’s appropriately and accurately and precisely called the Minister of Learning.

- (And to be perfectly accurate, if he’s called a Minister of Education [or a Secretary of Education] - that would mean that he’s only got oversight over WHAT is being taught.)

- So to boil all that down—the issue contained in the less-common way in which *learning* is used—and the way it is used in our Table of Contents—it is the issue of both the acquisition of knowledge and the methodology of HOW that curriculum gets taught!

- And to just glean out of all that what is necessary for us as Level III sons in God’s program with us as members of the new creature of the church, the body of Christ — for us the focus of attention in Phase 1 of Level III is the issue of gaining information from our Father that imparts to us HIS methodology of how to teach the sonship curriculum to others. (which will come as a **shock** to the scholars and pastors and Bible teachers in the Christian world today!!!)

- It’s that issue of the **METHODOLOGY** of HOW to teach that I’m after (and that the Table of Contents is after)!

- That’s what the son wants to “*increase*” in!!! (and that’s what he wants to become a ‘specialist’ in—so to speak)

- He wants to now hear from his Father information about HOW to communicate—he wants to know how his Father did with him what his Father has been doing with him since his Father adopted him.

- He wants to hear the **methodology** his Father utilized over the last 18 years of giving him his sonship education through Level I and Level II—and he needs to learn that wise methodology so that he becomes that *man of understanding* (understanding how to teach) so that he can *attain unto the wise counsels*—so that he can be able to counsel his own son!

- Therefore the essential, distinguishing, discriminating characteristic and feature of Level III sonship edification is the acquisition of the knowledge that enables the son to independently adopt his own son and teach him and train him up in the way he should go—just exactly as his Father did with him.

- (because his Father did it with him without his grandfather being around) - **independently!**

- And when a son is on the **receiving end** of all of the wisdom and all of the curriculum, he really isn't at all concerned or thinking about **HOW** his Father went about teaching him. (He didn't perceive all the sense & sequence of it from the Father's perspective).

- Simply put, what the son wants to *hear* now is **the methodology of learning**. (And for us, the **godly** methodology of learning that God our Heavenly Father uses and utilizes Himself when He teaches a son He adopts!) [far different from an *'instructor in Christ'*!!!]

- **Summary Statement: “and will increase learning”**

This is the educational characteristic or feature belonging to Phase 1 of Level III sonship edification. As a *wise man*, the son will understand and appreciate that what he now needs to do, and what he now desires to do, is to go back over all that his Father has taught him in Levels I & II, and to do so for a very particular purpose: which is to *increase learning*. The issue isn't to gain in wisdom, knowledge or understanding in the sense of continuing on with the curriculum, nor is it to get something that has been missed—or anything along those lines—rather it's the son getting the specific information from his Father **of** the Father's own **methodology** for how the curriculum is to be taught and therefore how *learning* takes place. The knowledge of learning is what one needs to have in order to effectually teach others. Wherefore the *wise man's* concern isn't to gain more understanding himself by going over the issues of Level I & II again—but he's specifically interested in increasing learning by knowing how to teach—to gain an understanding & appreciation for the details of how the Father has taught him and how he's learned from it. He wants to gain the Father's methodology of learning, the methodology of education so that he can ready himself to provide for his own son's sonship edification.

When the *wise man* knows (fully understands and appreciates) the Father's **methodology** of learning, and in turn edifies his own son, he thereby ***increases learning***.

- Now, based upon everything we've come to understand and appreciate about what the critical main feature characteristic to Phase 1 of Level III is—(i.e., *increase learning*) — we now should naturally have a grasp on what it is, (and I mean what it is EXACTLY and **precisely**) that the son is going to "**hear**".

- His Father is going to take him back over all the **curriculum** that He taught him through Level I and Level II—but not for the purpose of teaching it to him again as if the son missed something, or as if he didn't fully get it — but He's going to go over it all again, but this time the son will go over the curriculum **FROM THE FATHER'S PERSPECTIVE**.

- And the Father is going to take the curriculum they both know, and He's going to teach His son how to teach the sonship curriculum.

- And we know (or have proof) that the issue of what the son will hear is the curriculum again because of that important issue I brought to your attention when we began Level III—the issue that when you get to the end of (:4) you've got that period that ends that 1st sentence.

- So as you begin (:5) the grammar of the English rightly and properly and flawlessly takes you back to the nature of what is all going on in these opening 2 sentences: a Table of Contents—but a table of contents for what??? — Well, (:1) tells you—and that's where you're taken back to when (:5) begins a new sentence.

- In other words, (:1) opens up with, "*The proverbs of Solomon the son of David, king of Israel;*" — and then verses 2, 3, and 4 are telling you **what the proverbs are going to do!**

- So when you end (:4) and begin (:5) - (:5), since you're still dealing with the Table of Contents for what the PROVERBS are going to do, (and you haven't left that context yet) — that means that when (:5) begins, you are taken right back to (:1) and what the PROVERBS are going to continue doing.

- Not only that—but you've got (:6) sitting there giving you a list or an enumeration of what Level III will include—and right there you're told "*To understand a proverb,*"

- And those “*proverbs*” contain (in proverbial style) the doctrine that provided for the son’s sonship education—the very doctrine that the *wise man* has come to fully understand and appreciate and operate upon from the perspective of being a son himself and receiving the sonship education himself.

- The *wise man* is going to go over all those proverbs again (or we could say, he’s going to go back over the entire sonship curriculum again with his Father) — but not to achieve the objective of verses 2, 3, and 4 of the Table of Contents again—but he’s going to **hear** the curriculum one more time for the purpose of *increasing learning*!

- (Because his son is now on the doorstep of being adopted and trained up as a son by his father).

- So the son sets down with the Father and goes back over all of sonship education Level I and Level II—but now he goes over all of the Father’s wisdom and knowledge and experience and insight and requirements and facets for all of the sense & sequence of it all; the **markers** of it all; all of the development of it—and how it all works.

- The Father will tell him about all of the exhortations and **when** to give them and **why** they work to properly prime the son’s inner man and initialize his spirit to receive the doctrine — as well as what the Father looks for when he searches His son’s heart in order to determine that His son has got it (or not), or whether His son is struggling with some aspect of it—or whether His son is tempted to not attend, and turn his ear away (all those kind of markers).

- And those are all things that, when the Father first teaches His son through Level I and Level II, He never says anything about those things to His son—and the son, as a recipient of the education never is aware of those kind of things going on from the Father’s perspective.

- (Those are all things the Father is doing in His own aptness to teach!) - but He never tells His son those things at the time.

- And it’s only when you examine the curriculum (the exhortations and the doctrine) from the Father’s perspective that you realize that there are points at which there are these **markers** that indicate the son’s development and growth and progress — and they’re built into the exhortations as those exhortations shift their emphasis/terminology.

- And there are **real** changes and shifts in the exhortations and in the terminology — they are **real** — and they're not just repetitious uses of the terminology even when the same terms **are** used repeatedly — but there are **real** differences in the nature of the way the exhortations are being made because **real** advancements are taking place and **real** attainments are being reached — or **real** problems/opposition/resistance are all being confronted—and the Father knows those things.

- And the Father (knowing how to teach) knows that those exhortations contain the wise, godly methodology He has been following with His son. (And the doctrinal portions have it too!)

- The Father knows the value in giving attendance to “*reading, to exhortation, to doctrine!*” (I Tim. 4:13)

- He knows how the exhortations **match up** with the corresponding doctrine.

- And all of that, combined, is what I'm driving at when I talk about the Father's **METHODOLOGY** to *learning*.

- And now in Level III / Phase 1 of sonship edification, that's what the son needs to acquire!

- Therefore when the son gets to the end of Level II—as far as what he needs to be able to function as an honorable and faithful son, he's already got that — Level III isn't going to necessarily provide him with any more information in respect to him being able to function as an honorable son — but what Level III is going to do now, is to enable him to function **AS A FATHER HIMSELF!**

- And that's why the information in the Table of Contents is broken up into only 2 sentences—the first one containing the information about Level I and Level II — and then the second sentence containing the information about Level III.

- Because Level I and Level II are a unit themselves—and Level III is distinct enough from those first 2 Levels to be treated separately.

- And it's not that Level III isn't a bona fide part of his sonship edification, because it is—it's just that it doesn't deal with the son as a student any longer, but as a father doing the teaching now.

- And the focus of Phase 1 of Level III is for the son to acquire the kind of information he needs to be able to be the father he needs to be to his own son.

- And that means that the focus of attention in Phase 1 is upon the **METHODOLOGY OF SONSHIP EDUCATION**.

- Why this kind of an exhortation is appropriate for Phase 1 of Level I;

- Why this kind of warning is needed at the end of Phase 1 of Level I;

- Why I had to use this exhortation when you were beginning the doctrine of your instruction of judgment in Phase 2 of Level I;

- Why you had to be told about that strange woman and her alluring tactics of her beauty and flattering words in Level II. **(Why I had to check your commitment level!)**

- Here's what I was listening for coming out of your mouth as indicators that you were getting this doctrine;

- This is what I was searching for when I searched your heart and my "*reigns rejoiced when your lips spoke right things.*" (Pro. 23:16)

- I was looking for evidence and proofs that you were actually utilizing the doctrine I taught you, and that you were appropriately utilizing it.

- And when I found the **markers** I was looking for, then we moved on—and when I didn't find them and when you were struggling with it, then we continued the exhortation—and there were times when I had to be very stern with you and plead with you to not incline your ear to the competing wisdom you were hearing from the strange woman.

- And as the Father teaches his son these things—the son is now *increasing learning*—and by the time the Father gets done with him in Phase 1 of Level III that son will be able to look at the entire sonship curriculum from BOTH sides—and that means that **he'll be looking at it just exactly as his Father looks at it!**

- Therefore the son will be ready at the end of Phase 1 of Level III for the time when he adopts his own child—and pronounces him a “son”, and he'll know exactly what to teach his son so that he cries “*Abba, Father!*” — and as soon as he hears that marker from his own son, he knows he will now be able to sit down with his son and duplicate in him what his Father did with him—impart his own heart to his son.
- So that’s what Phase 1 of Level III is all about.
- And we need to now put a working definition (or summary statement) on that issue of what it is that the son will “*hear*” —
 - “hear” = as a *wise man*, the son will *hear* from his Father a very particular and very specific body of information that he has never heard before. The son will once again go back over the entire curriculum for sonship education and edification, not to understand the curriculum better as a son who is receiving it, but in order to now understand and appreciate the Father’s methodology for learning so that he can function as a father himself and therefore give and/or teach the curriculum to his own son.
- And at that point, the Father can say of the son, “My son, you’re now a man of understanding—there’s only one more thing you need!”
- **Phase 2—Level III.**
 - 5 ... and a man of understanding shall attain unto wise counsels:
 - This is the goal/epitome/pinnacle or highest point of it all!
 - The son receives his final appellation: “*a man of understanding*”
 - And the final thing he need is to “*attain unto wise counsels*”
 - We have that word “*man*” once again—but in the context of the Table of Contents we know that this is the rarified context of the kind of man-hood type thinking that describes the son as being a father himself having *heard* and having *increased learning*.
 - And we’ve got that word “*understanding*” — a word we’ve had before—in fact we encountered it for the first time in (:2) of Level I and Phase 1, so we know that even though it’s the same word, it’s not being used the same way at all!

- “**understanding**” - there are a couple of things to do with this word—one is to get a dictionary type definition of it—but the other is to see and to appreciate a shade of meaning that *understanding* has that will make it clear as to **why** this word (as it is being used in Phase 2 of Level III sonship edification) is the most excellent and flawless word to describe what a son is when the curriculum has been **perfected** in him—why that word is better than the son being called “*wise*” (“*a wise man*”).

- **understanding** = an intelligent grasping of information; the faculty of the mind whereby it apprehends the real state of things presented to it; or by which it receives or comprehends the ideas that others express and intend to communicate.

- The basic idea is that yes, I’ve received what you’ve been trying to give me, and I comprehend what it means.

- And at this point the son has got that—he’s received properly what his Father has been giving him from Level I and Level II—and what it means to be a wise and honorable son—and in Level III he’s received the ability to educate others and take them right through the curriculum just like his Father did with him.

- But there is a more advanced definition to the term *understanding* that carries a shade of meaning that is far more germane to our context here at the end of Level III than just a basic, general dictionary type definition.

- What is it?

- When you see that word *understanding*, you often think of it like you would the word ‘understand’ - like, “Ok, I understand what you’re saying or what your giving me.” — but that’s not really what is being said here—there’s a difference (slight though it may be) between understand and *understanding*. (*a man of understanding*)

- How would you use the word *understanding* so that it’s not just saying that you understand something, but in that other kind of way?

- Can you come up with another sentence where you’d use the word *understanding* to convey something specific and something particular (a particular feature) about what’s been going on over a long period of getting information from another???

- Well, if you think about the issue of how the word *understanding* is utilized in a conversation between two or more parties—then you’re going down the right path.
- Because we often will say—when 2 or more parties have been exchanging information between them:

“We came to an understanding.”
- And that’s the finer shade of meaning we’re after here.
- George Crabb in his dictionary of English Synonymes has a great statement about this shade of meaning the word *understanding* carries — along with the general idea of an intelligent grasping of information —

“Understanding can be used in the sense of an acquaintance between two or more persons as to each other’s views and a consequent harmony and concert.”
- It’s the harmonious concurring between 2 or more parties whereby they have come to a good *understanding* between them!
- Or as Noah Webster said in his 1828 English Dictionary,
“Intelligence between two or more persons; agreement of the minds; union of sentiments.”
- And the critical issue in the way the word *understanding* is used here as “*a man of understanding*” is the issue of thinking and seeing and comprehending and fully grasping something **exactly the same**—we have **the very same thinking**—we have **the same mind**—we’ve come to an *understanding between us*—we view this thing (this entire thing) exactly the same way! (We even **feel** the same way about it!)
 - We often still use the colloquial expression: “We came to a meeting of the minds.”
- The idea is that between the Father and the son—we now have the same thinking about the entire curriculum—we both see it the same way—we both see both sides of it, or every side of it—we have an agreement about what it all is about—and even our sentiments are united!
- And the *man of understanding*—more than just receiving the education properly—**he sees it all just exactly the same way his Father does!**

- The Father and the son now 'see eye-to-eye' on everything: on the curriculum and how it is received as a son, and how it is taught as a Father; on the pre and post doctrinal exhortations and how and when they are to be given; on the value and worth of the whole education; on the methodology of how a human spirit and a human soul is supposed to be properly edified unto godliness; on the Adversary and all of his tactics and strategy and the function of his policy of evil from beginning to end of sonship edification; on the highness and glory of it all and what it's all going to finally culminate in when the Father's business goes into it's final dispensation of the *fullness of times*....

- And because the son is now *a man of understanding*—even when he is faced with situations and circumstances that require him to take the forms of doctrine he's learned and put them into practice in some detail of his life that wasn't addressed in the 'training' phase of it; or we could say on the 'training ground' for his vocational training—or 'on the practice field' — when the son has to take a form of doctrine out of the field in which it was put into practice in the first place and apply it properly to another situation or circumstance in his life, when he does it—and the conclusions he reaches about it—the Father could come along and say, “**Yep, I would have done exactly that same thing, and I would have reached exactly the same conclusion myself!**”

- In other words, as *a man of understanding*, you and your Father will **even conclude the very same things!** (i.e., given a task, you will **follow the same steps** and you will **reach the same conclusion!!!**)

- (Note the problems the Corinthians were having along these lines: see I Corinthians 14:20)

- That's what this curriculum for sonship edification holds out for you—and if that doesn't thrill you, you're un-thrill-able!

- And sometimes you just have to stop and realize in all this just what it is that God is offering you—what He is 'calling' you to—what His grace holds out to you and what grace provided for in that Redeemer and His redemption!!!!

- **Phase 2/Level II**— “*and a man of understanding shall attain unto wise counsels:*”

- Now for the final thing the son gets **as a man of understanding** that finishes off, completely, his sonship education ...

- “*shall attain unto wise counsels*” (*attain* = 1st & only time the word is used!)

- “**attain**” = to reach, to acquire, to arrive—it always carries the idea that there is some end in view or some goal in view that is to be reached or arrived at—but the shade of meaning that makes *attain* the most excellent expression of what is going on here at the very end of the sonship education is that when you *attain* something—and especially when its used with that accompanying preposition “**unto**” it puts the emphasis upon the issue that what is attained didn’t become the possession of the subject by luck, or by chance, or by accident or anything along those lines.

- It means that when you “**attain unto**” something you have followed a prescribed methodology or a step-by-step process to reach a goal—a goal that has been pre-set unto which you have arrived at by the achievement of some method you followed to get there at that goal.

- In view of the context and the English grammar, it tells you that this isn’t just something that has fallen into your lap (so to speak), but that there was a goal set out and you’ve reached it—you’ve achieved and accomplished a particular means and now you’re at the end of it, or the goal of it all.

- There was effort involved in getting there—you’ve followed all of the necessary steps to achieve the arrival at the end, and now you’ve arrived at this point: the final goal.

- George Crabb, English Synonyms: “*attain* signifies to rest at a thing (goal); it’s a perfect and finished action—we always go on *acquiring*, but we stop when we have *attained*.” “We attain to a certain degree of perfection.

- And that tells you some important facts about this education process that the son is going through: 1) it tells you that when *a man of understanding* has *attained unto wise counsels*, *attaining unto wise counsels* is the final goal that God your Father has set in the education, that’s what the Father had in mind all along when He began the process of educating His son all the way back when He first adopted him — that at some specified time, this day would come!

- That’s God’s desire for each of his sons—not that you would just enroll in the education and begin make godly decisions, etc., but all of those issues are the necessary steps to finally *attain unto wise counsels*.

- This is the glorious goal the Father wanted to get to from the beginning—and everything that preceded it was necessary to get to this point where you as His son arrive now at being this *man of understanding* having *attained unto wise counsels*.

- And even in the Table of Contents, God the Father doesn't marginalize the process of getting there—and this is not only, or not merely in view of having undergone all of the educational issues that the son has had to *know* and to *perceive* and to *receive* and to *get*; but it's also in view of the stinging and savage **opposition** and **resistance** and **suffering** brought on by the Adversary, and the son's **successful endurance** of those things as well.

- (see II Thess. 1:3-10)

- In other words, this is no small feat—and any son who gets there is considered to have achieved, and to have attained unto the highest and greatest level of human existence that a man or woman could ever attain!!!

- In fact, while the world will never recognize it as anything, even as anything good, let alone anything of any value or worthy of recognition or worthy of reward — your Heavenly Father recognizes this to be the very thing that qualifies you for being singled out, for recognition, and for eternal reward and inheritance on par with the very Lord Jesus Christ Himself!

- Now let's look at that issue of the "**wise counsels**" that's the goal of sonship education/edification.

- First of all is the issue of them being called *wise*—or that wisdom issue here—and we know that that is a context sensitive term—it's talking about the wisdom of a Level III, Phase 2 son who now has the entirety of the education under his belt—plus the entire methodology of God his Father and how He put the whole curriculum together with the exhortations and forms of doctrine in their sense & sequence—and now the son (who can function as a father himself), along with his Father turn their attention to these *counsels*—but they are going to be *counsels* of a godly wisdom-type nature, based not only upon the curriculum and it's function in the inner man—but now there's going to be brought into the picture one last thing: ???
[what do you have to have in order to *counsel*? (**experience!**)]

- “*wise counsels*” - you’ve got the word *wise* now teamed up as an adjective modifying a noun that we’ve not encountered before anywhere in the Table of Contents.
- And that’s not strange—we’d expect that in Level III—so we have the final thing the son attains: “*counsels*”
- And so we’ve got one final word to define and then to get that working definition for: *counsels*.
- We know by the spelling that we’re not talking about a council or an assembly of persons called together for consultation—like an advisory board or legislative council or anything along those lines.
- This is the word *counsels* (in the plural) - *counsel* (singular).
- What does *counsel* mean?
- *counsel* = from the Latin *consilium*, meaning a plan decided on as the result of consultation or advice. But be careful—it doesn’t say *a man of understanding shall attain unto wise advice*—because while advice is a synonym of *counsel*, there are very important differences in the shades of meaning between them.
- Interestingly enough, N. Webster (1828 English Dictionary) runs the etymology of the word from the Heb. Chaldee Syrian Semitic and Eth. word [shaal] — and gathers that the radical root concept of the word counsel is the idea of ‘to ask’ - to set upon, urge, or press — (and we’ll get back to that later on).
- *counsel* = (Webster) Advice; opinion, or instruction, given upon request or otherwise, for directing the judgment or conduct of another; opinion given upon deliberation or consultation.
- *counsel* = (OED) Interchange of opinions on a matter of procedure; consultation, deliberation.
- (Smith’s) = Counsel is given by those who are of superior wisdom and experience in the general affairs of life. The trained man is qualified to give advice, the wise man to give counsel. Counsel enters into the reason of things and the grounds of preference for one course of conduct rather than another. Advice is given sometimes without being welcome. Counsel is asked for as being felt to be needed.

- And it's interesting that both Charles Smith and George Crabb recognize that one very particular, distinguishing, discriminating difference between *advice* and *counsel* is that *advice* is most often professional in nature (such as a doctor giving a patient medical advice), but *counsel* is **FATHERLY!** (As a Father to a son).

- [even though we often use that colloquial expression, "*Let me give you some fatherly advice*" — that really isn't an altogether proper use of the word *advice*—because if it's truly 'fatherly advice' what you're actually doing is giving *counsel*.]

- To put it simply, the overriding issue in the word *counsel* is the issue of the giving of information to another from one who has **superior wisdom and experience!**

- *Counsel* is a word that focuses upon the real skillfulness that a man has that is based upon years of wisdom, acquired knowledge, and experience—to be able to advise and to therefore give *counsel* that only comes from actually having 'been in the trenches' and faced the battles, and learned by experience what it takes to succeed in accomplishing some objective—or what it takes to succeed in grappling with some difficulty—or whatever the situation is.

- ***Counsels*** is the fruit of manifold wisdom that has been acquired through manifold experience.

- And because of the way in which both God handles the terminology of the Table of Contents—and the way in which we've been presenting it — I want to make it clear that we are NOT saying that a son has no ability to give advice until he completes the education—that's not true—the son can certainly give advice to others all along the way.

- *But a man of understanding that has attained unto wise counsels*—those *counsels* (in that context) can only be attained by the son who has gone through the entire curriculum, and who has had to deal with all the various situations of the details of his life, along with having faced and conquered in the face of all the various opposition and resistance he's encountered—and done it all by means of the effectual working of God's word in his inner man.
(the very methodology of the Father)

-
- And there's no way to shortcut this! Because it takes the USE of the words/methodology of the Father—and the various situations and circumstances that life brings, that the sufferings of this present time brings, that the sufferings of Christ brings, and that the battles with the opposing Satanic policy of evil brings—that provide for the son's 'proving ground' (so to speak) whereby he gains the experience that, combined with his wisdom, results in keen skillfulness for him to be a wise and godly counselor to his son.

 - And so the last thing the Father will do with His son—now that His son knows the methodology of learning; (and he can apply it to the written curriculum, and he can convey it to his son, and can successfully be a father to his son) — the last thing the Father is going to do, is to give him the benefits of some knowledge and some wisdom that He has attained to Himself, that He has acquired Himself—solely through the personal experience that He Himself has gone through.

 - And a lot of what this final aspect of sonship edification entails has to do with the ability to take the forms of doctrine that the son was given in the curriculum—and by means of, and through his long-time experience of all that life brings, and all that the policy of evil has thrown his way—it has to do with wisely and prudently using those forms of doctrine in many other areas of life that wasn't covered in the curriculum, but that required the son to take a particular form of doctrine and perceive how that form of doctrine can be used in many other circumstances and situations — all of which he has had to figure out on his own—and made the right call (so to speak) and made the proper use of the doctrine he has learned from the sonship curriculum.

 - And that takes experience—and now the Father is going to benefit the son with those *wise counsels* that come from that kind of experience with using the curriculum in many other ways **other** than the ones covered in the curriculum.

 - And that brings us to now beginning to form our working definition for what it means for the final thing a son gets from his Father is that, as *a man of understanding*, the son will *attain unto wise counsels*.

 - But really, we've only talked about one side of this issue—and just as there is throughout the sonship education — **there's more** — there's more to it than just a gaining of the Father's wisdom experience-wise, so that the son can give *counsel* to another—but there's another aspect to this that is really exciting!

- (In other words, there's a "**kicker**" to this issue of *wise counsels*!)

- First of all, let's be clear on the 1st aspect to the working definition of what it means to a son in Phase 2 of Level III sonship edification to have as his final component to his education/edification the *attaining unto wise counsels*:

- Because my understanding is that there are 2 aspects to the *wise counsels*, or 2 components to it.

- Summary Statement: "shall attain unto wise counsels:"

- (Just as we've noted—and working from our dictionary type definition) — **the 1st component** (and the most obvious & fundamental one) : *attaining unto wise counsels* means that the believer in Christ, as a member of the new creature of the church the body of Christ in this dispensation of grace - as the adopted son that he is, and as a Phase 2, Level III *man of understanding*—will attain the experience of working with the curriculum in various areas of operations that will enable him (and authorize him) to give wise advice and *counsel* to others who are less advanced, who do not have the experience in either the effectual working of God's word (dealing with the curriculum itself), or in not having faced the opposition he's now having to face, with a view to that son's future conduct and behavior—and you, as a Level III son are authorized to provide *counsel*—you're a *counselor* to them.

- Or to put it as we've got it on the board:

The son, in this dispensation of grace, is authorized to provide godly advice, instruction, and opinion to others who are less advanced/experienced in either the effectual working of God's word (the curriculum), or in successfully dealing with the opposition the inexperienced son is now facing, with a view to that son's future conduct & behavior, as well as matters of judgment and procedure.

- And providing *counsel* demands that the one giving it has the authority to do so — and the authority here is earned by graduating through the curriculum.

- The experience gained, and the skillfulness gained only comes by having honestly and successfully accomplished Level I, Level II, and Phase 1 of Level III, and once all that's been produced in you—you're now a *man of understanding* and you *shall attain unto wise counsels* with the authority to give advice, and to give opinion and instruction to others.

- And it should be noted that the **primary area** in which the *wise counsels* will be dealing with, will be in the opposition and resistance that we face from the Satanic policy of evil; (that is, when we're talking about us—not sonship education in general, but us as **we** face opposition within the education).
- And you can see Paul doing that very thing over in the pastoral epistles, especially! (Because when it comes to what he's doing with Timothy, Titus, and Philemon—he's counseling them based upon the experience he's faced himself).
 - (And that makes sense because those pastoral epistles deal with the Adversary and his attacks in/on the local assembly.)
- And even this aspect of *attaining unto wise counsels* is a fantastic and powerful, keenly developed skill that the son has achieved.
 - Especially when you've got a newly adopted son, or a *simple* son, or even that *young man* — when a *man of understanding* can come along and give *wise counsel* to that saint and help him to realize that what he's facing **is** an attack of the policy of evil (that *strange woman*) - and he can relate to that son who has never encountered this before & say, "I know exactly what you're experiencing—and this is the goal of that part of the policy of evil—and here is what you should do to avoid being victimized by itetc., etc.
- And that is a great and natural (and obvious) application to this issue of *attaining unto wise counsels*.
 - But as I pointed out before—along with this, as a *man of understanding* who has *attained unto wise counsels*—he knows how to *counsel* others **without becoming a 'tutor' or a 'governor'** in the process!!! (And that takes great skill to do that!)
- Well, that's the 1st component or aspect or application that you have as a working definition/understanding of what it means when a *man of understanding shall attain unto wise counsels*: — but there's more to it than that!
- And to get the "kicker" to this, you have to go back to something brought out in both the text itself (Pro. 1:5), and how it connects up with (:6), as well as something brought up in our dictionary-type definition.

- First of all look once again at the text: it says, *and a man of understanding shall attain unto wise counsels*: — it does not say, *a man of understanding shall attain unto wise counsel* (sing), but *counsels* (plural).
- Next, notice how (:5) ends—with a colon—and so (:6) is supposed to be connected to it—and there you're given an enumeration of the nature of the *wise counsels*—“*To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.*” — note that last expression “*dark sayings.*”
- Now when you think about it, and you carefully read (:5 & 6), it should strike you that we're not just talking about being a good, godly counselor to others—**(it is that)** - but there's **more** to it than that.
- Because it doesn't say *a man of understanding shall attain unto being a godly counselor*—but he *shall attain unto wise counsels*, and part of what that keen skillful ability will enable the *man of understanding* to do is to *understand a proverb, the interpretation of it, the words of the wise, and their dark sayings.*
- In other words, there is an issue involved in *attaining unto wise counsels* (pl) that has to do with the son being 'let in on' (so to speak) some very 'dark' information (dark ops).
- Now combine that with something brought out in the dictionary definition—and that issue is that (OED) counsel is the interchange of opinions on a matter of procedure; consultation, deliberation. (an interchange of ideas and deliberation)
- The 2nd aspect or component of application for *attaining unto wise counsels* isn't merely the idea of being able to give advice to other sons who aren't as far along in the edification process as you (grand though that is) — but my understanding is that that's not really even the big issue here — the big issue in *attaining unto wise counsels* (and why it's the pinnacle of it all) in God the Father's mind is far greater than that—and it is strictly a sonship thing—in fact, as we will see for us in this dispensation of grace in which we live—it's even an aspect that takes into account the 'mystery' itself!
- And at the core of it is this issue of where at one point the Father and His son who is this *man of understanding* now—has a **deliberation** between the 2 of them, and this **interchange of ideas** between the son and his Father with a view to future purposes and plans for the 2 of them!

- (Note Psa. 55:14) - the context is **not** a relationship between God and David—but between David and what he first perceived to be a friend who later on betrayed him & became David's enemy—

13 But it was thou, a man mine equal, my guide, and mine acquaintance.

*14 We took **sweet counsel together**, and walked unto the house of God **in company**.*

- But my point is that this passage point out this other, more subtle meaning of the issue of *counsels* as being that of an interchange of ideas, or of a deliberation between 2 parties.

- And a son who is a *man of understanding attains unto this **sweet counsel*** whereby the 2 of them (Father & son together) interchange ideas that gets into some very *dark sayings*.

- And between the Father and His son—their communion together gets as close as it can possibly get at that point.

- And when you get this—you'll realize why everything else that has gone on in the entire education/edification process of the son **has been building and building to this point!**

- And it has to do with man and God having a communion and a **fellowship together that they never had before**—whereby they have **mutual counsel together!**

- Let's see that very thing happening in God's word—and how it connects with sonship (or rather with the inability to be fully educated/edified sons in God's program with Israel (under the law, Old Cov.) vs. what happens to us as sons in this 'mystery' dispensation of grace).

- **Isaiah 40**—we're now looking at something taking place in God's program with Israel—and under that Old Covenant, sonship was NOT an option (under the law which consisted of *tutors and governors*).

-It was under the New Covenant that one of the benefits of that was for the members of the remnant of Israel to be adopted as sons and God being their Father.

- And what I'm after is that this passage points out the issue that under that law—since sonship wasn't an option, there was no chance of them ever attaining unto wise counsel or understanding any *dark sayings!*

- This underscores that under the existing conditions, the total lack of any opportunity to have *counsel* with God.

- For when a son has been adopted by his Father at the appointed time—and when he has accomplished Level I and Level II and the first Phase of Level III—and he’s *a man of understanding* who has *attained unto wise counsels*—he’ll be able to discuss things with his Father — being like-minded with Him to such a degree that he will be used by his Father (and useful for his Father) to help come up with new plans for the business.
 - (realize that this isn’t actually possible in time, right here and now on planet earth with us before the rapture)

 - Because we know what God’s going to do in this dispensation of grace—we’re not going to help Him out as to some new ideas on how it’s going to run!

- The time in which God will take *counsels* together with His sons **is yet future.**

- But as a *man of understanding*—the son is so like-minded with his Father (sharing the intelligence with his Father, sharing like sentiment and agreement of mind) that he’s actually useful for his Father to enlist his *counsel* for coming up with new plans for the business.

- And that’s what the Father ultimately looks for—and that’s why you’ve got that word “*attain*” being used to accurately describe getting it—because in the final component for the son’s edification, he *attains* the very thing God his Father ever created him for in the first place.

- Because God always had in mind—that creating the creature-man in His image; in His likeness—there is a specific way God planned on man being “like” Him—if the man would be educated by Him to think, live, and labor with Him—God made it possible for that man to be **godly** (or god-like) — but not just so that it would end with that godliness issue—but there was another reason/purpose for even doing that—so that, ultimately, that godliness would be to such a degree in man that, not only would he be able to perfectly labor with his Father in His business—but that he would so match his Father’s thinking and be so like Him, that the time would come when, **jointly**, they would be able to take **counsel together** and discuss what lies ahead!

- And it's not because God **needs** the advice of anybody—it's not a matter of **need**—or that we as adopted sons will ever be as smart as God—it's not that God couldn't think of what He wants to do without us — no — really, it's a matter of **desire**—and beyond that, it's a matter of **glory!** (see Isa. 43:1-7 [:7])

- that He would take His mind and His heart and impart that to His creature that He created to have the **unique capability** to receive that and to process that, and to share the intelligence of Himself!

- It's a demonstration of His glory!

- that He doesn't just come along and say, Ok, here's what my business is, now go do it! — but ultimately it would be, Now, what shall we both do with this business???

- And *sweet counsel* together would go on between the God and Creator of the universe and these creatures that God has made to become His adopted sons!

- And again, the real genius in HOW God does it, is that it's done in such a way that anyone who cares to look upon it has to declare: The **GLORY** of God in doing it all!

- Because when those *sweet counsels* take place—what all went into producing that moment was the total and complete and uncompromised GRACE of God Himself—doing all the work — it was only by, and solely by His Jehovahness and and grace that that event could ever take place!!!

- In fact, I can't think of anything that testifies to the power and the might and the abounding of God's J-ness & grace than when He can sit down and take *sweet counsel* with His adopted, fully educated/edified sons!

- And you should now be able to think about what was going on back there in the garden of Eden at the tree of the knowledge of good and evil with a lot more perception than you ever have had before!!!

- (and the destructive nature of competing wisdom)

- And to me—the really amazing thing of it all—that takes His J-ness & grace to an even greater greatness—is that even though man became sinful (and fell), **God still found a way to get this done!!!**

- Isaiah 40:12-15 (:14)

- Paul will quote (:14) on 2 different occasions.

- Well, what's the only proper and appropriate answer to the question of (:14)? A: NOBODY!

- And I say that's the only proper and appropriate answer because of the nature of God's program with Israel as it existed at that time.

- God set out his plan & purpose and Isaiah had no clue—he didn't know the half of it—he didn't have a clue that God had a mystery of His will that He never revealed to them.

- Isaiah didn't know the half of all that God had planned in His own genius!

- I Corinthians 2

- Paul has already quoted this passage one other time.

- Romans 11 (:30-36) - and there Paul is looking at Israel's program, but now looking at it from the viewpoint of the genius of God with having revealed the mystery of this dispensation of Gentile grace having been brought in and then with His resuming and fulfilling His program with Israel in light of that.

- In I Cor. chapter 2—in the very chapter where he takes the Corinthians to task about their sorry state of being imperfect because of not properly responding to their own sonship edification—where Paul tells them that he wants to *speak of the wisdom of God in a mystery, even the hidden wisdom of God ordained before the world unto our **glory***—but he can't because they aren't "*perfect*" — look at what he says to them a few verses later on in the chapter....

- I Cor. 2:12-16 (:16) - vs. 16 comes straight out of Isa. 40:14!

- But what's the answer this time?
(*"But we have the mind of Christ."*)!!!

- Nobody knew the mind of the Lord as to what He was planning to do with man ultimately—or what He would do with the universe, ultimately—what He would do with the government of heaven and earth—and the final genius of how He would bring them both together for an ultimate glorious purpose of His business.

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- But Paul says that right now—in regard to what God has revealed to him—we now *have the mind of Christ*—and that’s an expression that I think very few Christians really know what they’re talking about when/if they use that expression or read it in God’s word.
 - Because it’s far more than merely having doctrine (or a maximum amount of doctrine) in your soul!
 - Having the *mind of Christ* has to do with the ultimate of receiving properly this education our Father’s giving us to produce that entire *mind of Christ* in us—by imparting His heart & mind to our heart & mind.
 - And when you think about this—it’s **not that having the mind of Christ, you’re going to wind up “instructing” God in information that He doesn’t have (that’s heresy)** — that’s **NOT** what I’m talking about at all—as if God is just waiting for the day when His sons are smarter than Him or more intelligent than Him and He’s got things He wants you to teach Him—or anything along those lines!
 - This has nothing to do with that!
 - The issue is, ‘Who did he take counsel with?’ ‘Who knew what he was going to do?’ — well, now *we have the mind of Christ*—now we know what He’s going to do with the heaven and the earth—and ultimately the issue is that you receive that same “*mind*” and operate upon it to such a point that God your Father will take *counsel* together with you about **shaping** the FUTURE of the business as well as it’s past and present!
 - (That’s what Ephesians 1-3 is dealing with!!!)
 - And what’s held out as the ultimate provision of His grace, and the ultimate goal/aim of the reason why He adopted you as His son in the first place—is for you to reach the point where you are a man of understanding and then so that you shall attain unto wise counsels.
 - Not only having the ability to provide *counsel* to others in the sonship curriculum; and experience-wise in the sonship education — but also so that you can one day sit down with your Father and together, go over the future of the business, and you can intelligently have this interchange of opinions & ideas, and what will be the preferred procedure of it all and how it will all be carried out in those ***ages to come*** (Eph 2:7).

- So, therefore, just to get a **working definition** or **summary statement** about this other side of the coin of what it means for us as members of the new creature of the church the body of Christ in this dispensation of grace in which we live to *attain unto wise counsels*:

- ***wise counsels*** = the mind & heart of the son so perfectly matches the mind & heart of the Father that they will enter into a fellowship of *sweet counsel* together in order to shape the future operations of the Father's business whereby the joint "Father & son" aspect of running and maintaining of the business will be indistinguishable by anyone within it or anyone without it.

- Now once the son has become *a wise man* after completing Level II, and after then *hearing* the Father's own methodology for *learning* and upon *hearing* that the son *increases learning*—then at that point he becomes *a man of understanding* whereby he and his Father see eye-to-eye on the entire sonship edification process (from the son's perspective in receiving it, and from the Father's in giving it) — and then the final component is given to the son where he has *attained unto wise counsels* — at that point the Father can then put the mortarboard on His son's head and tell him, "Son, you've finished the course!"

- But the Table of Contents in Proverbs 1 doesn't end with a period at (:5) - it ends in a colon, and so it's intended to go on with (:6) - and we can't ignore it, and I want to just say some things about what's being dealt with in (:6).

- and it says... *6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.*

- My understanding is—just as I've alluded to before—that this ability of a Level III, Phase 2 son is given in (:6) as a listing or an enumeration of things that he will be able to do as that *man of understanding*.

- But just as I've said before, my understanding is that this verse only applies to the members of the remnant of Israel—and is applicable at the time when God adopts the believing remnant out in their final installment of their 5th course of punishment. (5th/5th)

- In other words, my understanding is that this verse doesn't even apply to David or to Solomon—at least not in the capacity that it will to the remnant of Israel—and I think Solomon knew that (as the very passages in Proverbs will tell us as we look at some of them)!

- The full operation of this verse is going to **only apply after** this dispensation of grace is concluded, when God adopts the members of the remnant of Israel in the 5th installment and gives them the benefits of the New Covenant (just as the book of Hebrews describes) — they will recognize that Jesus of Nazareth truly was/is their Messiah—He accomplished redemption—and He will bestow the benefits of the New Covenant upon them, part of which is sonship.

- And this passage is directly aiming at that time—and I believe that when we examine some of the passages in connection with it, I think you'll clearly see that this is absolutely true.

- And to understand it—it would be helpful if you had some background and insight into a particular and wise phenomenon that God employed as He dealt with that vain, religious system that had developed in Israel—and that became very pronounced in the climatic stage of God's program with Israel.

- There is a **unique feature** that God put into practice in response to the VRS (and all of the apostate element in Israel) — and we see it occurring especially in the gospel accounts where, in the climatic stage of Israel's program, **there is a withholding of information—done on purpose—done deliberately** by God to withhold information from the apostate element; and there is a corresponding **giving** of information to the believing element!

- There is a point in the Lord Jesus Christ's earthly ministry where the way in which the information is handled, is that the apostate element is blinded to the truth, the believing remnant receives the truth—and God does that intentionally! (He produces judicial blindness)

- And you can see this in a couple of areas:

- Psalm 78—(book III = Avenger):1-4 (:2)
(prophetically looking at that final installment)

- Matthew 13—the Lord's earthly ministry.
- (:1-3; :10-17)

- Christ recognizes the judicial blindness coming upon the apostate element of Israel in fulfillment of prophesy—but the vehicle He uses to fulfill that prophesy are parables—and how do they do that? How do the parables told by Jesus produce the judicial blindness???

- A: a parable intentionally CLOUDED the issue—it didn't make the issue clearer! A parable is NOT a 'teaching aid' - it's a teaching **hindrance!** (or a learning hindrance)

- Christ interprets it (as the *man of understanding* He was) for the believing element—but the blindness of the apostate element just gets worse and worse—all of which is a foretaste for the time when God resumes His program with Israel—and that 'wedge' of the Lord's earthly ministry will make the division wider and wider until they will be able to clearly see who is part of the apostate element and who is a genuine member of the remnant. (who is the Christ vs. Anti-Christ)

- And that one of the ways God makes that gap between the believing and apostate elements is to deliberately keep some information from them!

- (Which is a good thing—Luke 23)

- So when God **does** resume His program with Israel—the ones who will be able to understand God's word (in general) will be the believing remnant—but more than that, what Pro. 1:6 is telling us is that out of that believing remnant will be these Level III sons who are *men of understanding* who have *attained unto wise counsels*, and they will have understanding and appreciation (in the midst of all the false prophets/teachers) to teach the truth of God's word.

- And there's going to be some information that will **only** be understood by that Level III son—and they will be the only people on the planet that know that information—that know what certain of the proverbs are about and how to interpret them properly in light of all of the circumstances that surround that 5th installment—and they will **counsel** the remnant in those things.

- Isaiah 29:9-14—indictment against Jerusalem [Ariel]

- This describes what God is going to do in light of Israel's apostasy and unbelief.

- And in light of that, God says that He's going to do something "marvelous" - "*the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*" (and that's because all of the wisdom and prudence and understanding will be vested in the remnant!) - and more particularly in the Level III **Man of Und!**