

- .... (where you begin receiving *wisdom* that you operate upon) - well before any of that happens, He wants us to perceive the value of the sonship education (to a great degree) just like He does!

- In other words, your valuing of God's *wisdom* and God's *instruction* is to begin to MATCH God's own valuing of His *wisdom* and *instruction*.

- And that 2nd part to Phase 1 is fantastic—you advance from just knowing *wisdom and instruction* to *perceiving* (not understanding; or not perceiving the doctrines that provide understanding; or anything like that at all) — but to perceiving “THE WORDS” of *understanding!*

- That's the next step in gaining the proper value and appreciation for the education you're about to get!

- First, you are *to know wisdom and instruction*—to know the value and importance of what He's going to give you; and why that matters — and why this isn't just 'time spent' that you kind of have to serve out just because your Father **demand**s it of you to be properly educated by Him — (time served—like some kind of a jail sentence—[which is how most education is viewed]).

- And that's a BIG difference between childhood education adult, adopted sonship education — because here the son is supposed to start out with zeal and enthusiasm to RECEIVE this education—and it's supposed to be on level with the zeal and enthusiasm that the Father has to teach it!

- And what starts all that going, and puts all that in motion is: “*To know wisdom and instruction;*”

- And I'll say it again—the son needs to possess a desire for the *wisdom* and the *instruction* that his Father has, that begins to match the desire his Father has to give it—the son should **want** to receive it (at least on some level—I know you're not going to understand all the facets of it, and all the impact it's going to have, and all the value of it) - but on some meaningful level the son needs to have a desire for it that corresponds to the desire his Father has to give it: so that there's not just **reluctant compliance** to this education—and for many of us, the truth is, that often times in our own study of God's word—our desire to study does not match God's desire to teach us!

- In other words, if you want to see if there is reluctant compliance in your own thinking towards this whole issue of sonship education; that can easily be seen in simply the time you spend dealing with the curriculum and the doctrine we've been going over—very simply, how much time do you spend with it and with the Father in intelligent sonship prayer about the education He's giving you?

- And not only that—when and if you do spend time with this, do you look at it as 'drudgery'? or as a 'have-to' type thing? or as a 'less-than-enthusiastic' exercise?

- Because the truth of the matter is, that often times (and in some cases [to be brutally honest] most times) the truth of the matter is that our desire to study does not match God's desire to teach us!

- And one of the main objectives of the 1st Phase of Level I of your sonship education is for the Father to produce in the son the same attitude toward the information and the education that the Father has.

- It's supposed to produce in the son an understanding and appreciation for the *wisdom* he's about to receive—that there's nothing else that can compare with it—that there's nothing else that's more valuable than it—that there's nothing else that's more impressive or more important than it—and that there's nothing of greater worth than it!

- And really—in order to do that—in order to get that accomplished in this empty but exuberant, newly-adopted adult son—the Father is going to have to set before the son something that is going to deeply impact him—a “wow” factor—a jaw-dropping, impact-making issue of what the Father's business is and some inkling of what the son is going to be doing in that business!

- Wherefore, you are supposed to begin your education as a son by *knowing wisdom and instruction*—by seeing that there is nothing in this world that COMPARES to what your Father has for you—that the opportunity to be educated by my Father and receive His *wisdom* and His *instruction* is the GREATEST opportunity in the world!

- That's what *knowing wisdom and instruction* is supposed to do for you—*To know wisdom and instruction* is the establishment of the proper attitude within you of excitement and enthusiasm to begin this education.

- And as you go down through the section in Proverbs that is designed as the exhortation from the Father to the son: for the son “*knowing wisdom and instruction*” — (Prov. 1:7-19) — right off the bat (so to speak) you are confronted with all these allurements and distractions and attractions and enticements that the son is going to encounter.

- (read through Prov. 1:7-19)



- And part of the issue of *knowing wisdom and instruction* is to understand and appreciate to a very high degree that the Father knows all about them—He’s planned for all of them—and He’s got information designed to work in your inner man that makes it so those things won’t affect your continued sonship education—and to countermand all the allurements and enticements that come down the road that attempt to make it so you ‘decline’ your ear and incline it to the wisdom of this world—and attend to this world’s wisdom instead of attending to the *wisdom and instruction* of your Father (i.e., attending class).

- The son is to learn, early on, (in just the first 2 chapters of Proverbs alone), that the son must have produced in his thinking that there are really only 2 paths of *wisdom* to follow: and one is valued and esteemed by his Father—and the other is disdained by his Father!

- Actually, when you as a son, “*know wisdom and instruction; and perceive the words of understanding*” (Phase 1 of Level I) — that’s all designed for you to see more attraction, and more allurements (not in it’s primary bad or negative connotation—but in the sense of something you see as **desirable** and that you gravitate to) — you see more attraction and more allurements to what God has for you as your Father in this educational process than anything this world has to offer you!

- And how **different** is that compared to how most folks traditionally think about how they live as Christians???

- Most who call themselves Christians traditionally view living unto God (more often than not), as some form or fashion of ‘self-denial’!

- The idea being that ok, Christ redeemed us, then the least we can do is deny ourselves the lustful pleasures that we want—and the whole ministry thing revolves around keeping you from sinning.

- And not to minimize sinning—but the great problem with that is that you still see everything the world has as more attractive than what God has—in fact, you don’t see anything attractive about what God has; it’s simply your duty as one who has been redeemed to turn from sin and deny all these selfish lusts.

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- And then the idea is to reciprocate Christ's love for you by turning from everything you actually want and desire and that's alluring to you, and then determine to do without those things.
  - And that's pretty much how most Christians think—but what Phase 1 of Level I of sonship education is supposed to produce in you is **radically different** than all that—it's designed to (because you *know wisdom and instruction*, and you *perceive the words of understanding*) - it's designed to produce in you to see and to value and to esteem your Father's words and your Father's instruction and your Father's wisdom as having something that is more attractive and more alluring and more valuable than anything this world has to offer or any other pursuit or endeavor you could put your life and your energy to doing!
    - And one by-product of all this is to create in you a hunger and a **desire** for God's words and God's wisdom and God's instruction and understanding that, well, that just can't be satisfied by any other thing or in any other way!
    - And that's because we find all that *wisdom and instruction* attractive—and not just attractive, but we view it with the same desire our Father views it and values it and esteems it, Himself!
    - You see, it's not “Well, I really would like to be doing this other thing (fill in the blank) [because you find it more attractive] - but, since Christ died for me, and He'd rather me be here, then I guess I'll force myself to do this — or I guess I'll not go there or say that or live that way or whatever...”
  - But if this works properly, you'll see this education as far more attractive and valuable and worth more than anything else—and then all those other details will begin to just naturally conform to you now making this education the priority of your life—and your life will then begin to be arranged around this education as it's center, instead of something else being the center and this education being just one of many objects that orbit and revolve around your life.!
  - Now if you really see all that—you'll recognize that that's not just a subtle difference, it's a radical difference—one view says, “I know I should attend church more; I know I should pray more; I know I should read and study my Bible more; ...” — but the other say, “I can't **wait** for Bible class; I can't **wait** to read my Bible; I **WANT** this education my Father is offering me!”

- SUMMARY STATEMENT: (for “*To know wisdom and instruction*”)

By knowing wisdom and instruction, a son’s proper attitude towards his sonship edification is established within him. By the effectual working within him of the exhortations that provide for him to know wisdom and instruction, the desire is established within him **not to be a fool**. The fool despises *wisdom and instruction*. But the son’s desire gets established within him to emulate God his Father—to learn His knowledge and wisdom—to walk in His paths and His ways—and to become skillful and capable to work with Him in the operations of His business.

- And as that first exhortation begins there in Proverbs 1:7—the son is really confronted right then and there that he has a choice as to how he is going to respond to his sonship education—and there are only 2 possible choices you can make.

- Are you going to enthusiastically respond to it and see it as attractive and beneficial—seeing all the allurements that it has and all the value and worth that it has for you? — OR — Are you going to be a **FOOL** in your Father’s eyes? not seeing the value of it? and being duped into despising it because you are a fool?

- It’s all pretty ‘cut-and-dried’ — you either *know wisdom and instruction* (which lays the groundwork for you to ultimately grow into that *man of understanding*) — or — you’re a fool and you despise *wisdom and instruction*—and you’re never going anywhere in this sonship education.

- The son is hit, right ‘off the bat’, that there are only 2 courses; only 2 ways; only 2 paths—there’s godly *wisdom and instruction* as a son to my Heavenly Father; and there’s everything else!

- Proverbs uses “path” and “way” over and over and over!

- (And by the way, when you are wise in your Father’s eyes—prepare to be a fool in the world’s eyes—because you look at as worthless all that they value and esteem!) — [and that will not just be the world or the unbelieving world—in fact, some unbelievers will better understand your commitment to sonship education than fellow Christians will—and it will largely be other believers/Christians that will despise this and will look foolish to them!]

- You may fool others, but you won’t fool the Father—He’ll look at you and say, “That boy despises wisdom and instruction! He’s a fool!”



- And, again, as that first exhortation gets underway in Proverbs 1:7, I just want to point out that when it says, “*The **fear** of the LORD is the beginning of knowledge:*” — I just want to make sure that you realize that the “*fear*” that is being talked about here is NOT the fear motivation that existed under the tutor and governor system of the law!

- In fact, you will find this issue coming up, even in Paul’s letters (in the doctrine that is supposed to be written on our hearts) — and I know this doesn’t sit well with a lot of “grace believers” because they simply can’t imagine that we are supposed to “fear the Lord” in this dispensation of grace— they see that as only an issue for God’s program with Israel!

- But again, this is the fundamental lack of appreciation for how words can be used by God, and indeed, are used by God.

- Paul **does** bring this issue up, several times:

- II Cor. 7:1
- Eph. 5:21
- Col. 3:22

- The “*fear of the LORD*” (both here in Prov. 1:7, and in all the passages where the apostle Paul uses it in a similar way) is not talking about being somehow motivated to do something out of fear of God punishing you or cursing you or disciplining you or killing you off or anything like that at all. (*sin unto death* type stuff)

- Rather, it’s *fear* in the sense of a godly, sacred respect and awe or reverence—and it’s interesting that when you “revere” something or someone, that reverence or respect or “fear” is generated by coming to appreciate and viewing someone (God) as Superior in every way to you—it is a *fear* arising from 2 basic, fundamental issues: 1) from a clear understanding and appreciation of your weakness of, and dependence upon God; and 2) it is a *fear* arising from your obligation for favors received—(for instance the grace wherein He has dealt with you [which should have already been generated in you from the doctrine contained in Romans 1-5] — but also for having now received the adoption of sons, and all that now has been generated in you in light of the fact that God not only justified you, but sanctified you (and all those things you learned about that in Rom. 6:1-8:15)!

- It’s a godly sacred respect for what God thinks (and that that matters) - and for what God does/is doing (and that that matters).

- Therefore, "*The fear of the LORD is the beginning of knowledge*" is really checking you out to say, 'Look, if you've already had the proper, effectual working of all that you've been taught up to the point of, (and even including), the initial realization that you've been adopted as a son—if everything in your justification and in your sanctification up to this point has worked properly, then if my Father says, "This is important," then my fear of Him (my sacred respect for what He thinks and for what He thinks is important or unimportant) greatly matters to me, and my fear is such that I don't ever want to miss out on anything He esteems as important or unimportant!'

- And in that way, that expression "*the fear of the Lord*" is really an expression indicating that you are afraid of missing something that He values and esteems!

- And the truth of the matter is, *fearing the Lord* in this sense is actually an issue of a properly **adjusted attitude in the son, itself!**

- And the reason why I'm spending so much time on this issue is that it really picks up on all that your Father has done by His mercy and love and grace all the way back to the time in which you were justified unto eternal life: and then all of the doctrine you've learned about the cross-work of the Lord Jesus Christ in connection with the debt and penalty of your sins (being forgiven of them); in connection with receiving the imputation of God's own righteousness; and the permanent at-one-ment you now have of being eternally secure in your justification; and then moving on into your sanctified position in Christ whereby you've learned the doctrine concerning your being *baptized* into Christ by the Spirit of God; you've been made *dead to sin and alive unto God*; and all the doctrine of *walking after the Spirit* by *mind[ing] the things of the Spirit*; and finally moving you to the very 'capstone' of your sanctification, which is being adopted as God's son — all of that has been designed to produce in you "*The fear of the LORD*" wherein "*is the beginning of knowledge*;" — that is, there should already (IF these things have been effectually working in you up to this point), there should be already, a measure of 'great faith' or as Paul described back in Romans chapter 4 that we should be like Abraham, "*not weak in faith*," but "*strong in faith*."

- Hence, you shouldn't have to be 'pleaded' with or 'begged' to see it, or goaded or prodded or anything along those lines when it comes to receiving the education as sons—no—you should already have a healthy, godly *fear of the LORD*, and that is the 'kick-off' (so to speak) that allows for *the beginning of knowledge* to naturally take place.

- Come back to: “To know wisdom and instruction;”

- While we haven’t really done any work on defining the word *wisdom*, it is most often defined as: *Capacity of judging rightly in matters relating to life and conduct; soundness of judgment in the choice of means and ends* — and we often say that wisdom is knowledge put to use — and that’s really good enough for now.

- *Wisdom*, even in this context is just to be thought of as a body of information (albeit, information given by God, by the Father— information of what is *good*, and what is *evil*) that is designed to be put to use in your life (in the details of your life).

- “*Instruction*” (from the Heb. *mucar* [moo-sar] = discipline) = the act of imparting knowledge or skill; education — and that’s really good enough at this point, too.

- You, as a son, are to know that your Father has a body of information already formed and ready to go that contains all of His knowledge of what is right and good, and what is bad and evil, and it is to become the path or way of my life, it has the capacity of making sound judgments and choices and decisions—and He intends for that body of information to be put to use in the details of my life;

- and then He has developed a system or methodology of the proper order in which that wisdom is to get imparted from His heart to my heart—and that system is the structure or curriculum for the son’s education to take place.

- With all it’s checkpoints and marked progress and development and so forth. (Pre and post doctrinal exhortations)

- And the first thing my Father wants produce in me—right after I’ve been made aware of my being adopted as His son—is to know or become aware of the benefit, the profit, and the value of the information He’s about to give me (wisdom); as well as the way He’s going to give it to me (instruction).

- And not only does the actual information matter, but it also matters a whole bunch, the way He’s going to give it to me!

- And therefore it becomes incumbent on the Father, in order to make an impact on the son of these issues, to let the son in on the “big picture” (so to speak) of what His business is about and what the son’s labor with his Father is going to consist of.





Proverbs 1:2

2 *To know wisdom and instruction; .....*

**- Recap/Review:**

- At the appointed time in which the Father adopts his son, the Father does several things immediately upon adopting him that will (or should) begin setting the son's initial attitude towards the education the Father wants to give him — that will all result in the son crying, "*Abba, Father!*"

- The main reason for what the Father initially does has to do with setting the son's **attitude** to receive the Father's education — to begin to **match** the Father's attitude toward giving it to his son.

- And in doing so, this will put to the test—or expose—or measure for the first time the son's level of commitment to being properly educated and edified as God's son—and our first measure of commitment has to do with our basic attitude toward our Father's desire to educate us.

- Wherefore, at an *appointed time*, the Father takes his son and begins making him **AWARE** of the things that constitute his first attitude adjustment:

- The Father tells the son that the time of childhood and childhood training is over.

- The long-awaited time comes when the son finally receives "*the adoption of sons*" from his father.

- The son is now aware that the inferior status and state of childhood to which he was bound—with all its necessary but beggarly limitations and restrictions is now finished.

- And it's really at that point—when, in the very first 'heart-to-heart' talk that the Father has with his son as he adopts him—that the Father gives the son "***To know wisdom and instruction.***"

- Along with all the grandeur of his adopted sonship status, the Father now endeavors to make the son **aware** of just how **important** and **valuable** and **worthwhile** the education he's about to receive is going to be.

- And the Father does that by making the son aware of just how valuable and important it is to Him (to the Father), personally, and how excited the Father is to begin teaching His son. — And given what the son has already come to understand (especially us, through Rom. 1:1-8:13), the son already has a healthy "*fear of the LORD*" wherein is "*the beginning of knowledge.*" (Pro. 1:7)

- Moreover, as the Father initially begins to **establish** His son in his sonship life, the Father makes the son aware that He has valuable information that will allow the son to determine what is *good* and what is *evil*—and that information is known by the son as his Father’s “**wisdom.**”

- And the Father also make the son aware that He has set His *wisdom* within a form of education—or a curriculum, and by means of “*the Spirit of adoption*” aiding him, the son will be taken and led through the curriculum so that he gets properly trained and edified in order that he can, in turn, begin entering into laboring in the Father’s business—and hence, the son is made to know the **value** and **worth** and **importance** of the Father’s “**instruction.**”

- Therefore, the son “*knows wisdom and instruction*” — and he now has produced within him an understanding and appreciation for the *wisdom* he’s about to receive — nothing can compare with it — nothing is more valuable than it — nothing else is more impressive or important than it — and nothing is of greater worth.

- By doing this, the son realizes that there are only 2 paths that he can take: 1 is highly prized and esteemed by his Father, and 1 is looked upon by his Father as **foolish.**

- And the son knows that if he **despises** his Father’s *wisdom and instruction*, (that is, if the son ever views the wisdom and instruction of his Father as worthless; he looks down upon it; he views it as lacking strength or lacking substance or lacking in any way at all; if he snubs it and just brushes it off as one among many ways of thinking and doing things), then he is nothing but a **fool** in his Father’s eyes — and the son’s greatest desire of all (at this point) is to not be a fool in his Father’s eyes.

- The result is that the son has generated within him a deep desire to emulate God his Father—to learn His *wisdom* by means of His *instruction*—to walk in His Father’s paths and ways—and to become skillful and capable to work with his Father in the operations of His business.

- These are the major issues involved in that first ‘heart-to-heart’ talk the Father has with His son at the very time in which He makes the son aware of his adoption—and this is what stands behind that son initially crying, “**Abba, Father.**”

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- The cry of “*Abba, Father*” is a RESPONSE from a son to a father.
  - It is a proper response. It is the natural and expected response given by a child when the long-awaited time comes and he finally receives “*the adoption of sons*” from his father.
  - But there is a difference between a son who has been under the tutor and governor system of the law (that is, a child who functioned under Israel’s program), and with us as the members of the church, the body of Christ, in this present dispensation of grace in which we live.
  - Because the truth of the matter is, you’ve NEVER been under the law—(that is, unless you stupidly put yourself under that system), and the truth is, you’ve never been a “child” in the sense of childhood treatment, at all.
  - You were adopted at the very moment you were justified unto eternal life and sanctified unto functional life! It was something your Father did immediately upon saving you from the debt & penalty of your sins — it’s just that you weren’t told about it until the capstone of your godly sanctification “in Christ.”
  - And therefore, you probably won’t have the initial sensation of relief from the inferior status of childhood—in fact, you have to go back and gain an appreciation for that by seeing what that was like in Israel’s law program! And that matters, because that is supposed to provide you with a frame of reference so that the issue of adoption has an impact upon your inner man.
  - But even more than that, you have all of the information and all of the doctrine about your justified position in Christ, as well as all of the doctrine concerning your new sanctified identity in Christ—that goes to producing a “*fear of the LORD*” and an understanding and appreciation for the value and worth of being adopted as a son and beginning your sonship life.
  - And the book of Proverbs, and the Table of Contents for the sonship education also provides for that initial awareness or knowing of the value and worth of the Father’s *wisdom and instruction*.
  - And in view of grasping that, a Christian, by the time he gets to Romans 8:14-15 has enough information to intelligently cry, “*Abba, Father.*”



- And it is about this time that a wise Father will begin to reveal to His son some of the matters concerning His business and the son's roll to play in that business.

- And that would most naturally happen as you move to the next thing in the Table of Contents—that contained within “*to perceive the words of understanding*” would be information concerning the son's grand opportunity to labor with his Father in the operations of his Father's business.

- And this is designed to ‘pick up the slack’ of any waning in the son's level of enthusiasm and to make him cry, “*Abba, Father*” all the more!

- **LEVEL I—Sonship Establishment** (Proverbs 1:2 & 3)

- **Phase 1**—(Pro. 1:2)

- **Part A**—(Pro. 1:2a— “*To know wisdom and instruction;*”)

- **Part B**—(Pro. 1:2b— “*to perceive the words of understanding;*”)

- As we've already recognized, these are not just some random thoughts that are randomly put together—but there is **progress** being made by each of the “*to-infinitive*” clauses—each one builds upon the previous one—and so this next infinite in the remainder of (:2) that rounds out and fills out the rest of Phase 1 of Level I of sonship edification is going to be closely related to the first infinitive—it's going to be very much like it in what it is intended to do.

- And that intended overall design of this whole first Phase of sonship education is for the Father to come along and begin making adjustments in the son's **attitude**—to set the son's attitude for the education he's about to receive—so that the son **desires** it more than anything else—and so that the son's attitude **matches** the Father's toward the whole education process.

- And the first thing was for the Father to give the son “*To know wisdom and instruction;*”



- And now the second part of that is for the Father to give the son “*to perceive the words of understanding;*”

- The first infinitive was “*To know*” = in the sense of becoming aware of the value and the importance and the worth of the Father's *wisdom and instruction*, as well as the fact that it is one of only 2 ways or paths that the son can take—and the son becomes aware that following the competing and

enticing and alluring path that is NOT the Father's means that the son is a **fool** and that he *despises* his Father's *wisdom* and *instruction*.

- The attitude of the son is to be set so that his desire is to NOT be a fool and to properly receive the *wisdom and instruction* of his Father.

- The son will know by means of the exhortation to *know wisdom and instruction* that by doing so he is qualifying himself to function in positions of intelligent responsibility (vocational training).

- (Prov. 1:7-9—(:9) = promotion in the business)!

- Knowing the value and worth of the Father's ***instruction*** implies, "I don't know how to do this—and You're going to have to teach me how to do this or I'll never succeed in this business!"

- And all this adds up to (the sum of it is), Are you going to do this or not? Are you going to enroll in this education or not?

- You have to understand that God (your Father) will not educate you against your will!

- And you know that when you properly define that issue of what it means to be "*led by the Spirit of God*" (Rom. 8:14) - which is such an abused expression in Christianity today — because it is commonly meant to say that it is some sort of strange, supernatural guiding and 'heart-feelings'.

- That supposedly, the Holy Spirit is prompting you to do things, and to not do things—and He gives you good feelings or bad feelings—and that's how He's leading you. (Like a spiritual 'divining-rod'!)

- But when we deal with that Biblically, and define that expression the way it's supposed to be defined, it's the Spirit of God leading you through the words of this doctrinal curriculum that God has for you as His son.

- And you need to recognize that the Spirit will not lead you against your will! The Spirit of God is not going to drag you 'kicking and screaming' through this doctrinal curriculum, imparting wisdom and instruction and understanding and so forth, and producing in you (against your will) your being a *wise man* and a *man of understanding*—**wrong**—you will be left to be a FOOL in your Father's eyes—the Spirit will be in you, for sure, as *the Spirit of adoption*, yet He will not be able to produce in you any godly thinking whatsoever, if you resist it!

- And not only will you have to determine and decide (volitionally) to enroll in this education—but you also have to recognize that Satan, in his policy of evil, has a vicious determination to see to it that you **never** enroll in your Father’s school of wisdom.

- And he has ways and means of seeing to it that you never want to *attend* class, you won’t *incline* your ear, you won’t *apply* your heart—you simply won’t give any time to this education—and you have an ally that he can join up with (so to speak) - he has your own nature of sin that still remains in you that he can make appeals to and put pressure on, and entice and allure, to keep you from ever honestly enrolling and honestly attending the classes that are necessary — and then spending time with your Father discussing what He’s teaching you through His words.

- And really, that’s where most saints find themselves! ***Fools*** in their Father’s eyes, who *despise wisdom and instruction* — you’re treading down a path that is not well-worn; that doesn’t have many ‘footprints’ on it at all!

- And I’m saying all this (again) — just to underscore the fact that all of this first Phase of Level I to the education as sons has to deal a lot with the issue of the son’s attitude and the son’s desire and willingness to undergo this — and to do that, it’s incumbent upon the Father to make His son aware of some things—and now to make him aware of something that will **greatly impress** His son (you)!

- So, with that said (as a refresher), we should expect to find that this next “*to-infinitive*” should still be along these lines—it shouldn’t depart much from this overall setting of the son’s attitude to properly receive his education from his Father—but at the same time, it should build on that and advance the issue further.

2 *To know wisdom and instruction; **to perceive the words of understanding**;*  
(Proverbs 1:2)

- This next infinitive in the remainder of (:2) that builds on the first one, and that ‘rounds out’ and fills up the rest of Phase 1 of Level I to sonship edification is first of all very much like the first part— “*To know ...*”

- “*to perceive the words of understanding*” - and “*perceive*” is also a word used to indicate the acquiring of an awareness and recognition — but it is a little more advanced now than just “*knowing*” or being aware of something—and we’re not *perceiving wisdom and instruction*, but we’re perceiving *the words of understanding*.



- ***Perceive*** = the Latin prefix *per* signifies something done thoroughly, and the most common definition has to do with a taking in or apprehending with the mind or senses—to thoroughly apprehend with the mind—to become conscious of.

- And just by that alone, you realize that there is an advancement upon the simple awareness or recognition concept—and not only that, but you also should realize that there is an advancement made on what it is that is to be perceived—the body of information that the son’s going to be given is now described, not just by the generic terms *wisdom and instruction*, — but moving away from that generic concept to something more specific — it’s described as *words of understanding*.

- By the way, my understanding is that the exhortation that matches up with this part of the Table of Contents begins in Proverbs 2:10 and runs to the end of the chapter (:22).

- We know that each and every word and expression used here that indicates information (*wisdom, instruction, words of understanding, knowledge, learning, wise counsels, etc....*) - are all speaking about the written word of God—that is, they are all contained in the Bible itself.

- But the choice of the word or expression is done so as to indicate or say something about the kind of usefulness or purpose or design that is behind the information that God is going to communicate through His words.

- For example, *wisdom*—the very word *wisdom* demands that you’ve got some information that, by the nature of what it sets forth and by what it says, isn’t just data without significance; but that it’s information that is designed to be **applied** in specific, identifiable situations and circumstances that have **results** to it that are **beneficial** and **profitable**.

- Wherefore “*the words of understanding*” are words contained in the written word of God—but there is a particular kind of usefulness or purpose or design that God has for this body of information within the context of a Father-to-son relationship (a Father imparting His mind and heart to his son’s mind and heart). — And they are going to be beneficial and profitable as well.

- But, to not get the ‘cart before the horse’ - it’s important to appreciate that in all these “*to*-infinitives” expressions, the thing that really needs to be firmly grasped is the **verb**—because the verb is going to come along and tell you the nature of how the body of information that follows it is to be properly received.

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- And that's why we spend a large amount of time on the issue of, "To know" "to perceive" "to receive" etc.
  - So we need to gain an appreciation for just what that word *perceive* means.
    - And my understanding is that we are being given very specific and accurate terminology—and because of that high degree of accuracy, *the words of understanding* aren't to be 'known' or 'received' - they are to be properly, "perceived."
    - There's going to be something in the word *perceive* that will let me know what the *words of understanding* are all about—or how to properly handle those *words of understanding*.
    - Hence, the *words of understanding* are a particular kind of knowledge or body of information that God has for His sons; resident in His word that is going to demand that, in order for them to be beneficial to His sons, they have to be perceived. (It's going to take perception on the part of the son in order to get the most out of these words of understanding).
      - And another thing that should excite you at this point—and another issue of why it's important to gain an appreciation for the word *perceive* is that these **are** *words of understanding*, and becoming a *man of understanding* is the final goal of the entire sonship education process!
      - So you should kind of expect to get at least a small glimpse into something that has to do with the final result of the whole course of education you're not embarking upon!
    - And you should be already anticipating that (since we've already talked about a dictionary-type definition of the word *perceive*) that what we're going to find is that our appreciation for this word isn't going to be strictly found there, but in the discriminating shade of meaning the word has—and you find that in a dictionary of synonyms (Crabb's or Smith's or something like that).
    - And that, coupled with the corresponding exhortation, and the things the Father exhorts his son to there in regard to *perceiving the words of understanding*—that will also aid us in appreciation what these *words of understanding* are about and what they are designed to do and to produce in the son's heart.



- And since “*To know*” and “*to perceive*” is quite different than what happens in Phase 2 of Level I (*To receive* . . .) - it’s really in Phase 2 (or in verse 3) that the son’s getting the education going and underway in earnest (so to speak) all begins happening.

- In other words, all of Phase 1 is prerequisite or preliminary to the son getting his education underway in earnest—and that’s because all of Phase 1 is dealing with the son’s proper attitude to receive the education—and to see that that all matches up with the Father’s attitude and desire about the education as sons in the first place!



- So the son (you) are to be made aware (by the Father, specifically, by the Spirit of God or the *Spirit of adoption*) you are to be aware (*to know*) of the value and the importance and the worth of the *wisdom* and *instruction* of your Father (i.e., His course of education He’s going to give you) — and then, along with that the son is to *perceive* his Father’s *words of understanding*.

- And all that is going to properly establish within the son a matched set of attitudes and esteems and values that his Father has—and to set the son’s level of enthusiasm for then beginning to receive the whole thing beginning in Phase 2 of Level I.

- “**Perceive**” - as we’ve already said, it has to do with a taking of something into the mind in a more thorough way than merely knowing it (it’s an advance of “*to know*” or a progressive level beyond ‘*knowing*’)—and at the outset, what you’re doing that distinguishes or discriminates between simply knowing or being aware of something; when you *perceive* it, you have now “**noticed**” it—you have focused your attention on it.

- That is, there’s something in this body of information that requires you to focus your attention on it, and to take special notice of it.

- And then you begin to deal with what you’ve just taken notice of; and you’re going to process that information (not in a very refined way) but in general — you *perceive* it in a way that makes a stark realization of what that thing is you’re *perceiving* achieve an impact or impression upon you. It’s going to have some degree of influence on you. You might even say that it’s going to ‘move’ you or ‘touch’ you on some level.

- It’s got some power to it!

- When you *perceive* something, you take notice of it, and then you carefully consider what you’ve noticed resulting in a basic realization of the meaning or significance of that thing you’ve noticed to the point that it makes an impact on you.

- And especially in this context, you're taking notice of something, and you're carefully processing it—and the result is a basic realization of either the meaning of this thing you've noticed, or the value and importance of the thing you've noticed.

- (You've "detected" something!) — and in this context, it's going to be something that is going to personally affect me!

- And if you're thinking, 'Well, that's kind of like, or similar to what we are to be doing with *'knowing wisdom and instruction'* — and that's true to an extent—but only because we're still in that overall phase of dealing with the attitude that God wants us, as sons, to have concerning the education He wants to give us as His sons.

- Let's just note some things about the word *perceive* as it's discriminating synonymous meaning is dealt with by some experts on the issue: (shade of meaning)

- Smith's Synonyms Discriminated: *Perceive* has a two-fold meaning. We *perceive* external objects, when the mind becomes aware of their presence by the senses (we 'see' it), and also *perceive* truths, **when the mind has been led** to take cognizance of them.

- "For as many as are **led** by the Spirit of God, they are the sons of God." (Romans 8:14)

- Crabb's Synonymes: "**TO SEE, PERCEIVE, OBSERVE**"  
To *perceive* is to take into the mind from the senses. We *see* a star when the eye is directed towards it; we *perceive* its movements if we **look at it attentively**. It's quite possible to *see* with the eye when the mind is absent—but the eye and the mind *perceive* in conjunction.

- The 'upshot' of all this is that you first of all have something that is brought into your view—you catch a look at it with your eye—and then once you've got your eye on it, you then take careful notice of it—and once you've taken notice of it you process it (not in any keen way, or sharp detailed way, or distinguishing features about what you just noticed), but you are going to come to a *perception* of what you just noticed that does make a definite impact on you.

- And that's a step beyond *'knowing wisdom and instruction.'*

- And what's going on is that your not just seeing something with your physical eyes, but your now seeing it with the eyes of your understanding!

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- And it's quite possible for your physical eyes to see something, and yet your mind be 'absent' (Crabb) - your just looking out a window and a whole bunch of things come into your view—but you're not **thinking** about any of them—your not **paying any attention** to it—you're not trying to **notice** anything about it—you're not trying to see if there's any **benefit in it for you** or anything along those lines.
  - But when you begin to *perceive* what you're seeing, now your mind is **engaged** and works in conjunction with that—you're now taking that information that the eye is giving your mind, and with your mind **you are now thinking about it**—and you're trying to see if there's any need for your to pay attention to it, or to take further notice of it.
  - Well, the bottom line of it all is that when you *perceive* something you have come to see it, and you have fixed your attention on it—and now you're going to **take special notice about it**. (especially of how it will personally affect you).
  - And to just fit this in to the context of the Table of Contents for our sonship education—the first thing God does as our Father to us as His sons is to produce the awareness that He's got some important information for us—that it's valuable to us—and we've got a choice to make in connection with it — we're either going to be well-pleasing to Him and acknowledge that what He says is right, or we're going to *despise* it and be a **fool** and go down the path of the *fool*.
  - And once that gets accomplished—now you're going to *perceive the words of understanding* — you're going to look at this body of information that God has given you (that He's simply described as *wisdom and instruction*), and you're going to *perceive* something about it—and what you're going to *perceive* is that this wisdom and knowledge God's going to give you is that it's *words of understanding*.
  - You're going to *perceive* that He's going to be giving you information by the words He's going to speak to you that are going to give you "*understanding*" (intelligence—capacity to judge and comprehend—ability to make sense)!
  - And it's that George Crabb makes the comment that, "the **blind** cannot *see*, the **absent** cannot *perceive*, ...." — hence, the opposite of perceiving is to be 'absent minded'! (Or another proper description of one who fails to properly perceive: they are **ignorant**—which comes from the basic root: "**ignore**" - they've **ignored** it!)

- Again, it's very important to realize that at this point we, as sons, are to *perceive* "words" of *understanding*—that is, we must have a healthy realization that our Father has given us **words**—not merely ideas, or concepts, or thoughts, or merely insight or impressions or anything along those lines—(like so many Bible 'scoffers' and Bible critics and Bible scholars try to teach).

- And Satan has been very successful in dealing with the *words* of God—he has succeeded to persuade the vast majority of Christians that the *words* of God aren't important, it's rather the concepts of God or the feelings God impresses on us that matter—that no Bible can really be all that reliable, and that's not important anyway, because we've all got the same "spirit", so God will just move us by His ideas or notions.

- Along with that is the erroneous idea that the *words* of God have gotten lost, corrupted, jumbled up, and mistranslated!

- And, as one pastor told me, "The words of the Bible are not what's important, it's the doctrine that's important!" (This is as corrupt and anti-Biblical a statement as I can think of !!!) — Well buddy, you can't prove that that's how God thinks about His *words* or the Bible—in fact that's NOT how God thinks about His *words*! (That's not how David thought about them; that's not how Jesus thought about them; and that's not how Paul thought about them!) — And that is just scripturally stupid: the words of God ARE the doctrine!!

- And we're to *perceive the words of* *understanding*—and there's a couple of interesting issues in the discriminating meaning of the word "*understanding*."

- First off, generally, when you come to *understand* something, how many are involved in that? can it be properly said that you gain *understanding* all on your own?

- At a minimum, there are at least 2 involved in getting an *understanding*—by sheer implication, then, the expression is telling you that there is one other party involved in doing this!

- There is some kind of active exchange of information between 2 parties!

- Here, Crabb's English Synonymes is very helpful:

*Understanding* being the Saxon word, is employed to describe a familiar and easy operation of the mind in forming distinct ideas of things. The *understanding* applies to the first exercise of the rational powers. It is therefore aptly said of children that they employ their *understanding on the simple objects of perception*. A child uses his understanding to distinguish the dimensions of objects—or to apply **the right names** to things that come before his **notice**. By *understanding* I mean that faculty whereby we are enabled to apprehend the objects or knowledge, generals as well as particulars, absent things as well as present, and to judge of their truth or falsehood, good or evil.

- Crabb goes on to say, — *Intellect* or *Intelligence* is a matured state of the *understanding*. *Understanding* and *intelligence* admit of comparison in the sense of acquaintance between two or more persons as to each other's views, and a consequent harmony and concert. A person gets to *understand* another by means of mutual information.

- A good example of this is when Helen Keller (blind & deaf from birth) finally understood that the wet liquid that was poured out on her hands by her teacher Anne Sullivan, was to be connected with the letters Miss Sullivan spelled in her hand: W-A-T-E-R.

- Therefore *understanding* is to have the same ideas or meaning as the person who speaks—the son and the Father coming to be in harmony or in concert about the information the Father gives the son! It's a term used to describe the son coming to view the words of the Father the exact same way the Father does!



- **SUMMARY STATEMENT:** (for "to perceive the words of understanding") This is an advancement upon the words "*To know*" — to *perceive*, in this context, is to have insight and clear recognition into how something is going to work for you—to realize the personal usefulness that is going to be obtained from learning the *wisdom*, receiving the instruction, and getting the understanding that God, as our Father, says He offers us. Therefore, to *perceive the words of understanding* in this context, is to grasp in our understanding that the things God wants to educate us in as a "son" are designed to give us (and will give us) such an *understanding* of things that we will have clear knowledge of what is *good* in His sight, and what is *evil* (such as in Rom. 8:28). And we will be able to make clear decisions that will preserve us from wasting our time on useless, worthless pursuits—and will keep us from being easily victimized by the world's misguided norms and standards, as well as by the machinations of the policy of evil.

- The critical difference between “*To know wisdom and instruction*” and “*to perceive the words of understanding*” is that, because it is a step beyond ‘knowing’ - when you “*perceive*” you’re not just taking notice of the general value of the *wisdom and instruction* and the *words of understanding*—but as a son, by means of *perceiving the words of understanding*— you’re going to recognize how the *wisdom* and *instruction* is going to function in the details of your life!

- Simply put: when you *perceive* something, you see how it’s going to work when you use it!

- Therefore, in Level I, Phase 1 of Sonship Education—as far as the Table of Contents goes, the son’s establishment in his sonship education is going to deal a lot with setting his attitude toward the education he’s about to receive; and that setting of his attitude is to match the attitude of his Father’s in giving him this education.

- And as he initially gets told about being adopted as a son by his Father—and what all that means to him as opposed to being treated as a child—and all the benefits of him now being an adopted, adult son—and the impact that should now have on him (to grip him) as to how he will now be a part of his Father’s business—which means he’s going to have to begin thinking like his Father (and thinking with his Father) - and that should produce in him a GRAND VIEW of things—such as the prospect of taking on the life of his Father so that he can one day work with and labor with his Father in a grand and glorious business that will have the son actually producing the life of his Father and the intelligence of his Father in the business of his Father. (and it’s going to be a ‘successful’ business!)

- And when the son has those things effectually working within his inner man, that is, he’s been properly made **aware** of all these things by what his Father tells him (for us, our Father has to tell it to us in written form) - at that point the son is given “*to know wisdom and instruction.*”

- And the corresponding part of the curriculum that is written to us—where our Father makes us aware of these things is packed into those first 2 verses of our sonship education: Romans 8:14-15 — and since the apostle Paul doesn’t go into any explanation of adoption at that point, it’s up to us to go back and get that information about being an adopted son from what God has already said about it in his program with Israel.



- But just *knowing wisdom and instruction* isn't good enough (or isn't sufficient enough) to fully set the son's attitude and fully establish him in his sonship life.

- The Father knows that there are now going to be competing allurements and competing attractions and distractions and enticements to the son that will seek to ruin the son's education even before it 'gets off the ground' (so to speak).

- (Which is what that first exhortation is all about in Proverbs 1:7-19).

- So quickly following on the heels of the son's initial *knowing* the value and importance of the Father's *wisdom and instruction*—the Father then presents the son with the grand scope of all that the Father's business is going to be about, along with the son's roll in that business.

- (It's kind of like the Father takes the son and says, "If you'll just allow me to 'take you under my wing' (so to speak), then here's what's in it not only for me, but what's in it for you!")

- And so the Father then gives the son information designed for the son to "*perceive the words of understanding.*"

- And as great as the son's initial 'cry of *Abba, Father*' is, it is really only the beginning—for instead of the novelty of the grandeur and glory of "*the adoption of sons*" wearing off soon after it's received, it is actually designed to grow and intensify.

- And this is exactly what the Father wants to see happen when He goes on to establish his son in his sonship life by telling him all about His **business**, and all about the specific **vocation** that he is going to have in the business—and especially when He tells His son about the vocational education and training that has been pre-planned and provided for him through the sonship curriculum.

- And all of this is what gets done as the son is then given the 2nd Part of his initial establishment as his Father's son—that is, as the son is given to "*perceive the words of understanding.*"

- And the corresponding part of the curriculum that is written to us and for us and about us is found in the very next section of the book of Romans—**Romans 8:16-39**.

- And we've already taken a very tiny look at the Rom. 8:16-39 passage—just enough to notice the Father doing exactly what we'd expect when He gives us to "*perceive the words of understanding.*"

- We've notice that "*creature*" and something of our vocation in it; (and I say "*vocation*" because that's the word God will use to describe it later on—and that's an excellent word to use because a vocation is a job or occupation that is one for which a person is particularly suited or qualified!)

- And *perceiving* that—**noticing** that with some real *perception* of what it means to you, personally—and all the jaw-dropping aspects of it that are given in that passage—all of that is designed to be **intensely powerful in the son's heart!** (another cry: *Abba, Father!*)

- And so, it would seem that we are now ready to leave the 1st "semester" or Phase 1 of our 1st Level of sonship education behind—and move on to the 2nd "semester" or Phase 2 of Level I— "*To receive the instruction of wisdom, justice, and judgment, and equity;*" (Proverbs 1:3)

- However, I think the wisest and best thing for us to do at this point is that, before moving on, that we recognize that there is a very important exhortation that is sitting there in the book of Proverbs that is designed to make the son aware of the **level of commitment** that he's going to have to make if he's going to succeed in completing his vocational training.

- Proverbs 2:1-9—(esp., :1-5)

- This is a kind of probing of the son's heart. (Psa. 139)

- It's a kind of checkpoint where the son is going to have to face up to some things with a total degree of honesty of heart if he is to ever go on and gain the full benefits of the education.

- So at this point in your sonship establishment, you are going to have to deal with your commitment level to the education. And this will all culminate at a point where you're going to reach a checkpoint, and you're going to have to pass it **honestly** and **properly**, or else you will put your entire sonship life in jeopardy! (Hence, this is a vital issue!)

- And in fact, the issues involved in God adopting you as His son, and holding out to you a perfect education that will perfectly edify you and provide for godly edifying—will all the eternal results of it (see 1 Tim. 4:6-9 [:8]) - all of that is so deadly serious—that such a serious undertaking as our sonship education demands that we have a commensurate level of commitment to it on our own part.





- Wherefore, in connection with ‘crying, *Abba, Father*’ all the more, the Father now tells His son about **the kind of commitment** that he needs to make when it comes to getting his vocational education and training.

- And it’s absolutely vital that you make a firm and serious commitment to learning all of the things that your Father is prepared to teach you—and that He has made full provision to teach you.

- Because sonship education is by no means ‘a piece of cake’ - rather it is concentrated vocational education and training. And as such it entails your learning the very constituents of your Father’s mind and thinking, as well as learning the various mechanics and operations of His business.

- And all that is so that you can then emulate your Father in His thinking and in His lifestyle—and in the conduct of His business— all so that you can then fully and successfully labour with your Father in the day-to-day operations of His business.

- Such an education naturally requires a son to have a very strong measure of commitment to learning from his Father.

- So then, at this point—after the Father tells His son about the kind of commitment he needs to make, a positively and properly responding son then responds to his sonship establishment (once that’s over) by **declaring** to his Father that he will make the necessary commitment to learning what his Father wants to teach him — and then the son ‘caps off’ (so to speak) his sonship establishment by PRESENTING HIMSELF to his Father as one who is fully ready to get his sonship education and edification underway!

- And this is exactly how it ought to be with us, when through the effectual working of Romans 8:14-15 we receive the glorious news that we have been given “*the adoption of sons,*” — and when, through the effectual working of verses 16-39 that follow, we too, receive our sonship establishment from God our Father.

- We will have to have some further instruction (contained in Romans chapters 9, 10, and 11 (due to the “*mystery*” aspect of our sonship edification)—and it is at the very point of Romans 12:1 where you are now going to have to present yourself to your Father—which is where Phase 2 of Level I gets underway—where your actual sonship education gets underway in earnest.

- And due to how the curriculum develops—and how it gets more and more involved—and how the **resistance** to it gets greater and greater from the determined foe and Adversary (Satan himself) - then the son's own commitment and dedication needs to really **ever** be growing more and more intense all along the way—in order to see it through to the end.

- Therefore, if you don't start off 'on the right foot' (so to speak) with the proper response to the exhortation of the son's commitment, and that level of commitment isn't properly at the level it's supposed to be—then it won't be very long before some distraction or some other life-pursuit, or some kind of boredom or other allurement — let alone any small 'nudge' from the Satanic policy of evil — will have you derailed and just sitting there wishing you were somewhere else doing something else, and that this is just a waste of your time!

- So being aware of the commitment level, and doing a kind of self-examination to see if you have it at the proper level your Father deems necessary is really a very profitable thing to do at this time.

- And this passage we're going to be looking at isn't the one and only time the Father does this with the son—it's just the first time—and the truth of the matter is, the Father will intersperse more exhortations throughout the son's education that will come along and 'steel' the son's level of commitment all that much more—it will exhort him to greater and greater and more determined levels of commitment so that by it's effectual working, it will carry the son right through to the end. (Paul: *I have fought a good fight, I have finished my course, I have kept the faith:* [2 Tim. 4:7])



- Proverbs 2:1-5

- Basically, we can actually take that issue of the son's commitment to his sonship education and break it down into a couple of component parts.

- Basically, there are 2 major areas of commitment (3, if you're a pastor-teacher and going to teach it—because you've got to make a commitment to teaching the curriculum).

- And these 2 major areas of commitment correspond to the terminology that we've been utilizing all along when we talk about our being educated as sons—you often hear me say, "sonship **education** and sonship **edification**."

- And the 1st major area of commitment corresponds with the issue of us being properly EDUCATED as sons—or what you might call the commitment to **LEARNING**.

(1) LEARNING.

- In other words, it's the commitment to your sonship **education**—it's more or less the attitude towards getting the vocational training that you're presented with, and that you've come to recognize as serious and needful.

- And you're going to have to commit to taking the time and engaging in what's necessary for you to engage in — to get it.

- And that's necessary because we're not just robots or computers that just get hooked up to a data base (God or the Bible) and just have the information downloaded into our brains—no—that's the old idea we had in our “doctrinal church” that all you really need to have is “a maximum amount of Bible doctrine in the soul” and you're considered a “mature” believer — no — that's patently wrong according to the Bible's idea of godly edifying.

- Just gaining a “maximum amount of doctrine” **doesn't develop the CHARACTER of your Father in you!** There has to be a proper response from the son to the information—a proper heart-response to the doctrine—and that includes all these exhortations that all together go to produce the same character of the Father in the son—and that has to be there in order for the son to function in all the various operations of the Father's business.

- Therefore, all that doctrinal teaching (even though many of the things that get taught are good and right) - that method of edifying the soul of the believer won't work!

- That categorical, systematic, go to the “original” languages type stuff is just as useless and just as pointless to ever producing proper godly edification as following a Sunday School quarterly, or following ‘Our Daily Bread’ or Praise and Worship services—or even Bible study just for the sake of so-called ‘studying the Bible.’ (Or any other religious activity that claims to edify the soul!)

- Truth is, there is supposed to be a ‘response’ on our part—and when you're talking about a response, you're talking about a **responsibility** on our part—responsibility and accountability—those are all aspects of an ADULT— adult sons!

- Because once we have come to understand and have the effectual working of Romans 8:14-15—that we've been adopted as adult sons by our Heavenly Father; and that He is totally and enthusiastically committed to personally teaching us (giving us His Spirit: the Spirit of adoption) — we know, therefore, that He has committed Himself, on that side of it, to the teaching end of things—then there is a natural expectation that on our side of it we will reciprocate—and there will be a matched response out of ourselves to commit to learning it and to getting it.

- And that all is just an extension of this production of an **attitude** that we're supposed to have now toward our sonship education. (It just naturally flows out of your adjusted attitude—that is, it should come as no surprise that you now have to get serious about the learning—it's just common sense!)

- Well, that's the first major area of commitment to sonship establishment.

- The 2nd major area of commitment in the son's initial, basic establishment as a son in now going to involve **THE COMMITMENT TO THE EFFECTUAL WORKING OF THE DOCTRINE YOU'RE LEARNING.**

(2) Commitment to the Effectual Working of what you learn.

- Once the Father has exhorted you to commit to the proper level to the fundamental aspect of learning the curriculum—and once all that proper attitude that goes along with it is established in the son—the next thing the Father is going to do is to come along and exhort the son and say some things to the son concerning the NATURE of what He's going to teach!

- And it's going to go beyond just the vocational training that He's going to be teaching the son—the Father is going to come along and give the son some insight into the CAPACITIES that the son's education has—especially in the area of understanding that this education and this curriculum has got some real **power** to it; some **strength** to it; some **might** to it—something you're going to have to **depend upon**.

- And the Father is going to come along and introduce you to the fact that you will eventually have to face some stiff opposition to your sonship education—but what He's given you and what He's teaching you about is going to be able to effectually deal with all that!

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- And it's going to make it, therefore, so that you can handle the **opposition**—and so that you can keep on going to the end—and so that the objective (the carrot) of the whole thing doesn't become just a foggy, vaporous 'pipe-dream' that has vanished and you don't know where it went.
  - But that it stays crystal clear before you—and you keep getting closer and closer to realizing it as you move on in your education.
  - And right off the bat—even before the Father describes the details of the objective (your vocation in the heavenly places and the opposition you're going to face in getting the education) - He's going to give you some information for you to appreciate so that you can intelligently commit yourself to the whole education's effectual working!
  - So that you can say, "This thing that I'm committing myself to get: I can TRUST it implicitly (having no doubts whatsoever; no reservations; unquestioning) - I can depend on it totally!"
  - And if I'll do that very thing, the objective it has in view will be obtainable by me! It's not impossible at all! It's not even improbable!
  - And by the time you get to the end of Romans chapter 8 (especially the effectual working of verses 31-39), and by the time you get to through chapters 9, 10, and 11—by the time you are going to present yourself in the first 2 verses of Romans 12—the end result of your sonship establishment, and the end result of your dispensational orientation is all designed to make it so that your commitment to your sonship learning is in place, and in tact, and ready to go—and along with that is going to be your perception of the power, strength, and capacity of the curriculum to do and accomplish everything it says it will—and that's all designed to produce in you a commitment to it's effectual working in you for each component of the education.
  - And that makes it so that when you start off the education in earnest when the *renewing of your mind* gets underway—that you don't look at it in a half-hearted way or in a doubtful manner.
  - And right now I just want to get you to see these levels of commitment and to discover some things about them—but I perfectly intend to go back here when we get to Romans 8:26-39 and especially Romans 12:1&2 and review this with a view to you being able to come along and put checkmarks at each of these 2 major issues of your sonship commitment.



- Proverbs 2:1-9
  - (:1-5) forms the exhortation to the first commitment issue.
  - (:6-9, along with 10-22) forms the exhortation to the second commitment issue.

- And the entirety of the exhortation of Proverbs 2, (the son's commitment to the learning and the effectual working of the doctrine), that corresponds to the information you get in Romans 8, especially in verses 26-39.

- And all that fits in to the basic establishment of the son in Level I and Phase 1: *"To know wisdom and instruction; to perceive the words of understanding;"*

- We'll first of all deal with the **first part** of the commitment : the son's **commitment to LEARNING** the education or learning the curriculum.

- Found in Proverbs 2:1-5.

- Notice that this is one entire sentence broken up by several clauses.

- Also notice that there are 3 subjective "if" clauses in the first 4 verses—i.e., "if," maybe you will, maybe you won't—it's up to your positive and proper response to each component in the exhortation.

- And then after all 3 of those "if" clauses have been properly dealt with and after they have formed their composite whole— then you get your "***then***" result.

- 1st "if" clause [verses 1 &2]:

(:1) *My son, if thou wilt receive my words, and hide my commandments with thee;*

(:2) *So that thou incline thine ear unto wisdom, and apply thine heart to understanding;*

- 2nd "if" clause [verse 3]:

(:3) *Yea, if thou criest after knowledge, and liftest up thy voice for understanding;*

- 3rd "if" clause [verse 4]:

(:4) *If thou seekest her as silver, and searchest for her as for hid treasures;*

- The resulting “then” clause—[verse 5]:  
     (:5) *Then shalt thou understand the fear of the LORD, and find the knowledge of God.*

- In (:5), that terminology ought to be very familiar to you because we just went over that in connection with the first exhortation that corresponded with the first part of Phase 1— “*To know wisdom and instruction;*” — and the matching aspect of Romans 8:14-15 in which the son is first told by his Father all about him now receiving *the adoption of sons*—all as a part of your initial recognition of what sonship is all about; and the issue of *the Spirit of adoption* leading you through the curriculum for your sonship education.

- And the very first sonship decision you had to make is whether you are going to engage in it—or not.

- (Proverbs 1:7) “*The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*”

- And the beginning of your sonship education amounted to the issue of whether or not you had the proper amount of respect and “*fear*” of the LORD in connection with what He wants to do with you as His son.

- And that all comes from what the son gets in his childhood training that is supposed to produce that “*fear*” - that sacred respect—a healthy respect for (what amounts really to) your father’s character, or his reputation—which is seen by the child as something other adults admire—and which causes the child to desire to want to “measure up” (so to speak) in his father’s eyes. (And not to be a “*fool*” in His eyes.)

- And for us—(even though we weren’t children in the sense of being under the tutor and governor system of the law—we were ‘babes’ (so to speak) in our appreciation for all that our Father had done for us when He justified us and sanctified us; and all of Romans 1:1-8:13 should have produced a healthy sacred respect and appreciation for our Father’s character—so much so that by the time we’re informed as to our being adopted as sons, that, coupled with what we’ve already come to appreciate about Him produces a “*fear*” or respect for His character so that we care (and it matters greatly) how we are viewed by Him.

- (which should also happen with all father’s and sons/daughters!)

- And all that does is to produce in you the understanding that the most sensible thing to do (and the most logical thing to do) is to go along with this education—that is, you’d be a *“fool”* — you’d be **stupid** not to do this—you’d be one of the stupidest people on the face of the earth not to want your sonship education!

- But now—that initial *“fear of the LORD”* has to grow a little bit more—and therefore that’s why you have to move right on from *“Knowing wisdom and instruction;”* to *“perceiving the words of understanding”* — and one of the things that dawns on you at that point is that this education my Father wants to give me isn’t going to take place in 5 minutes!

- And you came (or are just now coming) to the point where you realize that this is going to be a LIFELONG endeavor!

- And it’s at that exact point where you also realize that this is going to require a high degree of commitment out of you in order to get all that is designed and purposed within it!

- And so the issue right now is that when you’re confronted with those first 3 “ifs” in (:1-4) - that when you’ve dealt with them and processed them in your mind—and they all effectually work within you to the point where you come along and make the decision as to whether you’re going to commit yourself to it or not: — when you do commit to it, to the level that’s described here, then as the first part of (:5) says, *“Then shalt thou understand the fear of the LORD,”* — and that’s understanding it not in that initial fear produced by your childhood training—but understanding it in view of the rest of what it takes to get all that’s built into and out of this sonship education.

- The 1st aspect understanding *“the fear of the LORD”* is to simply understand that this education is something that I desperately need (due to my Father’s excitement and desire to give it to me) — and it’s something that I WANT!

- Now the issue is: What is it going to take for me to get it?

- (And it’s going to take something commensurate with what the Father did to put it out — and there was **work** in putting it out—and there’s **work** involved in getting it!)

- And that’s why we went over there to 1Tim. 4 and looked at the *“exercise”* issue—the work—the ‘attainment’ unto something, etc.



- And there's a lot of "**work**" involved in **exercise**—especially physical exercise — in fact, the expression that's most commonly used today is to call *exercise* a "**work-out**"!
- So this is really an increased aspect of "*the fear of the LORD*" where the son is to now realize and have a healthy respect for how much the Father put into this—and how much it's going to take for you to get things out of it!
- And there are actually **3 measures to your commitment** to sonship learning!
  - And the fact that this isn't the exact same thing as was dealt with in the first exhortation in (1:7) — coupled with the fact that there are going to be **3 measures** to your commitment — that's why (:5) doesn't just end at the comma, but it goes on to say, "... *and find the knowledge of God.*" [i.e., it's stated slightly different because it's doing something slightly different.]
  - It's going to take the appropriate commitment to sonship learning in order to "*find*" that "*knowledge of God.*"
  - (And that's not "*find*" in the sense of where it's located—because it's all located in the Bible—and more than that it's found in our epistles of Romans through 2 Thess. in particular [Rom. — Phlm. overall] — it's not *finding* it in the sense of where the words are located in the Bible).
    - (That's not what the end of [:5] is referring to— not even in Israel's program!)
  - It's "*find*" or *finding* it in the sense of getting that knowledge that's in the curriculum and contained in all the various forms of doctrine that it takes, (as the Table of Contents outlines), as you go through the 3 Levels — as you're *led by the Spirit* through that curriculum in the proper order and sense and sequence—as you pay attention to the methodology in getting it.
  - It's "find" in the sense of becoming acquainted with; obtaining; receiving the education—*the knowledge of God*—the curriculum; the sonship edification.
- But now we need to focus our attention upon those **3 measures** (and I use that term because it will measure your commitment) of commitment and what they consist of.

**- 1st Measure of Commitment: vs.1-2**

- 1) *My son, if thou wilt receive my words, and hide my commandments with thee;*
- 2) *So that thou incline thine ear unto wisdom, and apply thine heart to understanding;*

**- 2nd Measure of Commitment: vs. 3**

- 3) *Yea, if thou criest after knowledge, and liftest up thy voice for understanding;*

- “Yea” tells you that you’ve got an increase here — it’s kind of like that first level of commitment is the most fundamental and foundational one of all—if you don’t have that, then just forget it (go home) - but that first one isn’t sufficient enough to get everything out of this curriculum because your level of commitment isn’t full yet—it’s kind of like you’ve only got 1/3 of what you need.

**- 3rd Measure of Commitment: vs. 4**

- 4) *If thou seekest her as silver, and searchest for her as for hid treasures;*

- So you’ve got, “if” this; and “if” this; and “if” this; *THEN*.  
(Then you’ll understand what it takes to get this, and if you respond properly, then you’ll end up getting that knowledge.)

**- 1st Measure of Commitment: vs. 1-2**

- 1) *My son, if thou wilt receive my words, and hide my commandments with thee;*
- 2) *So that thou incline thine ear unto wisdom, and apply thine heart to understanding;*

- Notice that this 1st measure of commitment kind of has 2 parts to it.

- You’ve got (:1), and then as (:2) begins, it has that expression, “*So that*” — in other words, it’s seems that there is a particular degree to which you are to be *receiving His words* and *hiding His commandments* that He wants to make sure is there—and then (:2) is going to go on to talk about that degree — that is, if you are *receiving His words and hiding His commandments with you*, so that what you end up doing is further described as you *inclining your ear unto wisdom, and you apply your heart to understanding* — then that first measure of commitment is exactly what you’ve got!

- And really, what's being described here in this 1st measure of a son's commitment level to his Father's education—very simply put, is the issue of:

- **HONEST ATTENDANCE!** (:2-3)

- Because, since you're dealing with an educational environment, the son is supposed to present himself to his Father on a regular basis and on regular, appointed times for the purpose of being educated by his Father—to learn what his Father has to teach him.

- So beginning in (:1) - the Father now confronts his son with what it's going to take in order to get that education—and the kind of attitude He wants His son to have and to commit himself to in these sessions they will have together.

- And the first thing He does is to talk to the son about honestly attending class (so to speak).

- And you know perfectly well how easy it is in any educational environment (from kindergarten to post-graduate school) to kind of just be there in body only sometimes—in other words, you're physically there, but you're mentally not with it!

- And sometimes there are real reasons for that—you may be ill—or you may have had something happen where you only got an hour's sleep—or some other thing—but we're not talking about that at all here.

- In other words, we're not talking about what may be called a 'legitimate' reason for being physically here, and yet having a hard time concentrating or paying attention.

- What this is talking about is your attitude—your attitude that is the **rule**, and not the exception to the rule (so to speak) — your attitude for receiving what is going to be taught that marks the 'general rule' for your attitude.

- So the Father says, "*My son, if thou wilt receive my words, and hide my commandments with thee;*" — therefore the Father expects the son to **BE THERE** in class in order to receive His words when He's teaching His words—when the appointed time for imparting His words takes place. (Remember we're past chapter 1 where the son has already made the decision to opt for the education and not opt for being a *foolish* son!)

- So we're not dealing with the son opting for being a *foolish* son—we're dealing with a son who already has "*the fear of the LORD as the beginning of knowledge.*" (Pro. 1:7)

- That means that the issue of the son committing to attending class has already been dealt with (that bridge has already been crossed) — and the Father now knows that His son is going to be attending class.

- But now the Father is going to deal with the way or the attitude that His son has when he does attend class—and when it comes to measuring the son's commitment to that attendance—and the very 1st measure of commitment the Father wants to make sure the son has is that he's not just going to show up at class time and simply 'occupy a seat' — but he's going to be there for the purpose of learning— he's attending because he **wants** to learn—he's attending because he really wants to receive his Father's *words*—he attends with his inner man prepared for taking those words and processing them like he's going to need to do—and to take the very *commandments* that the Father gives him—and he's made a conscious decision, with the determination to do with those things what he's supposed to do with them.

- In other words, the son has come to class for the purpose of being taught—he's got a teachable mind—with the proper attitude toward getting it.

- And that's where (:2) goes on to making sure that whole attitude goes beyond the 'just being there' situation—and that's why (:2) goes on to describe the quality of the son's attitude—or the degree of *receiving* those *words* and the *hiding* of those *commandments*— "*So that thou incline thine ear unto wisdom, and apply thine heart to understanding;*"

- And that describes the son's attitude as being an honest one in being there—and the Father is making sure that you're not just showing up because I want you to be there! No. "You're coming there to the same extent that, I want to be there so that I can teach you what you need to know—and to that same extent you want to be there so that you can learn what you need to know."

- And you've come with an attitude that, when you start hearing My *words*, son, and when I start giving you those *commandments*, son, you're going to take that information, and you're going to respond to it so as to process it in your mind so that it can do its effectual job within you—and so that it can (since the first category is going to be *wisdom*) so that it can give you the *wisdom* that it's designed to give you.

- And once you have *inclined your ear unto wisdom* and you've got it—then you can *apply your heart to understanding it*—that is, you can then look at your life as the framework for sonship decision-making opportunity—or the context in which sonship wisdom can be utilized and applied and understood and put into practice in the details of your life.

- (Kind of like viewing your life as a “simulator” for your heavenly, eternal vocation—your life becomes an apparatus that generates test conditions for putting to use the sonship wisdom that you're acquiring!)

- And all that demands more out of you than merely ‘showing up’ for Bible class—that demands that you not just attend, but that you are here for the right reasons and with the right attitude— and sonship education and sonship edification demands HONEST attendance!

- And it's HONEST because just as each and every aspect and detail and component that the Father has designed into the education and into the curriculum—and the very purposes your Father is telling you that is all built into the curriculum and that are designed to do in you what they are supposed to do and will do — you then come along and see all that—that demands that you have the proper and appropriate response to them—and therefore you WANT those very things!

- So when He starts giving you His *words*—and starts telling you the way in which you need to make use of them and *apply* them—well, if your attitude is what it ought to be; and that 1st Measure of Commitment to the education has that Honesty that ought to be there; the truth of the matter is, you should be sitting in your seat and all the while, “*inclining your ear*” - not to physically hear it, but in the sense of making absolutely sure that you've got it!

- When you “*incline your ear*” unto something—**it's got your rapt attention**—and you are purposefully shutting everything else out!

- And when your Father begins giving you His *wisdom*, and you're attendance is in all honesty—that is it's a genuine desire to be there, for the purpose of getting that education—then that saint's ear can be properly said to be inclined toward that *wisdom*.

- And the very next logical thing that takes place once that honest attendance has caused the ear to be *inclined* to the Father's *wisdom*, and that *wisdom* begins to get produced in the inner man (heart) of the son—is the next feature or characteristic of that honesty of heart in connection with the attendance—is that the son **applies his heart to understanding**.

- And when you *apply your heart* to something—you focus the thinking and the concentration of your inner man upon something in order to get out of it what you're supposed to get out of it.

- And once the wisdom has been perceived—it's not supposed to just sit there on a shelf (so to speak) - but *wisdom* is designed to be **applied**.

- And then within the son's heart, an **understanding** takes place as to the kind of life he needs to lead in all of the personal situations he encounters in all of the details of his life—because as your inner man processes your Father's wisdom in view of the circumstances and situations and details of your life, it naturally generates an understanding of, "Oh, this is how I'm going to use this!" "This is how I'm supposed to use this!"

- And the end result is that **adjustments** will be made in the various details of your life that will begin producing the very **character** of your Father in what you think and in what you do!

- All these are some of the details that are all brought out when you encounter that 1st Measure of your Commitment to sonship learning/establishment: **Honest Attendance** (with honesty of heart) to get out of the class all that it is about—and Honest Attendance has identifiable and definable features and characteristics to it (that can be measured and checked) - and that (in a sense) has us waiting on every word that comes out of our Father's mouth—and has us taking all of the receptive features that God has designed the human being and the human mind to utilize in order to hear what He has to say and then apply all that He does say in an intelligent way—an *understanding* way.

- And there should be **an eagerness to hear it**—and a responding and corresponding **eagerness to get it working in the details of your life**.

- And if that is all properly working—and you really do have honest attendance to your Father's wisdom—then (as we will see in the next measure of commitment), **your heart will be pretty much dissatisfied with anything less than that!**

- Let's take a look at a place in Paul's epistles where he deals with this issue of honest attendance—or actually the opposite of it: **dishonest attendance**.

- II Tim. 3:1-7 (:6)



- And what I'm after is that expression that is used to express a particular category of people in a local church—genuine members of the church, the body of Christ — “*silly women*.”
- Because those that the apostle Paul comes along and describes here as “*silly women*” are really one's to whom “Honest Attendance” doesn't apply at all.
- And because they are really dishonest in their attendance, they are easy targets for the Satanic policy of evil that comes their way because of those who “*creep into houses*” — in other words, the “*silly women*” are easily victimized by the policy of evil!
- (:6) - This is describing a particular insidious attack by the policy of evil upon the local assembly—a real, genuine, functioning local church—with a faithfully functioning bishop or pastor-teacher—and faithful deacons—genuinely functioning as *the pillar and ground of the truth*—genuinely providing for *the godly edifying of the saints* therein—but when it comes to the Satanic policy of evil making a target out of that local assembly, and utilizing *the forms of godliness that deny the power thereof*—and when that PoE sends out its emissaries into the assembly—when they *creep into the houses* (the local churches) — those emissaries are looking for a particular kind or category of members of the church, the body of Christ that are in that properly functioning local assembly.
- And they're after the one's called: “*silly women*”
  - Now just because they're called *silly women* doesn't mean that men can't be in that position too—but it does mean that women are more likely to be in that position than men are!
  - It's kind of like our expression: a wise-guy—which can be applied to either a man or a woman, even though “guy” gender-wise points to a man—and you can call a woman a wise-guy (people don't usually call them “wise-gals”!).
- The point is that the term *silly women* can be applied to men, too, but as it is used here, more often than not, the attack came upon women who are described here as *silly*—but any man who would fit the bill (so to speak) or function as such, would also likewise be called a *silly woman*.
- (It's not a term of endearment by any means!)

- Nor is it meant to be a degrading, derogatory term either. It's actually meant to be a term of **REPROACH**.

- And as a reproachful term, it's designed to apply to someone who isn't taking something seriously that's supposed to be taken seriously—to the **detriment** of the one who's not taking it seriously.

- The expression *silly women* (in Paul's day, and even previous to it) was used in any situation in society (Greek or Roman and others), when in those societies, when there was provided the opportunity for women especially, (men as well, but especially women), to receive an education—and to, on the basis of that education especially, be able to participate in the business of the family (the family business).

- And when any such woman was in that position, and didn't take it seriously—and her attendance to her education into that business was not taken seriously—when she physically showed up for class with the rest of the boys or girls in the family, but was mentally off in the toolies (so to speak) - and the opportunity she had wasn't appreciated like she ought to have appreciated it—and wasn't taken advantage of properly — the one who was not responding positively to all that education and opportunity—the one who was **not**, therefore, **honestly attending** class, was deemed a "*silly woman*."

- And therefore that term *silly women* becomes a sonship term—but one used in a very **negative** way—it's really talking about a person who is attending a local church—attending regularly—but who's attendance is not being honestly done—it's dishonest attendance.

- They're in class, but they are not focusing upon the information being taught in any serious way at all—in other words, they are not "*receiving my words*" (receiving the words of their Father) at all—the *words* are just, as the expression goes, 'going in one ear and right out the other' — they're not "*hiding my commandments with thee*" or *inclining their ear unto the wisdom*, and certainly not making any *application of their heart to understanding*.

- And that's exactly why the passage goes on to say, "*Ever learning, and never able to come to the knowledge of the truth.*" (II Tim. 3:7)

- They're physically in the environment, but they're mentally absent! (They're **ignorant**—ignoring the *words*—ignoring the *wisdom*.)



- That's not honest attendance—that's **dishonest** attendance!

- And that word *silly* is carefully chosen (not 'weak' or 'weak-willed' as many modern translations have it) — it's said that way because that's the reproach that is supposed to 'sting' — it's to be thought of as if that's what you're doing—if you're dishonestly attending with a dishonest heart for even being there—then that's *silly*—that's the silliest, most foolish thing you could do in connection with sonship education!

- A *silly woman* is a **fool** in her Father's eyes—it's a further description of that foolish son.

- And ones who are not honestly attending the assembly are some of the easiest targets of those characters who *creep* into the assembly—and that's why they get *led away* with other things and by other things.

- Because the truth of the matter is: they **WANT** something else! (And that's why all the substitute and competing and counterfeit forms of godliness appeals to them—because the *power* of true *godliness* **doesn't** appeal to them.)

- What is the power of godliness—what is "*the power thereof*"??

Δ: I Timothy 6:3—*If any man teach otherwise, and consent not to wholesome **words**, even the **words** of our Lord Jesus Christ, and to **the doctrine** which is according to godliness; ....*

- It's the excellency of God's word effectually working in our inner man!

- But we can now add to that: ... as outlined in this doctrinal curriculum for sonship education & edification! (It's not just God's word in general taught to teach a truth here and a truth there!)

- And notice the good, godly way in which Timothy is instructed to respond to that (even as a pastor— as a bishop of the local church): "from such turn away." (*II Tim. 3:5*)

**- They DENY the power of God to produce godliness is through the leading of the Spirit through this doctrinal curriculum!**

- And as this dispensation of Gentile grace goes on, the times will become even more *perilous* and ever more dangerous because the norm (not the exception), the rule will be that an ever increasing majority of Christians will deny that the power of godliness is to be found in the effectual working of the words of God as contained in the curriculum for sonship edification.

- And the majority of Christians will have some kind of a *form* of spiritual edification—it will all look great from the outside—but no one will be acknowledging what God Himself says produces true *godliness*!



- So going back to Proverbs 2:1-2—all that is describing the *opposite* of the *silly women*—that’s describing **honest attendance**—the *wise* women—or a *wise* son.

- Going on now to that **2nd Measure of Commitment** to your Sonship Establishment:

- While there are 3 identifiable measures given in Proverbs 2:1-5, they all occur within one single sentence.

- Therefore, they are not in any way to be thought of a disjointed or completely separate from each other.

- In fact, they all have a smooth, seamless development and progress to them.

- So that, if that **Honest Attendance** is there (with all those features & characteristics of that son’s attitude towards the learning as described in verse 2) - if that is there, then there is a provision **automatically built into that**; and a **capacity** automatically built into that 1st Measure of Commitment—**for an immediate increase to occur**—and verse 3 goes on to describe what that immediate increase is.

*Proverbs 2:3*

*3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding.*

- And now you’ve got another **Measure** of ‘**activity**’ (so to speak) - because you’re not just going to ‘show up’ to class in body only, but along with your “Honest Attendance”, there’s going to be a fundamental, foundational **activity** of your inner man that is going to **respond** to the *words* and the *wisdom* your Father gives to you.

- And as that wisdom gets dispensed to you by the words of your Father—that will have you inclining your ear unto the wisdom and applying your heart to understanding—as that all gets underway, there is going to be this further, natural component or activity that comes out of that.

- As soon as the initial issue of being adopted as your Father's son has you deeply impressed with what impresses your Father (and that initial *fear of the LORD* has been produced) - and then once the Father begins to open His mouth and words begin coming out—words that now have your rapt attention—and your ear is inclined to them and your heart is applied to understanding them—this other, natural activity now begins happening.

- An activity that is the **2nd Measure of Commitment** to your sonship establishment.

- And if you look carefully at (:3) - you notice that there are 2 actions that are described—and there are 2 actions (or activities) that are **different** from the 2 actions described in (:2).

- Because in verses 1 & 2 the actions involved on your part (on the part of the son) are really all **internal actions**—or you might say they are 'intake actions' - or inhale actions — because you're **receiving** words and wisdom and commandments from your Father into your heart and mind.

- But now in (:3) that changes from an intake action or inhale action to an 'output action' (so to speak) or an exhale action.

- Because the 2 actions described in (:3) are "*criest*" and "*liftest up thy voice*" — they are actions in which the son 'cries after' and 'lifts up his voice' — they are describing the son **saying** something!

- And what is happening here is that you have this Father-son relationship dynamic that on the one side has the Father saying something to the son (teaching, instructing the son) - but it's not just a ONE-WAY street! No. After the Father speaks, then the son is supposed to indicate **by his verbal response** a measure of commitment to the words his Father has just told him.

- Therefore, it's a TWO-WAY street—proper sonship edification requires an **INTERACTION** takes place between the Father & son!

- Therefore the **2nd Measure of Commitment** to our sonship establishment is:

**- INTERACTIVE LEARNING. -**  
(Proverbs 2:3)

- And this is a very natural and normal thing to have happen when you have *received words* from your Father; and after you have *hid His commandments*; to the measure of *inclining your ear* and possessing the *wisdom* and *applied your heart* so that you've come to an *understanding* of how that wisdom works in the details of your life.

- It's as if the Father knows that the power and the depth of the *wisdom* He's imparting to His son is of such a nature—and the son's nature of sin still in him, along with the son's frame of reference being shaped by the course of this world for over a period of time—the Father knows that it's only natural that the son will have some kind of response—in either the form of some questions—or in the form of some kind of gratitude or enthusiastic response—or in the form of the son getting a grip on that *wisdom*, but because of the nature of that *wisdom*, the son's gong to want more and more of it.

- And so there's a natural point where the son is going to **say** something—he's going to verbalize some things to his Father that will indicate to the Father the son's commitment level to his sonship establishment and to his sonship learning.

- You're going to *cry after knowledge, and lift up your voice for understanding!*



- And as you get going (actually, even before you begin to *receive the instruction of wisdom, justice, and judgment, and equity* ([Phase 2 of Level I]) - the sonship curriculum has the capacity to actually come along and **measure** this—measure the son's commitment level, which will make sure (insure) the son is committed properly to his education—and that he will be **successful** in getting that education!

- And since the “*Yea*” of (Pro. 2:3) indicates an increase in the son's commitment level—the corresponding doctrine of the curriculum will measure that, and by this kind of measured commitment in the son—it will see to it that the son's commitment will increase measure for measure and measure to measure!

- Therefore, by the things being said here, that kind of an assessment is something you're able to make!

- So that “**Yea**” is an important indicator—it’s there as indicating this increase in the son’s attention and honest attendance to his Father’s instruction—and it’s there to indicate that the instruction doesn’t just remain static—but that it is going to increase in how it impacts the life of the son—and the son is supposed to increase his commitment in kind (so to speak).

- All if the sons’ Honest Attendance his done it’s job—the son is properly processing the Father’s words into his mind and making proper personal application in the details of his life; and none of the Father’s words have been jumbled up or lost or forgotten—in other words, everything that’s been coming in on the ‘input’ side hasn’t gotten tangled up or a snag hasn’t taken place—but it’s all coming through with ‘free course’ and a free flow to it.

- (Which is no small thing—because the apostle Paul actually makes reference to this issue as one of the hallmark characteristics of the Level III sons (*wise men* and *men of understanding*) that comprised the Thessalonian church:

- [see II Thessalonians 3:1-4 (:1)]

- So now, once the Honest Attendance has been checked out and can be said to be there in all truth—now there is this natural and required response from the son to have some ‘output’ - to say some things.

- And that’s why I call this “**Interactive Learning**”.

- “**Interactive**” = relates to two-way communication in which the response is direct and continual.

- And we’re all familiar with this term—more so now that we’re living in the computer age—because we’ve all heard of or been involved with *interactive* computer games or *interactive* web sites on the internet.

- And you know that if it’s *interactive*, then you’re not just merely there on the ‘receiving end’ of the information—but there’s an expectation that you’re going to put some information in to what ever is going on in the game or on the web site.

- And the idea behind an *interactive* issue is that you participate in it.

- 
- In other words, you're not just passive, but your active and engaged with the one who is giving you the information in the first place.
  - And when you're talking about Interactive Learning, you're talking about being engaged with the One who is teaching you.
  - And when it comes to sonship education, the Father expects, and has designed and purposed for interaction to take place with His sons—and (Pro. 2:3) is describing the most foundational and fundamental aspect of this interactivity in connection with the son's learning.
  - And there are 2 parts to it—or 2 components to it.
    - The one part has the son—in view of Honestly Attending to his Father's instruction—and his ear being inclined to hear the wisdom and his heart being applied to the understanding—the one part of this interactive learning kicks in and has the son responding to the instruction he's getting - it has the son **saying** some things to his Father — (that's the 1st part of the interactive learning);
    - Then once that happens, and the son responds with some questions and comments on his own to his Father—and the son not only asks questions, but responds to the Father's instruction by asking the Father to search his heart so that it's absolutely clear to the son that he's understanding and appreciating everything that he's being taught.....
    - The actual 'other half' of that Interactive Learning issue is that: You are **dissatisfied** if you don't learn what you think you're supposed to learn!
      - And this is a very important aspect to this measure of commitment—and I want to make sure you hear and appreciate what I'm saying—because the son's dissatisfaction with not clearly understanding what he's supposed to; or clearly learning what he's supposed to learn—that heart-felt **dissatisfaction** is supposed to have some action taken about it on the part of the son!
      - And that's what's involved in '*crying after knowledge*,' and '*lifting up your voice for understanding*' — in other words, it's one of the reasons why you would do that!

- And this concept of this Interactive Learning is far different— and a great departure from how we used to think and used to behave under the old categorical doctrine program that said, “You never ask questions—you never speak up—if you don’t understand something, just keep your mouth shut (the Holy Spirit knows all about it), and certainly don’t ever ask the Pastor—just keep coming to Bible class, and some time out there in the future, some day the Pastor will finally hit on the answer to your question! But until then, you are not supposed to say anything!”

- And the truth of the matter is, that kind of an environment or system of learning is **incapable** of ever producing proper godly edifying—because if there isn’t Interactive Learning going on in the assembly, then it’s going to be **impossible** for the son to adequately meet this Commitment Level that he’s not only supposed to reach—but that he’s **required** to reach!

- This concept of being dissatisfied with anything but clear and sound understanding and appreciation for each and every issue in your sonship learning—(this ‘side-B’ to the Interactive Learning) — is really the whole reason for ‘side-A’ to the Interactive Learning taking place!

- You’re going to ask questions—you’re going to ask questions of your Father in intelligent sonship prayer—and you’re going to ask questions within the local assembly of the bishop (pastor) and deacons who are responsible for teaching you the things that you’re learning.

- So there are 2 major features to your ‘output’ (so to speak) or your interactivity in this Interactive Learning in sonship education:

1) The *crying after knowledge* and *lifting up your voice for understanding*—making comments (feedback) and asking questions.

2) And the other major feature is your own sonship prayer—which is especially where the searching of your heart takes place as an interaction with your Father.

- And having you engage in this interactivity aspect of learning should really be something you greatly desire to want to engage in—because you should deeply desire and want to make sure your understanding is clear and is ‘bang-on’ (so to speak).

- And your **dissatisfaction** with anything less will naturally have you engaged in this interactive learning process—and you just won’t ‘let it go’ with anything less than clear understanding.



- So then, if the things you're supposed to be learning and supposed to be applying aren't clear and understood and appreciated as you know they ought to be—that's something you're naturally **dissatisfied** with—and you're not satisfied with that—and you're not content with that—and the truth is, you're not supposed to be—and you're not to 'let it go' until the pastor gets around to it!

- If your 2nd Measure of Commitment to sonship establishment—if your Interactive Learning is up to the point that (Pro. 2:3) describes in connection with a son responding to the Father's education—then your desire for the understanding is to such a degree that you can't be satisfied with anything **but** understanding!

- And it's like you won't leave class, and you won't walk out the door at the end of class unless all your questions with regard to the material that has been taught have been answered—and that you can walk out that door knowing how to apply what you've just been taught.

- And that's the kind of the measure—or degree of interactivity in the learning that's described in (:3)

*3 Yea, if thou criest after knowledge, ....*

- That's very strong and powerful terminology—and the preposition is critical (*after*) — and when you *cry after* something there's a passionate intensity about it—an intense desire (not 'ho-hum')!

*.... and liftest up thy voice for understanding;*

- When you 'lift up your voice for understanding' - that's the issue of making sure that you're heard in connection with concerns and questions you have with respect to whether you're understanding things properly or not.

- And to come to this point and **refuse** to engage interactively in this education is again, one of the stupidest things you could ever do—it's foolish!

- And the truth of the matter is, if the son isn't *crying after knowledge* and *lifting up his voice for understanding*—especially in light of how the Father presents him with things in broad and general terms at first—then the truth of the matter is, he simply isn't going to get all the *understanding* and all the *knowledge* that he's supposed to get!

- Sonship education demands that there's a two-way street—**because there's only so much that the Father can get done by His curriculum alone!** (It becomes just another way of categorical teaching of doctrine!)



- Because the effectual working of sonship education demands that as that education begins to be processed by the son, (as he's learning it and receiving those *words* and applying his heart to *understanding*) - the son actually has an incurred responsibility to, if something doesn't sit well or something isn't clear and comprehended like it ought to be, and can't therefore be intelligently understood as to exactly what he's supposed to do with it — the expectation is, and the responsibility is on the part of the son to bring it up to the Father's attention and to deal with it!

- And that's what Interactive Learning is all about!

- And if that isn't what is going on in the local church assembly, there is NO WAY in the world that the FULL MEASURE of godly edifying as a son has a chance of taking place!

- The truth of the matter is, that a certain percentage of the effectual working of God's word to produce godly edification in the son by means of the sonship curriculum—a certain percentage of it has to do with the Father's teaching capacity and following the curriculum, (along with the son's own Honest Attendance) — but another large percent to get the fullness out of what is being taught requires the son to engage in the Interactive activity of the Learning; and provide, by that interaction, for the Father to do the rest of what He is capable of doing!

- Because, actually, it can only be in this Interaction of Learning that the full measure of the Father to impart His wisdom and His heart to His son's heart can get accomplished — it's only by means of Interactive Learning that provides for the Father to do the rest of what He needs to do in order to fully provided for His son's learning!

- And the Father has got the means (by sonship prayer and by various things that are built into the curriculum) He's got the means of providing SEARCHING CAPACITIES - which is why there are these sonship checkpoints and various markers that measure the son's growth.

- And the son is supposed to take advantage of these things and make sure that everything is going well in his heart!

- And you need to realize that when it comes to the sonship details of what is being taught—and the individual components of a form of doctrine that first of all deals with the godly thinking, and then the godly conduct & behavior, and then the godly labor—when it comes to making sure that the son (YOU) fully understand and fully comprehend how that portion of that form of doctrine is designed to alter and materially affect your thinking and *renew your mind*, and make it, therefore, that you **think** differently or you **think** a particular way about something—and how that, therefore, translates itself into a particular **conduct and behavior** on your part in the details of your individual life (in your own work-a-day world) that’s different from every other member of the church, the body of Christ that’s around you—and when it comes to you being able to take that godly thinking and that godly conduct & behavior and to realize how in the world that can work and be translated into an issue of **godly labor** with God in a particular operation He’s carrying out — well, the ability to have that depth of understanding, and that clarity of understanding, and that measure of conviction and persuasion of mind, and confidence and courage to go out there and do it — that’s all YOUR responsibility!

- That’s why it’s Interactive Learning!

- That’s why the Father says, “*Yea, if thou criest after knowledge, and liftest up thy voice for understanding;*” — because that’s exactly what you would be doing if you were **dissatisfied** and **discontent** with not fully understanding what you’re being taught.

- And it can’t be stressed enough, and it can’t be over emphasized how important the Interactive Learning is to proper education taking place!

- In fact, the Father has designed it so that you are actively involved in your sonship education—so that if you’re not going to cry after knowledge, and if your not going to lift up your voice for understanding—then that would be another **foolish** thing in your Father’s eyes!

- Because you’re purposely short-changing yourself—you’re purposely limiting the degree of the effectual working of the education you’re being given!

- And this parallels an aspect found even in your days of being in school (public or otherwise) - where any teacher who was worth his/her salt constantly pressed the students for interaction in the learning process.

- Sometimes it was demanded and forced upon you by means of homework and quizzes and tests and exams—but in the everyday classroom as they taught and asked questions, they looked for the student to be raising his hand to answer the question—or to raise their hand and stop them to explain the material—or simply to comment on the material being taught so as to get an indication from the teacher that he properly was getting it (understanding it).

- And so Interactive Learning is **vital** (it gives life) to being properly educated. (And **stemming** all interactivity in the assembly literally takes the life out of getting educated and edified properly—as God intended it—[not as man].)

- Let's look at a very familiar passage of Scripture in which this issue of "*crying after*" something gets brought up and gives you some appreciation for the verbs being used in Proverbs 2:3, and the degree of intensity that's involved when you "cry after" something or when you "*lift up your voice*" for something.....



**- Matthew 15:21-28**

- The reason why I say this is a familiar passage is because it's a portion of God's word that we often will appeal to and direct folks attention to when we are dealing with the issue of the dispensational change that was brought in when God suspended His program with Israel and began implementing a new program—the "*mystery*" program of this dispensation of Gentile Grace which began when He saved and raised up the apostle Paul in Acts 9.

- This is a powerful passage to see the great differences between God's program with Israel and His program with us, the members of the church, the body of Christ—it's a passage that points up the fact that we **do** need to be '*rightly dividing the word of truth*' as we ought to be doing.

- This is one of those passages that will make a person face up to the issue of *rightly dividing* God's word—it's one of those passages that 'shakes them up' as to their confidence in maintaining that what is written in the gospel accounts is intended to be utilized by us today.

- What I'm after is when the Lord deals with the "*woman of Canaan*" (she's a Gentile) - and the Lord has already dealt with His disciples back in ch. 10:5 about **not** going to the Gentiles—and obviously if the Gentiles aren't being dealt with, then a dispensation of Gentile grace can not be in effect at this time! If the Lord says, "Don't go to a Gentile," then obviously the Gentiles aren't being dealt with in a program! (And this is a passage that makes that clear).

- And in connection with that—as the Lord is confronted by this Gentile *woman of Canaan*, the Lord 'snubs' (ignores) her—He refuses to deal with her at all—at least at the first—and He doesn't deal with her until she finally takes her proper place as a Gentile in recognition of something that is sitting back in the prophets concerning what will be going on in the climatic stage of Israel's program—and only then did He deal with her.

- But even before all that took place, this woman was involved in a very emotional situation.

- (:21-22) - And what I'm after is that you pay close attention to her actions as she deals first with the Lord, and then with His disciples—and as you see her doing that, this issue of, or this concept of "*crying after*" is utilized.

- (Totally different context—but it does underscore what you're dealing with and what's going on in your mind and in your thinking when you're "*crying after*" something.)

- First of all, **you're fully occupied with it**—you don't *cry after* something that's incidental to you or that's meaningless to you—no, you *cry after* something that's an issue that has completely gripped your heart and gripped your mind—and you *cry after* it because you **NEED** and even **DEMAND satisfaction!** (and you're not going to be content until you get it)

- And in light of her daughter being not only *vexed* with a devil, but "*grievously vexed*" with a devil—I want you to think about what the verbs are saying in connection with what she does—in view of the fact that the only real thing on her mind at this time is her daughter's situation.

- (:22) - (her initial appeal) - notice you've got the "*crying*" concept, but not the "*crying after*" - the "*crying **after***" is really an intensification of it!

- This woman is completely pre-occupied with this situation—and it's obvious that she's serious—her level of desire is at it's maximum—and if you realize what she's done, she's put herself in a situation that could possibly be dangerous for her (coming out of the coasts of Tyre and Sidon to seek out the Lord and His disciples).
- And she *cried unto him*—and that's the issue of the straining of your voice based upon the overwhelming power of the emotion that is taking place within you, in order to get the attention of someone who can (or who you hope can) help you!
- In a sense, it's an emotional demand—without being a demand based on rank or something along those lines.
- And that's what she does first and foremost—she “*cried unto him*”
- (:23) - “*But he answered her not a word.*” - that's what we usually spend our time on in this verse....
  - But notice the rest of it ....
  - “*And his disciples came and besought him, saying, Send her away; for she **crieth after us.***”
- (Notice the disciples don't “cry unto him”!) — In great contrast to her, they aren't ‘impassioned’ about this issue at all.
- They simply ‘say’ to the Lord, *Send her away; for she crieth after us.*
- And again, it's important that you realize the accuracy of the verbs and prepositions—because it doesn't say she ‘crieth unto us’ or she ‘crieth to us’ or she ‘crieth for us’ — but she *crieth after us.*
- And it's really it's what she's doing when she's *crying after* the disciples that you need to understand and appreciate.
- And she first and foremost does this because there has been an INCREASE IN HER DESIRE!
- Things have increased in their intensity—and what ‘kicked in’ (so to speak) at the outset of her being refused to be dealt with by the Lord was her DISSATISFACTION—because she knows that the only help her daughter is going to get— to get relief from this devil that is grievously vexing her—is to get it where the Lord is and where His disciples are.

- And even though she's been turned down at her first attempt—the occupation of her mind has made it so that **she's dissatisfied with not getting what she's come for!** (And she won't just let it go!)

- And when ever you *cry after* something—that's what's really being stressed—you just can't let the lack of your satisfaction, or the lack of getting what you're after go—you just can't drop it!

- Because the thing you're after is so important—so vital—so necessary—so compelling to you, that you're not satisfied and content with not getting it!

**- Back to Proverbs 2:3** — that's the degree of the 2nd Measure to sonship learning and sonship establishment.

- It's as if, once the issues contained in that Honest Attendance has done its job—and once you've initially gotten a taste of that *wisdom* and *understanding*—simply a 'taste' is not enough!

- And because that taste may not completely sit well with you—if it doesn't give you a complete satisfaction and enjoyment—and it leaves you with an 'aftertaste' that's not satisfying—it's at that point where the **Interactive Learning** kicks in—and because of how important the education is: you're not going to let that go!

- And you're going to engage in interactivity with your Father through the issue of sonship prayer—and through the interactivity of the local assembly that provides you a forum to "*cry after the knowledge.*"

- And you're not going to walk out the door of that classroom until you get satisfaction—until you've learned what you need to learn!

- "3 *Yea, if thou criest after knowledge, ...*" — it's the knowledge you want. Because usually, if you don't understand something thoroughly enough, or you don't know how to apply it wisely enough when you deal with *wisdom* (because *wisdom* is the first category that's being focused upon here) - it's usually because you don't know everything you're supposed to know—you didn't get all the knowledge out of all the information that was given to you.

- And that's why the first aspect of your Interactive Learning is—you raise a hand and *cry after knowledge*—What am I missing? What didn't I get?

- And you, therefore, make sure that you've got the full complement of the knowledge that you're supposed to get out of the information that was being dealt with.



- And then the 2nd component just naturally develops out of that:  
(:3) .... and liftest up thy voice for understanding;

- You want to **say** something—and you want to be **heard!**

- And really, (without going and running a whole bunch of passages), that is a very common thing—especially in Israel's program where, in the Psalms, for instance, and in Isaiah, where you get that expression of '*lift up your voice*' and "*make your voice to be heard on high.*"

- And you use your voice to communicate—and when you *lift up your voice*, you're doing that to attract the attention of the One you want to communicate with so that they can HEAR you.

- Because you've got something to say to them—and it may be a question—but more often than not it's so that you can say to a person what your understanding is, so that that understanding can be CONFIRMED—because the truth of the matter is, the one who is teaching you the information you need to know ought to be able to come along and properly assess what the proper and effectual working of that information consists of, and whether the ones who are being given it have, in truth, got it—and that they are doing with it what they're supposed to do with it!

- And so you "*lift up your voice for understanding*" — because *understanding* is the **ultimate** thing you're after—you *understand* not only what's being taught, but you *understand* how it's supposed to be used, and you know how to use it.

- And it's this 2nd Measure of sonship establishment/learning that provides for that — **Interactive Learning**.

- We noted earlier that issue of the "*word of the Lord*" having "free course" and be "*glorified*" in the Thessalonian assembly (II Thess. 3:1) as an issue of Interactive Learning for the Thessalonian saints. (i.e., no 'snags')

- And Paul even provided a means for that (or a forum for that) by allowing the saints to write him questions that needed attention—and he complied with it as a measure of their Interactive Learning by addressing those questions and answering them — (see I Corinthians 7:1)

**- I Corinthians 14**—Here in this last section of I Corinthians (running from chapter 11—16) - Paul is dealing with the Corinthian saints (and by application, all members of the church, the body of Christ and assemblies of believers in this dispensation of grace) - who have the typical kind of problems that can arise once Level I of sonship ed. has been accomplished.

- And problems **can** develop due to various issues that might arise, as well as the policy of evil going in to effect to oppose those properly educated sons — and there could be some aspects of corruption or aspects of shortcomings or problems with some aspect of godliness.

- And here Paul is addressing issues concerning the problems that have arisen in regard to laboring with God in His operations.

- And the focus is therefore upon the local assembly and how it's working is affected by these problem areas.

- And in that context, Paul gives us some insight into some clarity and understanding into the operation of the local assembly and the operations of God within a local assembly.

- And some of the things he addresses in the later part of ch. 14 deals with the very issue we're looking at: the Interactive Learning aspect of the saints within an assembly to insure that their sonship education, and everything they're given to learn in each particular teaching session, had been adequately and sufficiently accomplished.

- And Paul makes reference to this within the overall issue of spiritual gifts as they existed at that time, and as they were being utilized at that time in order to provide for the fullness of the godly edifying that should be taking place every time the saints come together.

- (see 1 Cor. 12:31— "*a more excellent way*")

- (so with that context in mind—pick it up at)...



- (:26) - This is really the concluding matter to all that Paul has been dealing with from especially ch. 12 up to this point.

- All I'm after right now is the issue of Paul telling these saints in Corinth (and by application, saints in any local church) - that when they do come together, there is going to be an expectation that there's going to be an **interaction** taking place with **ALL** the saints!



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- The idea is that it's not supposed to be just the bishop or pastor up in the pulpit doing the teaching—and that it's just supposed to be strictly a **monologue** with no talking or no speaking on the part of the assembly at all.
  - But the issue is that there is the expectation and there's the provision and opportunity for **all** the saints to have an active participation.
  - And that's not only so that the Interactive Learning can take place, but even before you ever get to this point, you have already encountered (in Romans 14 and following) that there is this very important aspect of a properly functioning local church—that there's supposed to be ongoing in the local assembly this 'mutual edifying' of the saints—that's one of the *operations* of God.
  - And you need to understand and appreciate that by your Interactive Learning in the local assembly ("*crying after knowledge, and lifting up your voice for understanding*") - the truth of the matter is, you are helping out more than just yourself!
  - Because your question or comment may very well be mutually edifying some other member of the assembly who is timid and shy, and the question or comment you make just may also be one that they would like to ask or make, but won't because of being timid!
  - And that's why Paul says, "*How is it then, brethren? when ye come together, every one of you - has something you want to say?*" (And the real beginning of that is: Interactive Learning!)
  - And when that assembly at Corinth came together every one of them "*hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.*" — but what I'm after is that last expression verse 26 — "*Let all things be done unto edifying.*"
  - In other words, everything that takes place—and the order in which they are to be done—and being done *decently and in order*—and all that is to be accomplished by what each saint had to say—all that was to be done unto edifying—and that governs everything!
  - And the proper edifying of the saints is the GOAL of the local assembly—the very purpose for it being *the pillar and ground of the truth*—and the driving core or goal of that assembly is for every believer there to get that sonship education!

- Because the truth of the matter is—nothing can take place that’s worthwhile in connection with the operations of God within a local assembly, unless it’s coming out of, and is prompted by, and is the fruit of that sonship education!

- And that’s exactly what one of the problems that was going on in Corinth — that was NOT being done *unto edifying!*

- And as Paul goes on through this passage, he deals with those who are speaking—who are *lifting up their voice*—who have a tongue, and who are prophesying—and how they are to properly function and fit in to all this — let’s skip on down to (:29) and the issue of the “*prophets*”.

- Because the issue in dealing with their particular job—and the gift that they had to do at this time in connection with the revelations that were still being given — in that local assembly the ones who were prophesying were the ones who were the primary means for the dispensing of the curriculum—and for the maintaining of, and the orderly presentation of, and the going through of the curriculum.

- And when Paul deals with them he says:

29 *Let the prophets speak two or three, and let the other judge.*

30 *If any thing be revealed to another that sitteth by, let the first hold his peace.*

31 *For ye may all prophesy one by one, that all may learn, and all may be comforted.*

- And it’s (:31) that I’m primarily after here—notice you switch from the prophets who are 2 or 3 at the most in (:29), and how they are to function in their position as prophets on the basis of their gift and the receiving of revelation and so forth (as :29-30 describe) — but notice that when you get to (:31) you switch to “*that ye may all prophesy one by one, that all may learn, and all may be comforted.*”

- Verses 29 & 30 only deals with the *prophets* (and 2 or 3 of them at the most) - but verse 31 goes on to deal with all the saints in that assembly that are going to be listening to that and hearing the information that comes through them.

- And what I’m particularly after right now is, that the reason why it says what it says there, is because there is going on (and there had been going on for some time now) that very thing of Interactive Learning!

- When they came together and functioned as an assembly and *as the pillar and ground of the truth*—and the teaching session was given the original and proper prominence it was supposed to have—and the one's who were entrusted with that teaching (the *prophets* being focused upon here—but then also the teachers would follow afterwards) - and they did their job — and the information was conveyed—and the teaching of that information was put out there so that the saints could learn from it—well, after all that took place, there was a natural and orderly time in that assembly, (following that), to insure that the learning **did** take place.

- That is, there was a natural time for once the accomplishment of the Honest Attendance had all been successfully employed and engaged in—then there was a natural time for the saints to engage in their Interactive Learning.

- And any dissatisfaction they had because they just didn't grasp everything properly, or understood everything properly, was able to be dealt with and get settled so that they could walk out of the session knowing what they had learned and knowing how to apply what they had learned so that they could be "comforted"!

- And while there are many ways you can be *comforted*—the particular way these saints could be *comforted* was by the dissipation of the dissatisfaction!

- And the truth is, if you're Honest Attendance is what it ought to be, and if you're then *crying after knowledge* and *lifting up your voice for understanding* by means of your Interactive Learning—the truth of the matter is, by doing that, **you need some comfort!**

- You want someone to come along and (just as the word *comfort* means), you want someone to fortify or strengthen your understanding and then "*com*" put it together with you so that that dissatisfaction and discontentment just goes away—you can get rid of it!

- And there are actually 3 factors involved in (:31) for the accomplishment of all of this: *For ye may all prophesy one by one* — that's what Paul was talking about back in the first part of ch. 14 — it's not the issue of the *prophets* functioning with their gift of prophesy, but it's the issue of them taking the information that's been dispensed to them **and talking about it**, and going over it amongst themselves & doing it on the basis of the Interactive Learning issue!

- And notice that Paul says they do it “*one by one*” — they don’t do that in some committee behind closed doors in some kind of a conference—and they do it “*one by one*” because the one who’s attention is sought after and who’s being addressed by them is the pastor, primarily.

- But the point is that for those saints who haven’t had the information click in their thinking are to engage “*one by one*” and by lifting up their voice they get their questions asked and addressed so that the next issue in (:31) happens: so that “*all may learn*,”

- And the end result of all that is so that as they do learn and they can then understand the information—then they can “*all be comforted*” — they can leave the session with *comfort* in their inner man about fully grasping the information covered in that class!

- That’s the powerful function of a properly working local church! And that’s what a properly working local church **should** have as a part of it! And that’s really how (it’s the ‘other side of the coin’ so to speak — [the teaching of the pastor being the one side]) that’s really how godly edifying is supposed to take place, Biblically!



- (see Ephesians 4:11-16 [:16])

- Let’s see this Interactive Learning being addressed by Paul in one other place:

- I Thessalonians 5—Here, the Level III saint is now engaging in that Honest Attendance and Interactive Learning to a maximum degree—and in fact, it’s now become second nature (so to speak) - it’s just the way of sonship life now as a fully educated son.

- And that ‘*prophesying*’ issue among the saints, for that mutual edification of each member is something that, even in Level III of sonship education, is to be still going on. And with a heightened level of respect for its effectual working—and with great recognition of the value of it, you are never to get to the point where you don’t need it.

- (:11-22) - (:19-20) - 19 *Quench not the Spirit.*  
20 *Despise not prophesyings.*

- Now, it may seem strange to you to have to come along and say, “*Quench not the Spirit.*” and “*Despise not prophesyings.*” to a Level III son who has this degree of maturity—but if that does seem strange to you, then you know that you really don’t appreciate what’s going to be going on in Level III.

- Because that is a real, potential problem.

- Because by this time in the son’s education & edification, there is an increased development in the Satanic policy of evil to oppose and to attack the son — and it has been intensifying and intensifying, and getting more and more clever, and subtle, and insidious all along the way.

- But the point is that, whether you’re at this level of maturity and edification—or whether you just starting out in Level I where you are not to “*despise wisdom and instruction*” and be that *fool* in your Father’s eyes—the point is that if this Interactive Learning isn’t valued and esteemed like it ought to be valued and esteemed, and therefore not participated in as it ought to be participated in—in other words, if there is a measure of ‘*despisal*’ therefore for it—(looking down on it; viewing it as worthless; not all that valuable or needful; not all that profitable or beneficial) - then it’s going to cause problems!

- And that will translate into shortcomings and problems in the local assembly—and it will cease to operate and function like it’s supposed to—plus it will choke off and restrict and be problematic for those individual saints in that local assembly to go on to become the *perfect* sons they should be in that local assembly.

- The truth is, (when we get to our first instruction in this mutual edification process within the local church later on in Romans), the truth is, there are certain attainments and advancements within the curriculum for our sonship education that DEMAND the mutual edification process for them to occur!

- And that’s one reason why it gets focused upon out here in Level III—because a lot of the things that go on in Level III sonship edification **demand** mutual edification!

- And that’s because in Level III you’re dealing with the epidemic of the individual members of the body of Christ functioning to do what they are designed to do — and members of a body, above all things, are designed to function **TOGETHER**—as members on of another!

- And the ‘rally cry’ of that local assembly in all their dealings with one another is the issue of **COOPERATE!**

- Therefore, seeing this issue of this 2nd Measure of Commitment to the sonship learning as still an issue, even in Level III sonship edification, just underscores all the more the value and the worth of Interactive Learning from the very beginning that should be becoming a reality in you from the very beginning of your sonship education.

- And that level of commitment of Interactive Learning is not only essential for you, personally, but it’s also essential for the proper function of our local assembly as a whole. (And there’s *glory* associated with that—that will only be realized as you continue on to have many doctrinal issue effectually working in you as you realize that living union you have with the Lord Jesus Christ and with one another.)

- In fact, God has staked the full edification of each member of the church, the body of Christ in the local assembly upon the proper function of that local assembly (just as we looked at back there in Ephesians 4) — and one of the essentials He built into that is the “*effectual working in the measure of every part*” — that’s what makes Interactive Learning such an essential.

- (As it will be for the members of the remnant of Israel in their living-union relationship in their final installment of their program). (And that’s why it’s emphasized to them).

- **3rd Measure of Commitment** to our sonship establishment.

- back to Proverbs 2:4— “*If thou seekest her as silver, and searchest for her as for hid treasures;*”

- Well, even a surface reading of this passage makes it clear that, based upon what is being described here—when you ‘seek for something as for silver,’ and ‘search for something as for hid treasures,’ what you’re describing is that it’s:

- **THE TOP PRIORITY** to you!

- And you’re therefore going to organize your life around it because of how important it is!



- Because by the terminology of (:4), both the verbs (*seekest* and *searchest*) and the nouns that are the objects of the verbs (*silver* and *hid treasures*) - by that terminology you immediately are struck with the fact that what's being described here isn't something unimportant or something insignificant or trivial.

- No. If something is so **important** so that you *seek* for it as for *silver*, and if something is so **captivating** to you so that you *search* for it as for *hid treasures*—then this isn't describing something that you only do in your “spare time” (so to speak) - it's not something that you have relegated to the ‘back burner’ of your mind and time—that you only get whenever you “get around to it.” (Or that it's only an occasional thing).

- All these expression in (:4) are describing (analogy-wise) **the compelling nature or compelling attitude** you are to have toward getting your sonship education.

- And as I pointed out to you before—all 3 of these Measures of Commitment are designed to build one on top of another—and they have progress to them and development to them so that when it comes to this final Measure, it's the climatic issue of all the levels of commitment.

- And therefore if the first 2 measures of commitment are effectually working, then that makes it so that the acquisition of your sonship education really does become THE Top Priority of your life!

- And you'll be doing exactly what is described here—you'll *seek her* (wisdom) *as silver*, and you'll *search for her as for hid treasures*—and the serious pursuit of that will be the very thing you will spend your life on—you will actually spend your life's energy on getting that before anything else!

- And (:4) contains 2 concepts to it—because it's going to take both of these concepts in order to fully appreciate the nature of the Top Priority you're making your sonship education to be in your life.

- And the first concept is that you're going to already have come to “*know wisdom*” as to it's value and worth—and you're therefore going to *seek her as silver* — and then you're going to *search for her as for hid treasures*.

- Seek and search—and if you get a good dictionary that deals with not just definitions, but shades of synonymous meaning—it will enable you to appreciate the discriminating differences between these 2 terms: “*seek*” and “*search*”.

- When you seek for something, you're usually seeking for something that you recognize is needful to you; you recognize that it's necessary for you—and even indispensable — therefore it has a measure or high degree of IMPORTANCE for you.

- Therefore you're going to take the time to seek for that thing—in other words, you see it and you value it as WORTH EVERY BIT OF YOUR TIME!

- And “*silver*” is being utilized here in the analogy because it not only is a very valuable commodity by itself; but it's the term that most naturally connects with MONEY.

- And money is recognized as a very important thing—it's needful and necessary—and really it's the most common thing most folks think of as indispensable in order to survive in society.

- And the *silver* concept (or the money concept) has some very well understood issues attached to it—for instance you know that you need it in order to purchase things you not only want but absolutely can't do without—and it's understood that you can get benefits out of it and you get profitable things by means of it for yourself.

- And so when you *seek* something as *silver*, you're seeking for things that are needful, indispensable, and profitable to you—and on the basis of these things that are needful and profitable to you, you're going to provide for yourself in many various ways.

- In fact, money (*silver*) - in whatever way it gets utilized in a particular culture or society—money always has the idea of what is commonly called, “purchasing power.”

- And money is probably the easiest to grasp analogy that could possibly ever be made to someone if you wanted to describe The Top Priority—as it is most often the top priority in the life of most human beings!

- But in the context of this overall education you're getting as God's adopted, adult son isn't actual *silver* or money, but it's describing the wisdom contained in the curriculum—and you're to be *seeking* your sonship education, first of all, as the overall importance that it is to you and acknowledging the great value that it is to you—and acknowledging that you desperately need it to live functionally unto God—you need it to survive functionally, and to make it to the end of your sonship education.



- And that's the first thing that's going to make getting your sonship education The Top Priority in your daily life.

- And the issue of it being The Top Priority—you don't organize the details of your life around anything else—you organize the details of your life around getting your sonship education.

- And the reason why that is so really is because the other details of your life are subservient to getting your sonship education.



- Proverbs 4—here is an exhortation that deals with the son after his godly *wisdom, justice, and judgment* gets underway—just before he gets his instruction in godly *equity*—this is where all the exhortations and expectations of chapter 4 of Proverbs comes into play.

- (:20-23) - especially (:22) - the “*life*” spoken about here is actually “functional life” - the functional life of a son being able to please his Father and to do all things that are well-pleasing in God the Father's sight.

- And “*health to all their flesh*” that's a benefit.

- (:23) - The things the son is learning in his sonship education are designed to provide for the functional life of the son—and therefore everything that goes on in the son's life revolves around this issue, and is dependent upon the things he's learning in his sonship education.

- And then all of the things that goes on in his life—as he responds to the details of his life—and as he COMPOSES issues in his life—out of that *heart* of his that he has *kept with all diligence* — out of it are the issues of life.

- And in connection with that being the case—when you're back in Proverbs 2 and the Father is checking the son's commitment and making sure that the proper attitude has been developed to commit to getting that sonship education — that's why the 3rd Measure of commitment is making that education the Top Priority.

- Because it's NOT an ‘incidental’ of life!!!

- The whole functional life of the son depends on that education!  
Because that education is designed to make it so that he functionally lives and is able to function properly in his Father's business.

- And this is why you've got those analogies stated there in Proverbs 2:4 the way that they are—in order to stress the importance of the son's education as The Top Priority of his life.

- And the first one of those is: "***If thou seekest her as silver,***"

- In a sense—as you go on to get your sonship education—in a sense, you're supposed to look at that as ... **spiritual money!**

- Because the truth of the matter is, you're going to be able to 'buy' things and 'purchase' things with it, as issues of your sonship life!

- **Proverbs 3**—This concept isn't just to be thought of a silly or just brushed off as some kind of poetic, flowery language of accommodation (so to speak) - but rather, it's actually picked up again and given a far more serious application than that.

- It's here in chapter 3 where the Father begins exhorting His son and informing His son on various kinds of expectations once the son's initial instruction into godly *wisdom* has gotten underway and begins to effectually work within him—one of the things the Father says to His son is ....

*13 Happy is the man that findeth wisdom, and the man that getteth understanding.*

(Why?)

*14 For the **merechandise** of it is better than the merchandise of silver, and the gain thereof than fine gold.*

*15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.*

(Proverbs 3:13-15)

- You're actually able to employ the issues of your sonship education (the first ones being *wisdom* and the *understanding* that comes from that), you're able to employ that *wisdom* as 'spiritual money' by which you can purchase some spiritual **merchandise!**

- And all of the merchandise you can purchase with *wisdom* is better than any of the merchandise you can purchase with real, physical, tangible, carnal money.

- And that's why back in chapter 2 when the whole thing is starting out, and the son's attitude is being perfected in the fundamental and foundational way that it needs to be—that's why this 3rd Measure of making his education The Top Priority, the analogy that get used is for him to look at it as **money** (*silver*)!

- You're supposed to look at it as that thing that is going to enable you to go out and purchase things, and acquire commodities for yourself, and things along those lines.
  - And not just for frivolous things or entertaining things, but for the necessities of your functional life—both in your functional life here and now, and for your functional life in your eternal vocation!
- And in view of that very real aspect of *wisdom's* 'purchasing power' (so to speak) - you're to be "seeking for it as for silver" so that you can utilize it that way.
  - And that makes it so that it's really very easy for us to translate it into that Top Priority issue — because we all have jobs that we invest our time and energy in—primarily for the purpose of getting the paycheck because we need that money to live and to survive in connection with our physical lives.
    - And because of that, we all too often end up making our secular jobs our Top Priority—and we end up organizing the details of our lives around our job—and most everything else takes a 'back seat' to that — and usually everything in our lives gets organized around getting the '*silver*.'
- But just this analogy by itself isn't adequate enough or sufficient enough to be able to make getting your sonship education THE Top Priority—and not just A Top Priority — it take this other issue described by another analogy in the rest of (:4) to produce in you and generate in you the making of your sonship education not just one priority among many, but to make it stand out or rise above all others as T-H-E Top Priority of your life.
  - (It's this "*searching*" issue that fully does the job.)
    - And when you add this *searching* issue (at the end of :4) to the *seeking* issue (at the beginning of it), the issue with our sonship education moves from being merely one of many other 'top priorities' to being "THE" Top Priority! — To being The priority that all other priorities would be subservient to!
- And that's why the rest of (:4) goes on to say,
  - ... *and searchest for her as for hid treasures*; (and the *hid treasures* are just a little bit different from the *silver*)

- Because while *seeking* is done when you have perceived and have recognized that the thing you're *seeking* is vital, is important, is necessary and needful, it's indispensable because it's the very part of your basic sustenance which meets the requirements for your life to exist — but when you ***search*** for something, you're actually engaging in an activity that is **more intense** and **more extreme**, and really a **step beyond** *seeking* something.

- And when you ***search*** for something, you're *searching* for it because it has such a **compelling** nature to it that all else becomes relegated to being secondary in your life to the issue of obtaining what you're *searching* for.

- (It may be a brief time in which everything else is 'put on hold' [so to speak] - or it may be over a long period of time.)

- But the issue in *searching* for something (that becomes the shade of meaning that differs from *seeking* something) is the issue of how you're **compelled** to search for it.

- In other words, something in the nature of what you *search* for has generated within you a powerful force or drive that's almost irresistible—it holds sway over you!

- And because of that, this thing that warrants you *searching* for it, it has fully captivated you (your attention and your energy) due to the nature of what you're *searching* after being perceived to be highly desirous to you — it's what might be called a 'consuming desire' to you to get it.

- And that's because of the precious nature of what you're searching for has made it so that you're not merely *seeking* for it—but you're going to 'drop everything' to get this because it has so totally occupied your mind.

- And the truth of the matter is, it not only has occupied your mind or thinking, but it has occupied your emotion—the very soul of your inner man — and because of that, you're 'driven' for it — your determination to get it couldn't be any higher!

- And as David gives Solomon this analogy, you can clearly see by how he states it, that's exactly what's going on here.

- Therefore, the intensifying aspect of making getting the *wisdom* of your Father through His sonship curriculum is to be the issue of, “*and searchest for her as for hid treasures.*”

- Illust.: You get up and get ready to go to work—and just as you are driving out of your driveway, a person shows up who is part of the NC Historical society, and they inform you (and they have all the paperwork and survey work, and all the facts to prove it) that a major gold shipment that was about to be confiscated by the Union was buried by Confederate soldiers in the specific location that is now your back yard! And it’s total value is estimated today to be in excess of 500 Million Dollars! — Well, I doubt very much if you would just say, “Oh, well that’s nice. You boys just go ahead and dig it up, I’ve got to go to work and after work I’ve got to take Johnny to ballet practice and then I’ve got to pick Jenny up from football practice, and if you’re still around when I get back, I’ll see what you’ve found.... if I’m not too tired.” !!!

- You know you wouldn’t do that—you’d be **driven** to put work on hold, maybe even call and make arrangements to have a friend or other family member pick up your kids, and suddenly it would become the top priority of your life at that moment!

- Well, what I’m after is that that’s the kind of compelling nature of what goes on when you’re dealing with the issue of “*hid treasures*” and when it comes to you *searching* for them.



- And the main reason the analogy is made and stated the way it is in Proverbs 2:4 is so that it makes the strong point to you of GETTING the *hid treasures* (or wisdom) as THE TOP PRIORITY of your life.

- And something has to happen in your *inner man* in order to take all the priorities that surround your life and impacts your life—and there has to be something happen in your *inner man* that will generate in your thinking that this priority of getting wisdom (of getting the sonship education your Father wants to give you) just stands out far above any and all challengers — so that it has more desire to it, and more glory to it, and more value to it, and more worth to it, and more importance to it, so that it really sits atop your priorities as the unchallenged, unrivaled, undisputed priority of them all!!!

- And what has to happen in order to achieve that perfectly prioritized attitude in you as the adopted son of your Heavenly Father— is the effectual working of the doctrine that consisted of your sonship establishment (of *knowing wisdom and instruction*; and *perceiving the words of understanding*)! [Phase 1 of Level I]

- And therefore, this exhortation in Proverbs 2:1-5, while it serves actually as a pre-exhortation issue to Phase 2 of Level I — it also provides a measure of post-doctrinal-exhortation to the issues that were covered in Phase 1 of Level I, and actually builds off of what was supposed to be generated in the son's thinking and the adjustments in the son's attitude.

- And that's why it take these 2 issues to check and measure your 3rd Degree of Commitment to being established in your sonship education— "*If thou seekest here as silver, and searchest for her as for hid treasures*; — it takes you knowing and recognizing the absolute necessity and needfulness and importance and value for the substance of your sonship life to properly get your sonship education.

- And then as that is recognized, it should **captivate** your *inner man*, and a compelling drive generates within you on the basis of that, to the point where you look at that sonship education with a **preciousness** to it on par with *hid treasures* — and it becomes, therefore **YOUR WEALTH** as the adopted son of God that you are!

- And you are to enjoy that wealth right now, and you are to be able to draw from that wealth throughout eternity in connection with occupying your eternal vocation.

- And when you put those 2 things of (:4) together, they go together to make getting your sonship education The Top Priority in your daily life!

- Now I mentioned before the passage in Proverbs 3:13-15 and that issue of the "merchandise" of wisdom—of sonship wisdom having 'purchasing power' (so to speak) - or it being 'spiritual money' - and when you not only take the "*silver*" aspect of (2:4), but the "*hid treasure*" aspect of it—that all can be kind of rolled into, or tied into the issue of looking at it as 'abundant wealth' when you become the possessor of it.

- And really those 2 concepts of the "*silver*" and the "*hid treasures*" are going to be utilized by the Father as the commensurate expectations and exhortations all line up with the appropriate form of doctrine that comprise the ongoing acquisition of and development of the sonship education—and as that unfolds and you move on into Proverbs to the appropriate exhortations from the Father—there are components within those exhortations much like the ones we looked at in Ch. 3, where that spiritual money/wealth concept is described and the impact of it is to be made on the son—and the way in which the son is supposed to be able to utilize it gets described and developed.

- And that just gets more developed and more advanced and more progress is made to it as you move on throughout the curriculum.
- And here in Proverbs 3:13-15, the Father is making the son aware (by the used of these analogies) of the benefits of making his education The Top Priority of his life—and in view of looking at it as ‘spiritual money’ and ‘spiritual wealth’, utilizing it as such in the details of his life.
  - And the truth of the matter is, that’s something we are **supposed** to be doing as sons.
  - For example, as we acquire the components of *wisdom* that make up our initial instruction in *godly wisdom*—as we acquire the *justice* that makes up our initial instruction in to *godly justice*—and the *judgment* that follows, and the *equity* after that—as we’ve learned them and we’ve got the effectual working of them in our inner man (we have true understanding of them—we have the application of them in our lives—we know the extent of the application we’re supposed to make, and that personal usefulness of them in the details of our lives) - the issue is, that once that capability is there, then we’re supposed to utilize them—or ‘spend’ them like spiritual money or spiritual wealth, and therefore purchase to ourselves things in the details of our lives that are part of the ‘purchase program’ (so to speak) of our sonship education.
  - And one of the first times the Father deals with the son about that purchase program—and the kind of things he’s supposed to be buying to himself—the kind of *merchandise* that he’s supposed to be acquiring to himself—and the commodities he’s to be obtaining by utilizing his sonship life—well, the first time that gets dealt with and underscored to the son is here in Proverbs 3 as part of the first exhortations following his getting the *godly wisdom*.
 

*13 Happy is the man that findeth wisdom, and the man that getteth understanding.*  
(This ‘clicks in’ for us at that time when we have been given our instruction into godly wisdom that occurs from Romans 12:3-16)

    - All I want you to appreciate right now is that the son is to acquire things to himself by means of utilizing what he’s learned as he’s supposed to utilize it.
    - And the first thing he acquires (according to vs. 13) is the issue of godly *happiness*, satisfaction, and contentment! (vs.13-18, actually)

- (The godly satisfaction & contentment occurs later on in vs.15-18, especially).

- The godly *happiness* is really one of the very **first** things a son acquires to himself (not one of the last) - and he does it by *finding the wisdom* of his Father and *getting the understanding* and having that *wisdom & understanding* effectually working in the details of his life.

- And that's all dealing with the full complement of the son's education AND edification— it's his ability to **benefit** from the education by learning what he's supposed to learn; and knowing how to use what he's learn; and then actually **using** it!

- And just like physical money—since this is supposed to be looked upon as 'spiritual money' - it's supposed to be utilized to go out and purchase things as the son's share in the wealth (so to speak)!

- And (:14) comes along and makes it clear by its terminology that *wisdom* not only has the capacity for acquiring things unto yourself, but that there are **specific things** to buy—there is "*merchandise*" (goods, wares, commodities, products, and so forth and so on).

*14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.*

- You've not only got products you can buy, but you've got **gain** to be made by that *wisdom*—and it's **better** than *silver* (money), and it's **better** or greater *gain* than *fine gold*!

- And (:15) comes along and especially by the last part of it—it takes that "Top Priority" concept from merely the acquiring the *wisdom* and the *understanding* and focuses upon the actual **USE** of that *wisdom* and the **USE** of that *understanding* and treating as 'spiritual money' that it is, and starting to make the purchases God has designed for you to make on the basis of acquiring those things!

*15 She is more precious than rubies: and all the things thou canst desire are not to be compared to her.*

- That's the perfect attitude of the son which perfectly mirrors the attitude of his Father when it comes to the **priority** of this education!



- Now at this point I want to just give you a “sampler” (so to speak) - a listing of some items that you will be able to purchase with this ‘spiritual money.’
- And I’m not coming along and making this list in any particular order, or with any real sequence to it—but it’s just to give you a sampling of the kind of *merchandise* you are (and your Father has designed for you) to be purchasing for yourself as you go along in your sonship education.
- And therefore, the *merchandise* isn’t of a physical nature (since it’s going to have to be taken with you into your heavenly vocation) — and it’s not material possessions (or things along those lines) - because you can purchase those things with physical silver and money and gold.
- But what you’re going to be purchasing with spiritual money is spiritual commodities and spiritual *merchandise* — and you’re **supposed** to do that! (You’re **expected** to do that!)
- So let’s look at some: “**Sonship Merchandise**” that you can purchase with the godly *wisdom* you get and the *understanding* you get by means of God’s sonship curriculum.

- One of the first things you can purchase unto yourself is:

- **Godly Skills**

- And we’ve already addressed the issue that you are going to be acquiring godly decision-making skills all along the way as you go through your education into godly *wisdom, justice, and judgment, and equity*.

- (It may not be quite as clear how that is something you can ‘purchase,’ but it will become clear when we go through Romans 12 and following.)

- But when you think about what your sonship education is all about in the first place—what it’s ultimate objective is— that it’s your vocational education and training in order to one day function in one of those positions of intelligentsia in the **creature**—and therefore to be an administrator of God’s will, and His desire and design for what the creature is to do—and to be able to work with the angelic realm that is designed to function within the creature, and to be it’s mechanical life, and so forth — and you’re to function as one of those mini brains with real intelligent understanding of what God wants done, and how to get it done—.....

..... well, when you think of this in that context, then when you realize that at the same time you're learning godly *wisdom, justice, judgment, and equity*, and all the components that goes to make up those categories—you're learning things that make it so that you can go out in the details of your life right now and purchase some things on the basis of that kind of *wisdom* and that kind of *justice* and *judgment* and *equity*.

- You learn to be able to purchase particular skills in connection with how wisdom gets applied in certain situations—and how, on the basis of godly wisdom, how one situation **differs** from another situation, and how it would be better to do one thing in this situation, and to do a completely different thing in this other situation.

- And when you put the *justice* with that *wisdom*, you therefore have got sound wisdom—and those 2 work together to bring up the issue of discretion and the like—and you're able to apply the purchased skills to all those things.

- And therefore you're able to deal with fairness issues and disputes, and things that require foresight—the developed skill of prudence—which allows you to think beyond the “now” and foresee the ramifications and implications of decisions and things.

- And as you purchase to yourself the godly skills in connection to the application of wisdom and discriminating understanding and so forth—then you also end up purchasing to yourself :

### - Experience

- Experience in connection with dealing with one another as members of the *new creature* of the church, the body of Christ—and even experience in dealing with ones who are **outside** that realm!

- In fact, as you deal with other people in this dispensation of grace who are **not** members of the church, the body of Christ, (in just the normal living of your daily life) - the truth of the matter is, that you should view that interaction as the training ground for how you will one day deal with angelic beings! (And you should look at those situations and circumstances just like that.)

- Because the things you are doing now in a practicing sense—and that will provide you the training in order to deal with **similar** type situations or **similar** type relationships or circumstances—gives you experience to deal in a similar way with things in the angelic realm!

- Example: I Corinthians 6:

(by the way, stop off at 4:9 — the angels are watching you!)



- Part of Paul's reproof to these saints (which is based upon the audacity of what they are doing in light of supposedly being Level I sons ready for Level II) - Paul reproves them for, among other things, not taking advantage of the skills they should have acquired by now to, as they not only deal with one another, but deal with the other people of the world—not gaining some training and some **experience** in connection with what they are going to be doing in the heavenly places when they occupy positions of intelligentsia in the creature.

- (:1-3) - these Corinthian saints were supposed to realize that every single thing they were being taught in their sonship education and every thing they were supposed to be applying and making **use** of in every single detail of their lives was something that could be put into practice right now — and if they were smart enough & perceptive enough, they would see that there's a parallel between that and what is going to be going on when they function in the creature!

- And they are being reproved for not taking advantage of having used their 'spiritual money' as a result of making their sonship education The Top Priority of their life—to purchase the godly **skills** and acquire the **experience** so as to get the fullness out of that education: which if they don't, they will not qualify themselves to occupy one of those higher, and greater, and more demanding positions of intelligentsia within the creature.

- And that's what's got Paul so irritated with them—because he knows that by stupidly taking these legal matters out of the realm of the intelligent son's decision-making skills and sticking them into the very competing wisdom that seeks to overthrow godly *wisdom*—they are wasting opportunity after opportunity to develop the kind of godly **skill** and get the godly **experience** that is supposed to one day make it so that they can "*judge the world*" and "*judge angels!*"

- And this is so critical because as they are using their 'purchasing power' of their sonship *wisdom* to purchase the sonship *merchandise* that they are **designed** to purchase—there are some things that they can learn that actually gives them insight into how the angelic realm thinks!

- And in much of your sonship life, especially as you advance, you're going to be up against the thinking of some diabolical angels—and as you do that, you're going to be viewed by some other angels that are on God's side!

- And even though you're going to be up against angels that are on Satan's side (fallen angels, as the saying goes) - the truth of the matter is, they are still angelic beings, and still possess that basic aspect of their nature that is in common with the angels that are on God's side!

- Just like (or parallel with) the fact that there's a measure of compatibility and commonness between the way that you, as a justified member of the church, the body of Christ think, and that of an unjustified man that you might 'bump into' on the street — there's a measure of commonness in the way in which your human spirits both function.

- And the same applies in the angelic realm.

- Believe it or not, one of the things that you and I are able to acquire, (**skill-wise & experience-wise**) when it comes to dealing with the Adversary and his Policy of Evil, is some insight into the way in which angels think!

- And the Corinthians should have 'jumped' on this opportunity to put their godly *wisdom* into effect to settle these things amongst themselves! (see :5!)

- Truth is, these Corinthians were **foolish sons** when it came to the issue of "*merchandise*" - when it came to treating the sonship education they were receiving as the 'spiritual money' and wealth that it is designed to be for them!

- In fact, as is the case with father's and sons or daughters who are getting their education and looking to either enter into their father's business—or just going to one day get a job (career) [which the father also wants to see happen] — one of the things a father looks for in his son/daughter is.... how they are going to be able to handle money!  
(How they are going to become "wise" with their money).

- And in a very real parallel—your Heavenly Father is looking for how you are going to gain from His *wisdom* in order to acquire the **skills** and **experience** so that you can wisely handle your spiritual money and spiritual wealth—and your Father wants to make sure you make good **use** of it—and that you buy the things that are really important —and that you therefore acquire the things that are really needful.

- (back to Proverbs 3:13-15)

- You need to realize that, by the way you're told about the value and 'purchasing power' of your godly *wisdom* you get in this sonship education—you need to realize that you're not just getting an education or getting wisdom or getting doctrine just to 'sit on it' (so to speak).

- You're not acquiring this spiritual wealth just to become a saintly miser—or a reclusive 'billionaire' - but by acquiring the *wisdom* and by making it that "Top Priority" you're buying up the **needful** items that will cause you to make full **use** of it—and you do that by not just getting wisdom, but by making application of it in the details of your life.

- And just as (:15) states—there is nothing in this life that you could possibly own (possession-wise, commodity-wise, material-wise, etc.) - that can compare with the things you need and are to purchase right now and possess right now that are of a spiritual nature—and that are going to be taken with you into your eternal vocation yet to come!

- This kind of **wealth** that you acquire in this life not only **can** be taken with you—but God has actually designed for you to take it with you—and if you don't take it with you, you are going to wish you had gotten it and had it with you when you stand at the Judgment Seat of Christ!

### - Prudence

- I mentioned this one before when I was talking about the Godly Skills and the Experience — this has to do with having the capacity to see how decisions you render or the things you are going to be managing in the operations of your Father are going to play out over a period of time.

- It deals with things that require forethought and the capacity to think beyond the 'here and now' and foresee the ramifications and implications of decisions you make in the management of the Father's affairs.

- And then there are some things that I'm going to list that often times are used in a negative or bad sense (because there's often times carnality associated with them) - but these are some things God has designed to be produced in us and purchased by us that are to be used in a godly sense by the effectual working of our sonship education.

### **- Respect**

- This is something that primarily has to do with your Level II sonship education whereby you begin to make an impact upon the heavenly places and you are informed that you have your “***conversation in heaven***” - (a concept that isn’t at all just first said to you in Philippians 3:20, but a concept that, if you were paying attention [and not always correcting the Bible], you would already be familiar with and know about because it has been brought up several times already [II Cor 1, and Gal. 1, and Eph. 2:3; 4:22, and in fact once already in Phil. 1:27], and in fact this is the final time it gets mentioned) —

— and my point is that in Level II of your sonship education, and you get to the point where you are to “*walk worthy of the vocation wherewith ye are called*” (Eph. 4:1) — you are at that point able to generate RESPECT in the angelic realm for the **effectual working of God’s word in you** for the genius of what God has designed, and the genius of what God has produced as those angelic beings see all those skills that are being acquired and purchased up by you as being the very things that are necessary for the creature to function as it was deigned to function in the first place!

- And though most of the Christian world will **deny** the power of godliness working in you (deny the power of this sonship curriculum to produce godliness [II Tim. 3:5]) - the angels will have great respect for the effectual working of God’s sonship curriculum and sonship education working within you!

- And that’s a commodity or *merchandise* that is *better than silver* and *more precious than rubies* that you can purchase to yourself.

- And we’ve already mentioned one that can actually be listed as another piece of *merchandise* that can be purchased with this ‘spiritual money’ ...

### **- Angelic Thinking**

- And believe it or not, you can purchase ...

### **- Trustworthiness**

- And this is something that can be enjoyed by other members of the church, the body of Christ—especially other members of the local assembly in which you belong—especially as you function as *members one of another, edifying one another*—as you gain all the practical experience you need on the ‘practice field’ (so to speak).

- But not only members of the local assembly—but that trustworthiness is also something that those angelic beings that function in the *creature*, and that are doing just as is described in Romans 8 — “waiting for the manifestation of the sons of God.” — they are looking for the effectual working of the word of God within you and your utilization of it, and your becoming **competent** with the curriculum and skilled in the use of it’s *wisdom*, and everything along those lines — and that develops within them a trustworthiness in connection with your ability to do all that is going to be necessary to do in functioning in one of those positions in the *creature*!

- And really even this (along with some of these other items) is all part-and-parcel of you having your “conversation in heaven” - which is one issue that is not understood properly at all by most saints—especially if you ever come along and ‘correct’ that word or re-translate that word to say ‘citizenship’!

- In fact, if all you see is the Greek word [politeuma] in the Phil. 3:20 passage, and you can’t resist correcting it to say, ‘citizenship’ - and then lecture the dead KJ translators (which is always easy to do when they can’t be here to defend themselves) - the truth of the matter is, this is one of the most classic examples I can think of to spotlight the absolute uselessness of exegesis and the absolute stupidity of Bible correcting - because I know for sure that if a Bible teacher or scholar changes the word *conversation* to ‘citizenship,’ he has just exposed (in the most glaring way possible) his total lack of understanding how words are used within a context!



- Because really, that issue of your *conversation being in heaven* **can’t** be properly understood outside the realm of sonship education and the development of it.

- Well, that’s just a short list of some of the pieces of *merchandise* that you and I have the privilege and the honor—as well as the expectation—to be purchasing to ourselves.

- But that will only take place when you have first of all committed to your sonship establishment and sonship learning to the level and the measure that you need to have it — that involves those 3 Measures: 1) Honest Attendance; 2) Interactive Learning; and 3) The Top Priority — from that exhortation in Proverbs 2:1-5.

- And as you get along in your sonship life, one of the things you will face for sure, is that the Adversary will find means and measures to hammer away at this issue of your sonship education being The Top Priority of your life — and by his utilization of both the course of this world [*the evil man*] and in connection with his own Policy of Evil [*the strange woman*] - he will oppose this measure and attempt to make it so you start putting other things on par with this top priority—and then finally nudging this priority off the pillar it was put on, and relegating it to just one of many other priorities that you now view as being **equally compared to her**—instead of it being as you were exhorted by your Father to be so that ‘nothing you can desire is to be compared unto her!’

- And you now will have to do some self-evaluation and make sure that all 3 Measures of commitment are effectually working within you—and that you can confidently come along and check off each one of them as effectually working within you.

- And therefore as the son has concluded his first, initial Phase in his first Level of sonship education—once you have come to “*know wisdom and instruction;*” and once you’ve come to “*perceive the words of understanding;*” — once all that has done it’s job and is effectually working in your inner man—(especially in our curriculum of Romans 8:14-25) — and then you have the commitment level to getting your sonship education as given in the 3 Measures of this exhortation in Proverbs 2:1-5—then you, as that committed son—and in light of the prospects your education holds out to you by your Father—and in view of it’s purchasing power and buying up the things designed for you to buy with it’s *wisdom* — you should be experiencing a ‘Happiness’ that has never existed in your life before! (as well as a satisfaction & a contentment)

- You now should be enjoying a genuine, godly happiness in view of perceiving and experiencing the effectual working of sonship education doing its job—and once that begins taking place within you (and may already be taking place in you) — then as you continue on, that *happiness* should, by the acquiring of this merchandise, generate some **increase** in connection with your sonship learning.

- And especially, when it comes to The Top Priority issue, you make even further and necessary adjustments to the details of your life so that it **stays** in that position.



- 
- And all that is accomplished, especially, when you're employing that 'spiritual money' and 'spiritual wealth' that that Top Priority is, in order to get those pieces of *merchandise* that you **need** to get.
  - And the truth of the matter is—you're greatest pleasure should now come from spending your 'spiritual money' and getting those kinds of things: (Godly Skills; Experience; Prudence; Respect; Angelic Thinking; Trustworthiness, etc., etc.).
  - Now before we leave this 1st category of the son's commitment level (The Commitment to Learning) - and all 3 Measures of it—I want to show you that the Bible actually records these 3 Measures all happening to a 'Son' who is beginning His sonship education—and I want to direct you to a passage of Scripture that actually puts on display all 3 Measures of this Commitment to Learning—and on top of putting them all on display in one passage, it does it with none other than our Lord Jesus Christ, Himself!
    - And I want to conclude our look at the issue of Sonship Learning by doing it this way because it will kind of re-orient us to all 3 Measures of it and get them all back in your thinking—(in case one or more of them may have kind of strayed from your thinking).
  - Luke 2
    - The truth of the matter is, the One who exemplified the Commitment to Sonship Learning in His life the most was the Lord Jesus Christ, Himself.
    - When you're over here in Luke's gospel, you are, of course, back in "*time past*" in God's program with Israel.
    - But what we're going to be looking at is beneficial for us as the adopted sons we are in this dispensation of grace in which we live because the basic format or pattern for sonship education is the same no matter what program you are in.
    - And while it is a very misunderstood and misconstrued issue in the minds of many (even among other saints that do 'rightly divide' God's word properly) - the Lord Jesus Christ **did** receive the adoption as a son of His Heavenly Father (as well as his earthly father) - moreover, He therefore went through the sonship education program and curriculum—that is, He is the most "famous" person ever to graduate from this sonship education being offered even to you, too, and He underwent all the facets of the curriculum that you are called upon to undergo—including these Measures of Commitment!

- The truth is, the Lord Jesus Christ Himself went through all of the features that pertain to sonship — and more than that, He functioned perfectly and spotlessly in connection with every one of them.

- And what we're going to be looking at is some information set forth in Luke chapter 2 in connection with His perfect and proper functioning as an adopted son at the very stage in His learning that you would find yourself when the exhortation of Proverbs 2:1-5 kicks in and comes into play.

- Therefore we have some information that tells us that right from the 'get-go' — right from the moment He received notification from His Father that He had now received the *adoption of sons*—and in connection with that notification, and with respect to the Father establishing Him as the Son that He is, and going over with Him the Measures of Commitment to the sonship learning that He is going to be engaged in — from the moment that took place, the Lord's response was **perfect**, (**His attitude was perfect**), and in perfect keeping with a son's expected commitment to getting his sonship education.

- And we're going to see here the description of the issue of the Lord's 1) Honest Attendance; the issue of His 2) Interactive Learning; and how He made it 3) The Top Priority of His life.

- (:39-52) —

- (:41) - "***feast of the passover***" = in obedience to the law program that they were under— "*passover*" being the first feast on Israel's calendar.

- (:42) "***twelve years old***" = the age of adoption!

- (:43) - "***the child Jesus tarried behind in Jerusalem;***" - and the truth of the matter is, Jesus *tarried behind* **purposefully!**

- That is, He did this with a particular **purpose** in mind— He's not just there playing with some other kids in the back alleys of Jerusalem and just wasting time (playing baseball or anything along those lines—or just sneaking away from His parents and being a 'naughty boy'!).

- No. He tarries behind in connection with His sonship and it being the **driving** matter on His mind now! (At 12 yrs. old!)!

- (:44-46) - Now, I don't have it perfectly settled in my mind if He was lost for 3 days or for 5.

- And I would really like to have been in on some of the discussion that Joseph and Mary had during the time they were looking for Him — I can't help seeing some measure of humor in all that. (“Oh, no, we've lost the Messiah!”)

- I can see why (as :48 says) they “*sought him sorrowing*”!

- Notice (:45), Joseph & Mary had to do some “*seeking*”!

- (:47)

- (:48) - “*And when they saw him*” - “*they*” is Joseph & Mary.

- (:49) — He says this to them as if He expected that they should have known all about this—and really it **should** have ‘clicked’ in their mind in view of the fact that He’s now 12 years old and the *adoption of sons* has take place—well, in view of all that, His *Father’s business* **is in Jerusalem!**

- His *Father’s business* is the issue of getting ready for the dealing with apostate Israel— as apostate Israel is going to be dealt with when the announcement of the **climatic stage** of the program is made to the nation—beginning with John the Baptist.

- And the Lord is now getting ready to participate in His *Father’s business*—and that means that He’s now going to be actively participating in His sonship education **for** that business!



- Now, what I’m especially after in all this information is what is sitting down in (:46 and :47) — because, actually, what is said to you there sets forth all 3 Components or all 3 Measures of His commitment to His sonship education and edification.

*46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, .....*

- The “*doctors*” are the very one’s who had been entrusted by God the Father to dispense the word of God to the people of Israel—and to dispense it with understanding!

- Both in respect to what’s going on in the program historically, where it is now, and what’s to be coming up, and so forth.

- And it's interesting that the term "*doctors*" is the Greek word **dida,skaloj** = most often translated as "*Master*" (used 40x just to refer to Jesus Himself—and 7x for others called "*master*") — and it is the word often used and translated as "*teacher*" (10x) — but there is only one occurrence in God's word where **dida,skaloj** is translated

"*doctor*" and that is our passage of Luke 2:46!

- And even though these *doctors* were corrupt, nevertheless the Lord puts himself right in the midst of these guys.

- And it's very important that the word *doctor* is used here—if you have some perception of what a *doctor* is—and how important that issue of a *doctor* relates to a son and his sonship education!

- And there's some flawless accuracy and excellency of the English language used here in the AV—which is apparent because all of the other modern translations ignore the use of *doctors* as a one-time aberration, and they all translate **dida,skaloj** as 'teachers'!

- (And as a result the NIV, ASV, NASV, RSV, NRSV, et al effectively obscure meaning and make the Bible harder to understand.)

- But as you should be able to tell—the word *doctor* has its roots in another word that is very dear and important to us all—especially important to sons who are serious about their sonship education.

- And what I'm after is that the word *doctor* has a common relationship in its origins to the word "*doctrine*" - because a *doctor* is one who is supposed to be fully indoctrinated into whatever field or discipline he/she has studied for.

- And more than that, as with the word "*doctrine*" - it doesn't just mean "teaching" - but *doctrine* is a body of information that materially affects the way you think; and because of that it affects the way you live in the details of your life; and as a result it affects the way in which you spend your time (or what you engage laboring in).

- And when you talk about the way in which a person thinks, and lives, and labors—and the way a body of information affects all that, then you are not just talking about a head full of academic information (or categories) - but you're talking about that PLUS all the degrees in which it builds and forms and shapes your whole

- Therefore, when you talk about a *doctor*—(and this is where it fits in to the issue of sonship education) — no matter what field the *doctor* is in—when a person is bestowed with the degree of “*doctor*” he is not only thoroughly understanding of all of the details of his discipline in an academic way—but he is actually able to understand how it all fits into the wholeness of a person’s being—and how any given circumstance or situation can be viewed properly in light of his discipline or field of study.
- In other words, a *doctor* (for instance a medical doctor) isn’t just a person who has a complete, academic understanding of the body, but he has that, plus the capacity to guide and even counsel a person or give advice to a person in light of how all things (stress, changes in environment, family history, what occupation you have, eating habits, and so forth) - taking all that into consideration to provide wholesome medical treatment for the whole of your being.
- And in view of that—when you’re talking about these *doctors* in Israel who were entrusted with the dispensing of God’s word—then they were supposed to be ones not only with a keen, fully developed academic understanding and appreciation of God’s word—but they were also to be skilled as to how it was to affect the wholeness of a person—and to deal with issues of conduct and behavior and the proper, healthy, godly use of the wisdom of God’s word!
- In fact, there are only 2 other times the word ‘*doctor*’ occurs in the Bible— 1 in Luke 5:17, and the other in Acts chapter 5.
- Neither of them are **didaskaloj** but they are both a compound of that word—they are **nomodidaskaloj** (“*doctors of the law*”) - and one of them actually helps you to understand just what I’ve covered here about that term *doctor*.
  - Acts 5: (:17-28 gives you the context)
  - But what I’m after is in (:29-39) (:34)
- (back to Luke 2:46) — so these *doctors* (even though they are corrupt) are the ones—the proper ones—to whom Jesus would naturally seek out and place himself in their *midst*—because they are the ones who are entrusted with dispensing God’s word in Israel—but they are also the ones who, above all others, should be able to instruct a son according to his sonship education and edification!

- And so the first thing the Lord does is to put the 1st Measure of Sonship Learning into practice: HE ATTENDS CLASS—and HE ATTENDS IT HONESTLY!

- And as (:46) says, He’s “*sitting in the midst of the doctors*”!

- In other words, He didn’t just show up late, and grab a chair and put it up against the back wall near the exit so as to make a hasty getaway!

- He, by His very physical presence in the class, hasn’t just put himself on the perimeter and is just there marginally (so to speak).

- But on the contrary—He has chosen a seat *in the midst* of class — He’s chosen a seat where His attendance is going to be noticed and can’t be missed—and in which each one of the individuals who are entrusted with the teaching of the word of God—He’s going to be able to hear every word they say—He’s going to be able to look at them ‘eyeball to eyeball’!

- He’s in the *midst* of them—and if they’re all around Him, as they begin speaking, He can turn to each one of them and squarely face them down!

- And in all that, you can’t get a better picture of Honest Attendance!

- He’s not just there—He’s there TO **HEAR**—He’s in the very position where He can ‘incline his ear unto their wisdom’ - He can lean forward and incline His ear unto their wisdom.

- And He can *apply His heart to their understanding*.

- That’s why (:46) states the 2 things it does about the Lord’s attendance in class—“both hearing them” (that’s the Honest Attendance) — and then this other issue gets mentioned:

“... and asking them questions.”

- And it’s that expression that was always puzzling to me—**He** was asking **them** (the doctors) *questions*—well, if He’s God, then why wasn’t He doing all the talking and them doing all the listening — or if we went by our old ‘Bible class is monologue only’ corrupt teaching—then what Jesus was doing here was rude, and He should be thrown out of class by that standard!

- But no—what the Lord was doing here was not only absolutely right and proper—but it was also necessary and a required and vital part of His own sonship learning!
- And that phrase, “*and asking them questions*” — that’s the issue of **Interactive Learning!**
- And the Lord Jesus Christ, as that adopted son who was beginning His own sonship learning was actively engaging in exactly what He was supposed to be engaging in: Interactive Learning!
- He was “*crying after knowledge, and lifting up his voice for understanding*” just as He was supposed to do!
- And then, as you go on down through the passage, that issue of the Lord’s making this sonship education the absolute **Top Priority** of His life is most powerfully brought out and underscored:
- 47 And all that heard him were astonished at his **understanding** (sonship terminology) and **answers**. (and the issue of *answers* can be used not only for the reply to a question, but if you pay attention to how the Bible uses that term, it can also be an expression of the making of a counter-statement or a needful response or anything said in return during dialogue—sometimes a rebuttal, sometimes a defense, or sometime merely a needed comment)*
- 48 And when they (Joseph & Mary) saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*
- 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business? (Note the capitalization of “Father” — as opposed to [:48] “father” — Jesus is clearly talking about His Heavenly Father and His business, not Joseph and his carpentry business!)*
- And it’s here in (:49) that the Lord (at 12 years of age) makes it clear and obvious that from now on this sonship education He is to get from His Heavenly Father is now **THE TOP PRIORITY** of His life from now on!
- Because everything else that was going on around His life and in His kinsfolk life (in His immediate and extended family life) and all those He knew and who knew His family got organized around The Top Priority of His Father’s business—and His Father’s *business* right now was Him getting that education!

- By the way, this is another place where all the modern (supposedly easier to read, and ‘better translations’) totally mislead you away from the issue of the Lord’s sonship learning by re-translating the word *business* to ‘house!’

- The NIV ASV NASV RSV & NRSV all say, ‘in my Father’s house?’

- Not because the word *house* is actually in the Greek, but the Greek literally has it, “wist ye not that I must be about the things of my Father” or “my Father’s affairs” — and clearly, due to paying attention to the context of the Lord’s own adopted sonship education getting underway, and what the proper understanding of why a son gets adopted in the first place, the KJ translators got it right, accurate, and flawlessly translated: “*my Father’s **business.***”

- And again, the Lord makes it clear and obvious that The Top Priority of His life (even beyond His own earthly father and mother) is *being about His Father’s business*—and that means getting that sonship education from His Heavenly Father and dealing with what the one’s who were supposed to be able to dispense it perfectly (those *doctors*) knew or did know—and be able to challenge them on that and expose the fact that they didn’t know what they were supposed to dispense, and so forth and so on.

- And therefore all 3 Measures of the Commitment to Sonship Learning were perfectly demonstrated and perfectly put on display by Him right from very start of His adoption as a son—and were naturally maintained throughout His sonship education and sonship life.

- (In fact, you can go back to that passage we looked at in Isaiah 50 and see that.)

- And that ends our looking at the 1st of the 2 major Commitment issues: the Commitment to Learning (to getting the education) — and next we will briefly look at the 2nd major Commitment issue: the Commitment to the Effectual Working of What you Learn.





- We now want to briefly look at that **2nd major area of commitment** that you as God's adopted son will have to make within the scope of your initial sonship establishment—and this is one of the most critical commitments you are going to have to make as a son—it's essential, not only to fully establish you as a son, but to continue on and complete your sonship edification at all.

- In fact, your sonship life and your sonship education and edification actually **hangs** upon the level of commitment you have to this issue in particular!

- This is where you are going to be required to **BELIEVE** things that your Father tells you is the reality of what is really going on—even when it **seems** that everything that is going on in and around you and your life dictates otherwise!

- This is where your **belief** or **trust** or **faith** is going to have to be so, or to be utilized, or to be of such a nature so as to be "**GREAT FAITH.**"

- We went over this issue back in Romans 4:19 in connection with Abraham.

*"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:" (Romans 4:19)*

- We looked at the 4 adjectives that describe faith: **weak—strong** and **great—little**

- The fundamental issue in "LITTLE" or "GREAT" FAITH is that, only someone who already is justified unto eternal life, and has got their education and edification underway can be spoken about as having either "little" or "great" faith. And that is because it is an edification issue that has brought about either a reprimand ("*little*") or commendation ("*great*").

- Now, when it comes to responding to anything previous to that - which would be in the realm of all those issues leading up to and including one's positive response to gospel information for justification unto eternal life, then the issue with faith is either "WEAK" or "STRONG."

- And you are going to be called upon to have a "*great*" faith now, especially in connection with Level I, Phase 2 (and ever increasing on and on) in your sonship education!

- And a lot of this has to do with the fact that we, in this present dispensation of Gentile Grace in which we live, are living in a period of time in which there are no outward indicators that either gives us evidence of or attests to our spiritual condition!

- (No *miracles*—no ‘*signs and wonders*’ — no ‘*marvels*’)  
[see Exodus 34:10]

- “(For we walk by faith, not by sight:)”  
*II Corinthians 5:7*

- You have nothing but the **words** your Father tells you that will be the indicator of what is really going on in your life!

- And the issue now is: that you are going to have to TRUST your Father’s words IMPLICITLY! (Having no doubts, no reservations; unquestioning trust!)

- And another thing this has to do with—(and why this is such a critical issue now) — is because it will be within the next Phase of your sonship education & edification (Phase 2 of Level I) where you are going to meet your Adversary—where you are going to ‘catch the attention’ of the Adversary, and where you are going to have to deal with his attempts to victimize you and his aim being to bring your sonship edification to a permanent halt and end!



- The 2nd major issue of Commitment to your sonship establishment is:  
**THE COMMITMENT TO THE EFFECTUAL WORKING OF WHAT YOU LEARN**—(commitment to the effectual working of the words and the information and the forms of doctrine that your Father teaches you.)

- And the major thing that is supposed to come out of this commitment—the result of it is to be an implicit trust in your Father’s words. (Having no doubts or reservations—unquestioning trust).

- Implicit trust in what your Father is teaching you—that it is going to do exactly what He says, and everything that He says it’s going to do.

- Because there will come a point at which you’re going to become ‘fair game’ (so to speak) for the Adversary—and you’re going to have to have absolute trust that what your Father gives you to withstand those attacks will work just as He said it will.

- And that absolute trust includes a full understanding that your Father has so wisely designed and put together this curriculum, that it can not only meet the objective—but it can meet and adequately deal with and actually make you more than a conqueror in connection with every obstacle; every road block; every stumbling block; every hindrance; every impediment that gets thrown your way!

- During this time of our sonship establishment—while one of the main goals of your sonship establishment is to ‘perfect’ your attitude—and make all of the necessary adjustments in your attitude so that you will view your life as God’s adopted son, and take on the very same attitude towards getting your education & edification as your Father has in giving it to you—that positive and proper attitude towards getting your education is followed up by insuring that you also have a positive and proper attitude towards the effectual working of your Father’s education so that it properly **does** edify you unto godliness.

*4 Neither give heed to fables and endless genealogies, which minister questions, rather than **godly edifying which is in faith**: so do. (Note: “**in faith**”= eff. working)  
(1 Timothy 1:4)*

- And what I primarily want to focus upon now is that issue of your attitude and your level of commitment to God’s words set forth in God’s curriculum for your sonship life effectually working in your inner man.

- This will primarily have to do with your commitment to having the positive and proper response to our Father’s doctrines as we begin going through His curriculum.

- Because the truth of the matter is that our proper positive response toward God’s word in general—and especially our proper positive attitude toward the specific curriculum that God has written for our sonship education, is what primarily determines whether or not we will respond positively and properly to what He teaches us—that is, this commitment to the effectual working of what you learn is really the determining factor to your commitment to the whole sonship education (commitment to learning) in the first place!

- And I don’t mean to sound contradictory or confusing at all—but this is precisely why I have said that these 2 major Commitment Issues are ‘two sides of the same coin’ (so to speak) - they are not to be looked at as separate issues so much as 2 issues that produce an overall goal—the goal being to insure that the son gets both the education and the edification his Father has designed for him to get!

- Now as you look at the remainder of this exhortation in Proverbs 2, you should perceive something significant about the way it is being presented to you.

- As we saw in the first 5 verses—the section which dealt with the Father’s exhortation to the son to commit wholeheartedly to learning and being educated by his Father—we saw that it comprised 3 issues or 3 measures of commitment.

- All 3 beginning with that word “***If***”.

- Followed in (:5) by the “***Then***” — and that’s a very powerful “***Then***” — it’s kind of like “***Then and then only!***” — that is, if those 3 measures of commitment are NOT there, THEN you will NOT “*understand the fear of the LORD,*” and you will NOT “*find the knowledge of God*” — in other words, nothing else than this level of commitment will result in ‘*finding the knowledge of God*’ — if this isn’t done, you may be ‘*ever learning*’ but you are never going to “*come to a knowledge of the truth*”!

- But there’s something else that you should perceive in the way this information is being presented to you—in the way it’s being structured and said to you — what do you see???

- If we’re given some information that is supposed to have this kind of structure to it whereby our Father tells us, “Only by this, and only by that, and only by this, will you ever THEN get this other thing” — in other words, since our first major area of commitment was underscored by this powerful “***THEN***” — do you see where there is another one of those “***THENs***” at the end of another body of information???

- You do. (in :9). *Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.*

- So, while (:6 all the way down through :20) comprises the entire rest of the exhortation to the son’s commitment to the effectual working of what he is learning—it’s primary focus is first and foremost upon what is said in (:6-9).

- And, not at all surprising, since we had 3 issues contained in the son’s commitment to his learning and education—it’s not surprising to find that there are actually 3 issues stated leading up to the “***then***” in (:9) — and they are actually stated in 3 separate complete sentences. (1 in :6, 1 in :7, and 1 in :8).

- But as you look closely at those 4 verses (:6-9) - do you see something else that is rather odd or peculiar about how it is structured; or how it is being said to you?

- First of all there are no “*ifs*” at all in verses 6, 7, and 8!

- And when you look at the 3 “*ifs*” in verses 1-4, each one of those “*ifs*” is followed by a “*thou*” — (2nd Per. Sing. Nom. = you) — in other words, the focus of attention of the “*ifs*” is upon **you**—upon **your involvement in getting this education.**

- And the real ‘earth-shattering’ issue for us was the fact that God has designed for this curriculum to work only by means of what might be called ‘**Bi-directional Communication**’!!!

- Not by monologue or by ‘an inhale of Bible doctrine’ - but by dialogue or a bi-directional way of communication!

- But my point at the moment is that the focus there (:1-5) is upon your involvement—that is, **you** have to be involved in *inclining your ear unto wisdom*, and *applying your heart to understanding* — and **you** *craving after knowledge*, and **you** *lifting up your voice for understanding*—and **you** *seeking wisdom as silver*, and **you** *searching for her as for hid treasures*.

- But now you’ve got this next body of information, (that has in common with the first body of information), this resulting “*then*” - but for one thing there are no “*ifs*” in it at all—and the other thing is that there are no “*thous*” before the “*then*”! — There are no “*yous*”!

- You’ve got this rather odd construction where instead of any “*ifs*” and “*thous*” — you instead have 3 times where “**He**” (your Father) is the contingent factor — (I realize that you’ve got only 2 “*Hes*”, but the 1st one is “*the LORD*”) — that makes 3x that your Father is the primary focus of attention whereby you (“*thou*” in :9) then get whatever is further mentioned.

- And I’m saying all this to just point your attention to the fact that in the 1st major Commitment issue it’s your involvement that gets the attention—but now on the other side of the coin, the emphasis gets place upon the Father’s involvement—and your attention is to be brought to bear on what your Father has done in order to generate in you the proper, positive response to what He tells you—that it will indeed effectually work—and you can trust it to work, implicitly!!!

- And in light of that—you can then commit to the words your Father tells you—to the doctrines your Father teaches you—without a shadow of a doubt that they will indeed effectually work to produce all that your Father says they will produce—they will effectually work in your inner man!

- And this isn't unusual at all—because it's much like what a human father desires to work to produce in his own son in preparation for educating him.

- In fact, when a father works to produce the proper and favorable attitude that his son needs to have (not only for learning or getting the education) - but also for being committed to what he gets taught to effectually work in him and working effectually in all of the various details of his life in order to fully edify him.

- And the father does this by confronting his son with 3 main issues:

- 1) The nature of the curriculum that has been written for his education;
- 2) The trustworthiness of the One who wrote it;
- 3) The value of being edified by what he is going to learn. (Or the value of its effectual working).

(Notice the issue of the value of the education and the value of being edified by that education gets brought up repeatedly!) [see Prov. 8:10-11]



- And by confronting his son with these 3 things the father expects his son to perceive 3 corresponding things:

- 1) That the curriculum for his vocational education and training is perfectly suited to do its job;
- 2) That the son can completely depend upon it to do its job in all of the details of his sonship life;
- 3) That each and every thing his father will teach him, along with each and every attainment his father will seek to produce within in by its effectual working throughout the course of the curriculum, is more valuable for him to attain to than anything else he ever could attain to.

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- And when the son is confronted with these 3 things, and thereby perceives what his father has designed for him to perceive, this then generates within him a favorable measure or level of desire or commitment toward that which his father teaches him to actually work—to work effectually—to work effectually in each and every detail of his sonship life.
  - And this favorable response of the son's attitude to being fully committed to his father's words and wisdom and sonship curriculum allows for those words to effectually work within the son's mind and heart—and for his sonship edification to **genuinely** take place.
    - The son must learn to trust his father implicitly!
  - And it is the effectual production of just such a favorable attitude and commitment within us that makes it so that we can properly and positively respond to the details of what our Heavenly Father teaches us as we progress through the curriculum for our sonship education and edification.
  - Let's look at this first issue: **THE NATURE OF THE CURRICULUM.**
    - As we have mentioned before, one of the final things a father does in connection with establishing his son in his sonship status, just after adopting him, is to acquaint him with the curriculum for his sonship education and edification—the emphasis now being on his edification.
    - And though there are many reasons for doing this, the primary reason that has to do specifically with his attitude and commitment to being properly edified by the effectual working of the curriculum— and the Father has to therefore make it so that the son sees some specific things about the **nature** of this sonship curriculum so that the son becomes powerfully impressed with what he is going to be taught.
    - And we now have to look at just what it is that is to impress him & that produces in the son this powerful commitment to becoming properly edified by the effectual working of what he is learning.
    - And because the Father knows all about the whole curriculum and the vocation that it's training his son for—as well as all of the internal and external challenges, pitfalls, resistance and opposition that the son will have to face in order to 'finish his course' - the Father realizes that he will have to inform his son as to some specifics concerning the **capacity and power and strength** He has built into the curriculum so that the son's attitude will be one of absolute **faith** and **trust** in it.

- And if the son does NOT have the proper attitude and commitment toward his education, then this means that he will NOT place his **full trust** in the power and ability of its individual components!

- Wherefore along with showing his son the grandeur and glorious scope of what this sonship life holds out for him—as well as the capacity for the success of his sonship life—the Father also purposefully confronts his son with what the curriculum is like—what the **nature** of it is like.

- For one thing the Father confronts his son with all that he has incorporated into the curriculum, by which He has fully provided for His son to learn all that he needs to learn in order to receive the complete vocational education and training necessary to be able to fulfill the vocation that is awaiting him.

- The Father does this to make sure that His son perceives the full and complete **capacity** of the curriculum—whereby he can become **fully convinced in his heart** that it is **more** than capable of giving him all of the training that he needs.

- But there is more to it than that—especially in order to properly generate the kind of **implicit trust** the son must have to get all of what the Father has set down in the curriculum to effectually work within him.

- So in addition to this the Father deliberately confronts his son with the issue of the safeguards and provisions that He has built into the curriculum for ensuring that His son is able to successfully cope with any and all forms of **resistance** and **opposition** that he will face, which in working against him will endeavor to thwart him succeeding with his sonship education.

- And in doing this, the Father wants His son to perceive that He has **wisely** and **prudently** provided for all contingencies and issues that might work against him—and that He has made more than adequate provision for His son to deal with any such contingency!

- And when the son perceives this properly, he becomes **convinced** that even though he knows that opposition exists and will be encountered, it need not succeed in thwarting him in the pursuit of the various attainments, aims, and goals of his sonship life and education.



- Rather, the son knows, and is fully persuaded and convinced that he will be able to cope with any and all resistance and opposition, due to the **provisions** that his Father has made.

- And along with doing these kind of things, the Father also makes sure that His son realizes that the only way he can receive his vocational education and training is by means of the EFFECTUAL WORKING of the curriculum that his Father has composed.

- It has been 'tailor made' (so to speak) for him—and therefore it is **perfectly suited** to the specific vocation for which the son is being trained and prepared.

- Hence it can, indeed, give him what he needs!

- And so then the son is to understand and appreciate that there are no alternatives for him to look at or consider—for there are no other means of achieving what his Father has purposed.

- Nor are there any shortcuts or alternate routes or paths that he can take other than that which is laid out in his Father's curriculum.

- And by confronting His son with this realization, the Father purposes to instill in His son the **great respect** and **high esteem** that he needs to have for the curriculum so that he will **adhere** to it and **operate** upon it: **REGARDLESS!**



- And so by doing all these things the Father provides for his son to be **POWERFULLY IMPRESSED** with what his Father is going to teach him as he works his way through the curriculum for his vocational education and training.

- Truth is, the son is to be so powerfully impressed with what he is given to perceive, that deep and strong convictions about the curriculum are generated within him!

- And the upshot of all these strong convictions is that the son becomes **fully persuaded**—without a shadow of a doubt—that the curriculum can do its job—and that he, therefore, can **trust in it completely!**

- And since our Heavenly Father designed and created the sonship relationship in the first place, He also confronts us with what the curriculum for our sonship education is like so that we can be likewise **powerfully impressed** with what He has purposed to teach us!

- And that, in turn, will cause us to have the appropriate **strong convictions** that we need to have about the **capacity, power, and might** of what we are given to learn—in other words, we will have the proper measure of **commitment** to the **effectual working** of our Father’s curriculum to produce ‘*godly edifying which is in faith.*’

- And this brings us to our passage in Proverbs 2:6-9.

- This passage corresponds to this issue of our level of commitment to the effectual working of what we learn (or our commitment to our sonship **edification**).

- Following verses 1-5 where the Father exhorts his son to commit himself to getting his sonship education—the Father now makes sure that his son perceives the general nature and caliber of what he is going to be taught, and knows about its inherent capacities, power and might to achieve its objectives.

*6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.*

*7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.*

*8 He keepeth the paths of judgment, and preserveth the way of his saints.*

*9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.*

*(Proverbs 2:6-9)*

- And really, what you’ve got contained in the first 3 sentences that form verse 6, 7, and 8—what you’ve got there (in a nutshell, so to speak), corresponds with the 3 things the Father confronts his son with in order to generate within him an implicit trust in his Father’s curriculum to effectually work—and also to produce the corresponding 3 issues that the son is supposed to perceive.

- And once again, whereas in the first 5 verses of chapter 2 you have all those “*ifs*” and “*thous*” — the striking thing here in these next 4 verses is that there are no “*ifs*” at all — **it’s not a matter of IF!!!**

- And there are no “*thous*” in these 3 components at all — the focus is not on **your** involvement, but on **the Father’s involvement!!!**

- Your Father is mentioned no less than 6x in just 3 vss.!!!

- (:6) — Just the way it begins “*For the LORD*” - (Jehovah) - God’s Jehovahhness is now going to be put into effect to do for you some impressive things!

- And the nature of this curriculum begins by identifying it’s source: **Jehovah God**—God your heavenly Father—and He is going to “*give*” you by His J-ness and grace “*wisdom*” — the one word encapsulation of the entire sonship curriculum—and the very *wisdom* that will be opposed by other competing wisdoms (both wisdom constructed by your Adversary [Policy of Evil]—and wisdom that has been constructed by man [course of this world] — as well as the man-made and man-manipulated forms of doctrine or wisdom—that is, the competing systematic and categorical doctrine of the Christian world!)

- And these first 5 words (“*For the LORD giveth wisdom:*”) forms a very powerful statement—so much so that it ends in a colon—a very hard pause whereby you are to stop and think and make sure you’ve really comprehended and fully benefited from what is said to you here.

- Then the last phrase of (:6) - “*out of his mouth cometh knowledge and understanding.*”

- “*out of his mouth*” — This is exact and specific—there are going to be WORDS—words that come out of the Father’s mouth—and those words get written down on the pages of God’s word—and it’s to be those words and no others—and it’s to be those words and all of those words (*every word that proceedeth out of the mouth of God—Mat.4:4*) — that the son is to operate upon!

- And that’s a comfort to the son—and that is designed to generate confidence in the son—and it also attests to the nature of the curriculum — the son is to understand and appreciate that what he reads on the pages of God’s word are the words of his Father.

- You’re not left to guess — nor are you to be questioning as to ‘*Yea, hath God said?*’ — nor are you to be bewildered as to IF God said it, or not — or how much of it did God say and how much of it was said by some ‘well-meaning’ scribe who added his own words — but you are to **TRUST** that the words you read are words that come from “*HIS*” *mouth!*

- You can trust **every word**—and you can have absolute confidence in **every word** you see coming *out of his mouth!*

- And now in this 2nd clause of (:6) you get what it is that is *coming out of the mouth of the LORD*: “**knowledge and understanding.**”

- Briefly: “*knowledge*” = the curriculum (the education).

“*understanding*” = the curriculum effectually working (the edification).

- Therefore, *the LORD giveth wisdom*—He has wisely and prudently designed **words** that are unavailable anywhere else and from anyone else — and *out of his mouth* (it’s **words**—His words that are going to be given to you [more beneficial than anything else He could ever give to you] — and *out of his mouth cometh knowledge* (the education) *and understanding* (the result of the education when it effectually works within your inner man—godly edification which is in faith).

- And in short, the nature of the curriculum is such that it will produce just exactly what it is supposed to produce: ***understanding!***

- *Understanding* is the goal of it all—to be that *man of understanding attaining unto wise counsels!* (Pro. 1:5)

- And the son is to perceive (even from that much) that the wise curriculum for his sonship education & edification is of such a nature **that it will be perfectly suited in every way to do its job!**

- Now, when it comes to fully producing that in the son’s inner man, it’s going to take **more** than just this statement in this exhortation—in fact, this statement in the exhortation alone will NOT produce the son’s full persuasion that the curriculum is perfectly suited to do its job — because it will take the DOCTRINE within the sonship curriculum to do that! (And we’re going to have to briefly point that out).

- In fact, there’s more sitting in this very exhortation itself that is designed by the Father to ensure that the son perceives the ability of the curriculum to effectually provide for him to do its job—and that’s why such things are brought to the son’s attention such as the curriculum’s ability to effectually deal with the **resistance** that he will face from ones who are **opposed** to the success of his sonship life!