

### **Projected start of Session 109**

In our previous session, we began to look at the second aspect of what it means for a man of understanding to attain unto wise counsels.

Proverbs 1:5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: 6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Not only is the son going to be able to give wise counsel to others, but now we see that the “wise counsels” also involve an interchange of ideas between two parties, in this case between the Father and the son. In other words, the Father has been waiting all this time for the son to get to the place where they can sit down together and intelligently discuss the Father’s business together. And a part of that interchange of ideas will result in you being able to determine the direction of the Father’s business, what it will encompass and how it will work – and it will all be put into motion in the ages to come. What a privilege!

The last things we were looking at in connection with attaining unto wise counsels was the issue of the “dark sayings.” We saw how this encompassed information that only a chosen few would be able to hear. And I also told you that there was an aspect of all this built into the mystery. That is what I want us to look at now.

To see this, please turn with me to the book of Isaiah. Isaiah is a “5<sup>th</sup> course” prophet. By that I mean that he covers the entire 5<sup>th</sup> course of punishment from beginning to end (all 5 parts).

As you get into chapter 40, you find yourself at the time of John the Baptist (the 4<sup>th</sup> part of the 5<sup>th</sup> course). We are going to drop down to verse 12 to pick up our reading and I want you to notice that a series of questions are being raised, by the prophet, to the nation of Israel.

Isaiah 40:12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

When Isaiah asked the questions of verse 13, what is the answer? The answer was “nobody.” In Israel’s program, they put themselves under the law where sonship education was going to be impossible. Therefore, the answer is that no one counseled the LORD.

Now let me show you something about this dispensation of grace. Turn with me to I Corinthians 2.

1 Corinthians 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

Now, in the next verse, Paul is going to quote out of Isaiah 40.

1 Corinthians 2:16 For who hath known the mind of the Lord, that he may instruct him?

What was the answer to that question in Israel's program? The answer was "nobody" instructed the LORD. But Paul is going to give a different answer now, in this dispensation of grace. To see it, I only have to show you the rest of verse 16.

1 Corinthians 2:16 For who hath known the mind of the Lord, that he may instruct him?  
**But we have the mind of Christ.**

"But" is one of those English words of logic that we have talked about before. It is a "corner-word" in that it alerts you that your thinking is about to go off in a different direction. The answer to Isaiah's question in this dispensation of grace is: "But we have the mind of Christ."

This not just talking about us having some doctrine in our inner man. The answer to that question today, because of who we become through the sonship curriculum (which produces the mind of Christ) and because of the ongoing relationship that our Father has with us, (not in omniscience, but in a real Father/son relationship) we get to give counsel to our heavenly Father.

Don't get me wrong. We aren't gods. Neither does God need anyone to come along and instruct Him because He doesn't know what to do. This is not what I'm talking about. Think of it this way. Here is a father sitting down with his fully educated son. The father may know exactly where the business needs to go next, but instead of telling the son, he asks the son what he thinks. Consider that they have never had this conversation before and the father has never laid out the future to this extent with his son.

The father would say to the son, "Tell me where we go from here. What is our next course of action?" When the son answers, the father might acknowledge the wisdom in the son's answer. He may applaud the son's wisdom. But the father might also ask, "And why do you think we need to go in this direction? What is the purpose of the plan of action you propose?" The father does not ask because he does not know, but he asks so that the wisdom behind the son's decisions might be exposed.

Can you see the smile that comes across the father's face as he hears his son explaining the wisdom behind his counsel? Can you imagine the pleasure in the father's heart as his son

explains his answers? For the father to know that he has never educated his son in this issue in particular, but the son has learned to take his education and apply it to areas in which he received no direct instruction, it must be a moment of great satisfaction, pleasure and delight.

Now, take that illustration and make it about you and your heavenly Father. Picture yourself sitting down with your heavenly Father and hearing Him ask you where this business of his needs to go next. Do you know what this is? This is an interchange of ideas between two parties; “wise counsels.” This is you and your Father taking “sweet counsel together.”

Right now, it may scare you to death to think about giving your Father an answer to that kind of question. And frankly, as sons who are not yet “simple,” it should be scary. But it isn’t supposed to stay that way. In fact, before you leave this planet either in death or at the Blessed Hope, you are meant to have “the mind of Christ.” That is the understanding that comes from being a fully educated son in the business and a man of understanding who has attained unto these “wise counsels.”

Now, let me be clear. You won’t be running things in the heavenly places while you are still present on this earth. You are not going to be telling your Father what ought to be done in His business while you are still here. That won’t happen until we get up there and it won’t happen until some other things have transpired such as “times of restitution of all things” and the “dispensation of the fullness of time.” But when it does take place, it will be because how we progressed through the education while we were here on this earth. It will be because you became a Level 3 son, a “man of understanding” while you were engaged in the sonship curriculum. It will be because the curriculum produced the “mind of Christ” in you.

One day it will happen. The Father is going to turn to you and say, “Son, there are some things I have not yet done in my business. What do you think we should do? I want your counsel. I want you to decide what we will do next, and you can do it, because you have the mind of Christ.”

As you can see, this beyond the Father simply giving us a job and not having to stand over us to make sure it is done right.

My point is that when you get this, you’ll realize why everything else that has gone on in the entire education/edification process of the son has been building and building to this point. It has to do with man and God having a communion and a fellowship together that they never had before whereby they have mutual counsel together. And that has a particular relevance to the mystery.

Just to make sure we are on the same page, if were to ask you, what would you say if I were to ask you “What is the mystery?” If you were to answer something like, “it is the program by which God will reconcile the heavenly places,” or “God’s program with the body of Christ,” those answers would be correct. And that is how you should talk about the mystery to someone

who is unfamiliar with rightly dividing the word. But there is another aspect of the mystery that we, in this assembly, can talk about without causing a lot of confusion.

There is a connection between these “wise counsels” and “dark sayings” and the “mystery of Christ.” I’m not talking about the ones in Israel’s program, but things that will take place with a “man of understanding” who was educated in this dispensation of grace. What I am talking about is an issue that was only revealed to Paul, the dispensation of the fullness of time and the ages to come.

Ephesians 1:10 That in **the dispensation of the fulness of times** he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

Ephesians 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: 7 That in **the ages to come** he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

You notice that these things are spoken of in Phase 1 of your Level 2 education where you are getting subtlety, the ability to discern the finer points of the Father’s business. Even though the heavenly places are talked about back in Israel’s program, there never was any indication as to how God was going to reconcile them back to Himself. And there certainly was no indicator of the role of the church, the body of Christ.

In fact, if you want a time indicator for all this, by the time God finishes up His program with Israel, the repossession of the heavenly places has already taken place. We are already seated up there by the time the day of wrath is over.

To see this more clearly, I want to show you something about these “wise counsels” as it applied to Israel’s program. This Level 3 sonship, these wise counsels, could not have taken place in Israel’s program under the Law and it is important for you to recognize this.

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

What I’m after is the issue that under that law, since sonship wasn’t an option, there was no chance of them ever attaining unto wise counsel or under-standing any dark sayings. That is why the answer to the questions in Isaiah 40 are “nobody.”

Once a son has been adopted by his Father at the appointed time, when he has accomplished Level I and Level II and the first Phase of Level III and he’s become a man of understanding who has attained unto wise counsels, then he’ll be able to discuss things with his Father because he will be like-minded with Him to such a degree that he can be used by his Father to help come up with new plans for the business.

This isn't actually possible in time, right here and now on planet earth with us before the rapture. This dispensation of grace has already been written about. We aren't going to engage in any counsel concerning that. But later, we will take this education and engage in counsels about that which has not been written.

That's why you've got that word "attain" being used to accurately describe getting it, because in the final component for the son's edification, he attains the very thing God his Father ever created him for in the first place.

And just to make sure that there is no misunderstanding, it's not because God needs the advice of anybody. It's not a matter of need or that we as adopted sons will ever be as smart as God.

It's not that God couldn't think of what He wants to do without us. Actually, it's a matter of desire (which we will see shortly) and beyond that, it's a matter of glory!

By use of the word "glory," I mean to say that when God take us, save us, justifies us unto eternal life, give us a perfection justification whereby he gives us His righteousness, gives a perfect sanctification whereby He gives us His holiness, adopts us as sons, educates and trains us until we each become a man of understanding, take us off this earth, and translates this mortal body into an immortal body, and set us down with Him to intelligently discuss with Him the future of His business – all that being accomplished by Him in us and then given to us by grace – all of that process adds up to one final, stunning, tremendous issue which is that at the end – what we will become is a reflection of His glory!

Turn to Isaiah 43 and look at a passage that is describing the time when the day of wrath is over, the avengement has taken place, the remnant is going to be regathered into the kingdom and the New Covenant will take the place of the old which will "vanish away."

Isaiah 43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. 2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. 5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; 6 I will say to the north, Give up; and to the south, Keep not back: **bring my** sons from far, and my daughters from the ends of the earth; 7 *Even* every one that is called by my name: **for I have created him for my glory**, I have formed him; yea, I have made him.

That He would take His mind and His heart and impart them to His creature that He created to have the unique capability to receive that

and to process that, and to share the intelligence of Himself is a demonstration of His glory! That is why Paul writes in the book of Ephesians about us being God's inheritance.

Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what **the riches of the glory of his inheritance in the saints,**

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

It is one thing to think that God would create man and do this with him, but when you think that He did it after man fell into sin, makes the glory of it all the more. If you think about it, once Adam fell, no one outside of God could have even seen a solution to the predicament we were in. It would have been the end, as far as we knew.

Can you imagine the difference if you left off following the story when Adam fell and then skipped to the end to see God and men meeting together discussing how the Father's business is going to go in eternity? Only God could take such hopelessness and turn it into such glory!

There is nothing that better testifies to the power, the might and the abounding of God's J-ness & grace than when He can sit down and take sweet counsel with His adopted, fully educated/edified sons. It opens your eyes to the destructive nature of the competing wisdom that offered back in the garden of Eden and why God hates it so much.

Isn't this just great to be the last thing we discuss before we go back to Romans 8?

Let me remind you that we are looking at the two sides of the coin regarding "wise counsels." On the one hand, a man of understanding is going to be able to give wise counsels to those who are behind him in the curriculum.

This is especially needful in Israel's program as the time frame they have to get their sonship education is limited. Just think about someone coming to Christ just before the midpoint of Daniel's 70<sup>th</sup> Week. They only have 3 ½ years. They are going to need some wise counselors who are "men of understanding" to help bring them along and accelerate them in their education.

I'm going to show you some of these things that I am now referring to about what will take place in Israel's program but I will tell you now that I don't know what they mean and neither do you. More than that, neither does anyone else as these things are not going to be understood until the time comes for them to be given to the remnant.

The other side of the coin is that you will be given the grand privilege of engaging with your Father in determining the direction of the Father's business.

For us, in this dispensation of grace, “wise counsels” is for one whom the curriculum has authorized to provide godly advice and instruction to others who are less advanced, who are less advanced in the effectual working of the curriculum or less experienced in dealing with the opposition of the POE. That last part is probably going to comprise the bulk of what that counseling will entail.

For an example of this, please turn with me over to the book of 2 Corinthians. I would remind you that one of the problems of the Corinthians was that they were allowing a man in their assembly to continue in an incestuous relationship. Paul gave the pastor and deacons the doctrine they needed to deal with that issue and they did so. That was all done back in I Corinthians.

But here in 2 Corinthians, Paul is addressing the possible problems that could arise under the POE concerning that type of thing. So what we are looking at is some “wise counsel” that Paul is giving them. And just so you know, the man repented and responded with godly sorrow over the issue.

2 Corinthians 2:6 Sufficient to such a man *is* this punishment, which *was inflicted* of many. 7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm *your* love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; 11 **Lest Satan should get an advantage of us: for we are not ignorant of his devices.**

You are looking at a “man of understanding,” giving wise counsels to Level 1 saints.

Now once the son has attained unto wise counsels, at that point the Father can then put the mortarboard on His son’s head and tell him, “Son, you’ve finished the course!” The living of it is not over, you are going to need that practice.

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

Proverbs 1:6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Because this verse follows the colon at the end of vs. 5, what is given in verse 6 is a listing or an enumeration of things that he will be able to do as that man of understanding. Also, as I’ve said before, my under-standing is that this verse only applies to the members of the remnant of Israel

and is applicable at the time when God adopts the believing remnant out in their final installment of their 5th course of punishment.

In other words, my understanding is that this verse doesn't even apply to David or to Solomon, at least not in the capacity that it will to the remnant of Israel. And I think Solomon knew that (as the very

passages in Proverbs will tell us as we look at some of them). This will apply only to a man of understanding in Israel's climactic stage. Just because someone is a part of the remnant does not mean that he will understand the proverb and its interpretation or the dark sayings of verse 6.

For sure, we won't. It's not our program.

In fact, it is my understanding that even in the day of wrath, there is a certain time that these things will be revealed and then only to a son who has reached the attainment of Level 3 education.

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

This verse (Proverbs 1:6) is directly aiming at that time and I believe that when we examine some of the passages in connection with it, I think you'll clearly see that this is absolutely true. And I want to be clear that this verse has a primary application to the members of the remnant out in the day of wrath. We will have a parallel type issue that comes up in Thessalonians, but these "dark sayings" spoken of in vs. 6 are specific to the remnant in the day of wrath. And there is a reason that the "proverbs and the interpretation" also come up.

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

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

There is a point in the Lord Jesus Christ's earthly ministry where the



way in which the information is given, works as a “wedge” to cause a division among the hearers, separating them into two groups; those that believe (the remnant) and those who do not believe (the apostate nation). Upon hearing the information, the apostate element was blinded to the truth, while the believing remnant received the truth. And God did that intentionally! (He produces judicial blindness)

John 7:43 So **there was a division among the people** because of him.

John 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And **there was a division among them.**

John 10:19 **There was a division** therefore again among the Jews for these sayings.

And since we are talking about this, how did Jesus begin to give information to the little flock that was not understood by the apostate nation? He did by parables.

When I was in school, I was taught that parables were “teaching aids.” They were “earthly stories with a heavenly meaning.” They were not. They were given in order to hide the truth, not reveal it.

Matthew 13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Mark 4:33 And with many such parables spake he the word unto them, as they were able to hear *it*. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Matthew 13:10 And the disciples came, and said unto him, **Why speakest thou unto them in parables?** 11 He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.** 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. 16 But blessed *are* your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

Does that sound like a “teaching aid” to you? Even the disciples needed to have the parables explained to them. So, was it a teaching aid to the remnant? It was not.

Matthew 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

The parables intentionally hid the truth. Do you know why? It had to do with exposing the VRS and also for providing for the extension of mercy (Acts 1-7) so that the Father could indeed answer Christ’s prayer on the Cross of forgive them, they know not what they do.

With reference to the judicial blindness that God is putting on the nation, you can see this in a couple of areas. Turn with me to the book of Psalms.

When you are in Psalm 78, you are in the 3<sup>rd</sup> book of the Psalms which correlates to the Avenger concept from the Davidic covenant.

Psalms 78:1 Maschil of Asaph. Give ear, O my people, *to* my law: incline your ears to the words of my mouth. 2 **I will open my mouth in a parable: I will utter dark sayings of old:** 3 Which we have heard and known, and our fathers have told us. 4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

If you notice the superscription at the front, you will see that it is a “maschil” psalm. Do you know what that is? A “maschil” psalm is a psalm meant to teach or instruct. This is indicative of the time of the Lord’s earthly ministry (Jesus and the parables) and then carrying that into the day of wrath (dark sayings of old).

Coming back to the Lord and His use of parables, Christ interprets them (as the man of understanding He was) for the believing element. But for the apostate nation, the blindness just gets worse and worse. This is all a foretaste for the time when God resumes His program with Israel. The message is designed to work as a wedge, making the division between the little flock and the apostate nation wider and wider until the remnant will be able to clearly see who is part of the apostate element and who is a genuine member of the remnant. (who is the Christ vs. Anti-Christ)

One of the ways God makes that gap between the believing and apostate elements is to deliberately keep some information from them.

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

There's going to be some information that will only be understood by a Level III son and he (they) will be the only one on the planet that knows that information, that knows what certain of the proverbs are about and how to interpret them properly in light of all of the circumstances that surround that 5th installment. And they will counsel the remnant in those things.

Now, please look with me at Isaiah 29 where there is an indictment being made against Jerusalem (Ariel).

Isaiah 29:1 Woe to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices.

Ariel is Jerusalem.

Isaiah 29:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. 10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. 11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: 12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. 13 Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 14 Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

This describes what God is going to do in light of Israel's apostasy and unbelief. God says that He's going to do something "marvelous." God says "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." That's because all of the wisdom and prudence and understanding will be vested in the remnant, and more particularly, in the Level III Men of Understanding.

During the time of Israel's final installment, those remnant sons who are *men of understanding* are going to have to counsel the rest of the remnant in those portions of God's word that up to that point are *hidden & sealed*.

Luke 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And **when he had opened the book**, he found the place where it was written, 18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to

the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 **And he closed the book**, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

They hand Jesus the book closed and, for effect, He hands it back to them closed. A good analogy of their understanding; it was a closed book to the teachers in the synagogues. The apostate element of Israel will have to look at those words and either honestly say that they don't know what they mean or they will make up some meaning/interpretation that has nothing to do with the truth.

But those remnant *men of understanding* are going to unseal and reveal the hidden meaning and they are going to *counsel* the other members of the remnant in some information that, if these *men of understanding* didn't do that, they would never know that doctrine at all. And that doctrine is necessary for the members of the remnant to get through this time.

And really, that's a gracious provision God makes due to the fact that when God removes the church the body of Christ from off the earth, the time period for the remainder of His program with Israel (as far as finishing off the 5<sup>th</sup> course of punishment) is really short. That makes it so that a large part of that remnant won't have the time to ever go through all of Level I & II & III.

Now let's identify some of the bodies of information that have already been written in God's word; passages which are part of that *hidden* and *sealed* information for the remnant to operate upon as they are counseled in it by the *men of understanding that have attained unto wise counsels*:

Proverbs 1:6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

First, let's identify what this is NOT. This verse cannot mean that a son didn't understand any of the proverbs. How do we know that? Because we already recognize that a vast majority of the book of proverbs make up the majority of his education. In other words, if no one can understand the proverbs, then they could never become a man of understanding in the first place. And if you have to be a man of understanding in order to understand the proverb and its interpretation, then it has to be something other than that which produced the man of understanding. Get it?

For instance, we already understand and appreciate the section in the book of proverbs that make up the exhortations for each Level of education, as well as the proverbs that make up the corresponding doctrinal section.

But verse 6 tells us that there are still some proverbs that are not understood yet, and will not be understood until the *man of understanding has attained unto wise counsels*.

Therefore, when verse 6 tells us that the *wise counsels* is going to be about "*a proverb, and the interpretation*," that tells us that there is a section of information in the proverbs themselves, that if you're not a member of the remnant of Israel who has become a fully educated/ edified adopted son; *a man of understanding that has attained unto wise counsels*, **then you're never going to get those proverbs!**

There may be other areas, but I can see that this kind of information is found in Proverbs 30 and 31 which are set apart as different from the table of contents, the exhortations and the doctrine which is in the book of Proverbs. In fact, Proverbs 1:6 tells us that there are some proverbs that are not going to be understood until they are handled by a man of understanding who has attained unto wise counsels.

You can clearly see that in the last 2 chapters of the book of Proverbs, the information that's sitting in them, for the most part isn't understood by you or me and certainly not by anybody prior to this dispensation of grace. But, it will be understood by those Level III remnant sons in the day of wrath.

Proverbs 30:1 The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, 2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.<sup>3</sup> I neither learned wisdom, nor have the knowledge of the holy.

There are several important things given in those first 3 verses that tell us a lot about this chapter.

- 1) These are not the words of David or Solomon
- 2) The one who writes it (Agur) puts a disclaimer on his own intelligence whereby he admits that he's not a *man of understanding*, he's not a guy that understands what he's writing at all, that God gave him this information, and he's only wise in the sense that God gave him some information to write down, but he doesn't naturally get this at all
- 3) This information is all **PROPHECY!**

These two chapters contain some things that will never be understood until some members of the remnant, having progressed through their sonship education to the place of being "men of understanding" who have 'attained unto wise counsels' come along and understand what is written here and what it all means. And until then, this is a sealed portion of scripture. Next session, we will look at some of these things.