

## Session 113

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

Level III sonship edification consists of 2 phases:

1. Phase 1— Proverbs 1:5a

“A wise man will hear, and will increase learning;”

2. Phase 2 — Proverbs 1:5b

“and a man of understanding shall attain unto wise counsels.”

All of Proverbs 1:6 is primarily designed for the members of the remnant of Israel who are Level III/Phase 2 sons who have “attained unto wise counsels.” As those “men of understanding,” they will counsel the other remnant members out in the Lord’s day of wrath.

The final thing to do now is to:

- Look at the exhortations that correspond to Level III
- Observe the doctrinal section that corresponds with it
- To see where Level III corresponds with our curriculum as found in the epistles of the apostle Paul

It is my understanding that all of the exhortations for Level 3 are contained in Proverbs 9. This is probably a good place to make sure that we have located all of the exhortations that apply to the table of contents.

If you look at your chart of the 3 levels of educations, you can fill in the applicable references for the exhortations in each phase of each level.

Therefore, the exhortations for Israel’s sonship curriculum fall like this:

<u>Table of Contents</u>	<u>Exhortations</u>	<u>Our Epistles</u>
<b>Level 1 – Phase 1</b>		
Part 1 – 1:1-2a	1:7-19	Romans
Part 2 – 2:1-22	2:1-22	
<b>Level 1 – Phase 2</b>		
Part 1 – 1:3 (wisdom)	3:1-20	2 Corinthians Galatians
Part 2 (justice)	3:21-35	
Part 3 (judgment)	4:10-5:6	
Part 4 (equity)	5:15-6:19	
<b>Level 2</b>		
Phases 1 & 2 – 1:4	6:20 – 8:36	Eph/Phil /Col
<b>Level 3</b>		
Phases 1 & 2 – 1:5-6	9:1-17	1 & 2 Thessalonians I Timothy - Philemon

(113-114) Sonship Orientation

Now, since we are looking at Level 3 sonship, what is it that you know about Level 3 sonship – or rather, how does it differ from the first two levels?

If your answer was that Level 3 is not so much about learning the curriculum as a son, but, as a father, learning to teach it to someone else who is a “son,” then you are right on the money. Level 3, in a nutshell, is about passing the education along to someone else.

With that in mind, look with me at some verses in Titus and I Timothy. You can look up the Titus reference yourself in chapter 2 of that book. Just to make the point, let me take you to the 2 Timothy reference.

2 Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same **commit thou to faithful men**, who shall be able to **teach others also**.

You can see how this is exactly what is being described; the process of passing the education down to the next set of sons, who will, in turn, pass it down to those who follow after them. This is designed so that the education can go on and on, uninterrupted. This is exactly what Level 3 sonship is about!

The next thing we need to take notice of is the use of in 2 Timothy is the word “commit” rather than the word “teach.” This involves more than just teaching someone.

“To commit” would be “to deposit or put into the hands of another; to put in trust.” Being aware of where this comes up, we are speaking of the entirety of the curriculum in all 3 Levels. In other words, Paul is exhorting Timothy to bring others to the same level that he, himself, has attained unto, thus equipping them to “teach others.” In other words, if you are not a Level 3 son, then you really cannot deliver the full weight of instruction to another.

Only by Timothy being a Level 3 son can he really pass everything on to other sons. Only by them becoming Level 3 sons can they do the same. And even though we didn’t look at it, Titus 2 is full of the same kind of thing. Now that I think about it, maybe we ought to look at this just briefly.

You should already understand that the pastor is going to be doing this very thing; passing down the education to other sons and daughters. You are also aware that the deacons have a role in this, which is why the biblical qualifications for a deacon match almost perfectly with those for a pastor.

But what you may not have as firm in your thinking is the role of other individual members of an assembly, no matter how large it is or how small it is, to engage in Level 3 sonship within that assembly.

When you look at Titus, you see others “getting in on the action.” You see “aged men” doing instruction for younger men and “aged women” instructing the younger women. Those who are under authority are instructed in how to respond to those who are in authority over them in some area of their life (like the workplace).

What I’m pointing out is the value of actually being in a local assembly. I’m not saying that all these DVDs we produce or the channel we have on YouTube or our website are not valuable;

they are. But they can only do so much and then they can't go any further. When you are part of a local assembly, which is properly functioning, then you are able to minister to and be ministered to in a very personal, one on one way that cannot be done any other way than in person. And that only happens in the framework of a local assembly.

Titus 2:1 But speak thou the **things which become sound doctrine**:<sup>2</sup> That the **aged men** be sober, grave, temperate, sound in faith, in charity, in patience.<sup>3</sup> **The aged women** likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;<sup>4</sup> **That they may teach the young women** to be sober, to love their husbands, to love their children,<sup>6</sup> **Young men likewise exhort** to be sober minded.<sup>9</sup> **Exhort servants** to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

This all results from interaction within the local assembly and this is not being done in some haphazard way. And this is not just about being older and thinking you can tell some “whippersnapper” a thing or two. You can get that kind of stuff anywhere. What we are talking about here is people who can handle the curriculum and exhort others. They can be examples who have experience under their belt.

Titus 2:7 In all things **shewing thyself a pattern** of good works: in doctrine shewing uncorruptness, gravity, sincerity,<sup>8</sup> Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

There is more to see in this passage about this very subject, but I think we will hold off going any further for now. But later on, you will see how this assembly, will interact with each other in such godly, enjoyable ways.

Now, I would like to point out a couple of things in connection to what we studied from the table of contents.

Proverbs 1:5 A wise man will hear, and will **increase learning**; and a man of understanding shall attain unto wise counsels:

What is it that we came to understand about this phrase “increase learning?” I told you that even though, in Level 3, the son will be learning something, this phrase is not so much about his learning, but rather about the increase that takes place when he passes the education along to someone else.

We noticed that there was no preposition between the words “increase” and “learning.” I cautioned you at that time not to read it as though it said, “a wise man...will increase in knowledge.” Again, it isn't as though a wise man won't learn some things, but what he learns is not so much in connection with more curriculum as it is the methodology of how the curriculum is put together and how it works.

It is true he is increasing in knowledge, but not knowledge in the sense of what he has been learning up to this point. That was my understanding of the passage when we went through it and it remains my understanding today. However, when we look at Proverbs 9, there is an emphasis on how a wise man will “increase in learning.”

Proverbs 9:9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

This time, the preposition is in there. And if I'm going to be consistent, then here in Proverbs 9, it is referring to the increased learning that a wise man will receive in order to become a man of understanding.

Now, having said that, let's turn our attention to Proverbs 9 for a bit.

Proverbs 9:1 Wisdom hath builded her house, she hath hewn out her seven pillars:

Just for fun, we can talk about these 7 pillars for a moment. As you read vs. 1, think about what it is saying. We understand that the metaphor of a house being built is used and as this house is built, "seven pillars" are carved out.

What do you usually associate with "pillars" in any structure? They are the posts or beams upon which the entire structure rests, right? You recall the story of Samson, where he brought down the entire house by pushing the 2 middle pillars.

Judges 16:29 And Samson took hold of the **two middle pillars** upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. 30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

When the Bible says that we are the "pillar and ground" of the truth, it is saying that we are the foundation and the supporting structure for the truth in this dispensation of grace.

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, **the pillar and ground of the truth.**

That is quite a responsibility, is it not? So, as you think about pillars, and you recognize that wisdom has built her house and hewn out her seven pillars, what do you think that could be talking about?

Could it be that perhaps this godly wisdom is based upon seven "supports?" Or you could say, that there are 7 basic components to godly wisdom. Or maybe we could say that godly wisdom is made up of seven essential parts. At this point, I'm not nearly as concerned with the terminology we use, just as long as we thinking about the basic concept the same way.

Now, consider that back in Proverbs 6, there are seven things that the LORD perceives as an abomination to Him. There is a parallel to this in Paul's epistles, concerning things that can happen in a local assembly in this dispensation of grace. I'm not saying that what Paul writes about is an exact match to the abominations of Proverbs 6, but I'm saying they are parallel, or that there is some similarity and comparison that can be seen.

Without taking the time to go over to 2 Timothy and point all of this out, let me see if I can sum it up in just a few words. In the book of 2 Timothy, Paul cautions Timothy about 7 people, whom he identifies by name, who are being used to oppose Paul's message and disrupt in

cooperation with the POE. Two names are in chapter 1, two in chapter 2, two in chapter 3 and 1 in chapter 4. Paul points out these who come into an assembly for the purpose of promoting heresies and attacking the true message. It is not surprising that what these heresies do is attack the 7 pillars of wisdom (or, at least their parallel).

It is interesting that there are 7 of them, considering that there are 7 pillars in wisdom's house and 7 abominations in Proverbs 6. If you were to put up the curriculum, and wanted to point out the 7 parts of the curriculum that produce wisdom, you could count it out this way:

1. Wisdom
2. Justice
3. Judgment
4. Equity
5. Subtilty
6. Knowledge
7. Discretion

I really don't want to say anything more about it, but I think it is interesting that there are 7 parts that comprise the Sonship Education and complete the curriculum as a son.

The other interesting thing is that in Proverbs 9:1, the verbs are past tense; "hath builded" and "hath hewn," just as you would expect as you move into Level 3! So you have the 7 pillars prior to Level 3, just as we understood this all along.

Now, let's get ourselves back to the passage in Proverbs 9. We aren't going to read the entire chapter, but we will hit the "high points," so to speak.

Proverbs 9:1 Wisdom hath builded her house, she hath hewn out her seven pillars: <sup>2</sup> She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. <sup>3</sup> She hath sent forth her maidens: she crieth upon the highest places of the city, <sup>4</sup> Whoso is simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him, <sup>5</sup> Come, eat of my bread, and drink of the wine *which* I have mingled. <sup>6</sup> Forsake the foolish, and live; and go in the way of understanding. <sup>9</sup> Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning. <sup>16</sup> Whoso is simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him, <sup>17</sup> Stolen waters are sweet, and bread *eaten* in secret is pleasant. <sup>18</sup> But he knoweth not that the dead *are* there; and *that* her guests *are* in the depths of hell.

The POE is designed to keep sonship from being passed on from and educated son to another son. Paul was put in chains at the end of his life and people were coming to Paul to be educated while he was in prison. This chapter in Proverbs intends to make you aware of things that will be done to specifically stop that process of passing this education along to the next group.

Now let's move to the second issue I said we would cover; the corresponding doctrine of Israel's Level 3 education.

We know that the doctrine begins in Proverbs 10. The doctrine that addresses Levels 1 and 2 is contained in Proverbs 10-24. This would encompass everything in their education to make one a "wise man."

## (113-114) Sonship Orientation

If I'm right about this, then as the son is taken back through the curriculum from the perspective of a father who will now teach it, then he is going to go back over the same curriculum all over again, but this time it will be for the purpose of pointing out the markers, the checkpoints, etc. So, in Phase 1 of Level 3, the son should expect a repeat of the curriculum (the doctrine) but this time, including the markers and checkpoints that a "father" knows how to use and why. But really, you have more than that.

You also would have a repeat of the exhortations that apply to those first two levels. The reason the son is given a repeat of the exhortations is so that he can be instructed in where they are to be used, why this particular exhortation and how to employ it properly. This means that the son will review the exhortations from Proverbs 1:7 to 8:36.

Let's turn our attention to our epistles for a moment. You know that Level 1 of our education comes out of Romans – Galatians. Level 2 comes out of Ephesians to Colossians. Naturally then, you would assign what epistles to Level 3? I & II Thessalonians, right? And that would be correct, but there is something else you have to understand at this point.

To get you thinking about it, let me ask you a question. I want you to remember what we just discussed about the book of Proverbs in Israel's program as they move into Level 3 of their education. Based on that, as you get ready to move into Level 3 of your education, what would you expect to encounter in your Level 3 education?

Some of you have read 1 & 2 Thessalonians and you wonder if that contains Level 3's education. But putting that aside for a moment, assuming you do not know what is contained in Thessalonians, what would you anticipate that you would now begin to "hear" as you move into Level 3 of your Sonship Education?

The answer is: you should expect to encounter the things from Romans 8:14 through Colossians all over again! Just as a member of the remnant is going to be taken back through the curriculum as a "father" and educated as to the methodology of it, we also have to be taken back through our curriculum to see the things that were done for us, that we had no knowledge of, as we were led through the curriculum. We also need to see the markers and the checkpoints. We also need to see the exhortations and understand the "which, why and how" of them. In other words, we need to know how to use them properly.

Now, for those of you who have been reading Thessalonians and you are wondering how in the world those 2 books play into Level 3 of your sonship, don't panic. I am going to explain to you what 1 & 2 Thessalonians are doing. Those two books are a big part of Level 3. No, you are not going to encounter an encapsulation of the entire curriculum in those 2 books. And that makes sense because it has already been written (in Romans to Colossians). Rest assured we are going to cover those 2 books in what they are doing and how they are part of Level 3; we are going to make all of that clear.

But for now, what I need you realize is that what you should expect in level 3 of your sonship is a "going over" of the exhortations and the curriculum AGAIN. The reality is that this is what has to happen for a pastor before he can properly teach the curriculum. He should have learned it as a son and then gone back over it as a father.

(113-114) Sonship Orientation

So let me ask you to do something. I am going to make several statements which I want you to read very carefully and then ask yourself if those statements represent your understanding of what happens in Level 3, Phase 1. Here they are:

Statement #1:

For us, the body of Christ in this dispensation of grace in which we live, the doctrine of Phase 1 of Level III consists of going back over the sonship curriculum contained in the epistles of the apostle Paul that comprise all of Level I and all of Level II (Romans 8:14 – Colossians).

Statement #2:

In doing so, the son, who has already become a “*wise man*” is going to gain the capacity to take the curriculum and act as a father to another saint or member of the church, the body of Christ.

Statement #3:

In Level 3, the son will go back over the information contained in Romans 8:14 through the end of the book of Colossians and he’s going to “*hear*” as it were, the Father’s own methodology of learning so that he can reproduce the education in his own son.

Now, if you do not have that understanding, then you either have some questions to ask or some details to get sorted out in your thinking, because that is exactly how you should perceive the Level 3 education in Phase 1.

Again, just for clarity, what we just described IS NOT what the books of Thessalonians do. They do not take you back through the curriculum and instruct you in the Father’s methodology. That becomes quickly apparent from just a cursory reading of them. Just to assuage your anxiety about this just a little, I will tell you, for now, that what those two books are doing has to do with Phase 2 of Level 3. That is to say, what 1 & 2 Thessalonians are dealing with has to do with a man of understanding attaining unto wise counsels. And again, we will cover more of what those books are doing, but for now, let’s work through this in order.

Look back at the table of contents:

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.

These are the verses for Level 3. Verse 5a is Phase 1 and vv. 5b-6 is phase 2.

Therefore, Phase 1 of Level 3 is going back over the curriculum as a father. That curriculum has already been written. The son is taken back through the curriculum and he becomes a man of understanding.

Where is the curriculum (in the book of Proverbs) that pertains to Phase 1 of Level 3? It is sitting in Proverbs 1:7 – Proverbs 24:34.

You already know that Proverbs 30 and 31 are prophecies that are sealed until some men and women of understanding open them up out in the future day of the LORD’S wrath.

With all that in mind, where would you think to find, in the book of Proverbs, the material for Phase 2 of Level 3? In other words, if Phase 1 takes you back through the curriculum which is already recorded, where is the material for “a man of understanding shall attain unto wise counsels, to understanding a proverb and its interpretation, the words of the wise and their dark sayings” going to be found?

It would have to be Proverbs 25:1, right? It is my understanding that Proverbs 25-29 set forth at least part 1 of Phase 2/Level 3. It just may be that they are also of the nature that is described by Proverbs 1:6, but I can’t concern our study with that right now for several reasons.

But what I’m after right now is for you to see that when you hit Proverbs 25:1, something changes. The way things are set up marks off a kind of difference. Take a look at vs. 1.

Proverbs 25:1 These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

All of a sudden, these proverbs seem to be set off from those which came before. One of the characteristics that sets these proverbs off from those which were before is that these proverbs seem to be about experience. Which is exactly what you would expect to find if these are for phase 2, level 3. This experience issue is the issue of “attaining unto wise counsels.”

Remember that we are in the book of Proverbs and Proverbs chapters 25-29 form the doctrinal section for the members of the remnant of Israel when God resumes and fulfills His program with Israel.

The information contained in Proverbs 25-29 that the Father is going to utilize in connection with giving His son *counsel* and *wisdom* into the **experience** aspect of it. The son will need that experience in order to “attain unto wise counsels.”

Therefore, these chapters assist the Father in imparting to the son the experience aspect to the curriculum (both educational-wise, and opposition-wise) that brings about the *attainment unto the wise counsels* that finishes off the son’s edification.

If you paid attention to the “opposition-wise” in the above paragraph, you saw something that will be a focus in the Thessalonian epistles. In fact, there is an attack on a Level 3 son (assembly) that we would never know about if it were not for 2 Thessalonians. But we will look at that later on.

I mentioned that one of the distinctive characteristics of these proverbs is that they have “experience” attached to them. Let me give you some examples:

Proverbs 25:1-7 – the experience of kings and princes

Proverbs 25:21-22 – quoted by Paul in the “justice” section

Proverbs 25:21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: <sup>22</sup> For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

Paul quotes this in Romans 12 in the section that applies to godly justice. There are aspects in how you justly deal with those in neighborhood, in your nation, etc. By the way, “heaping coals



of fire” on someone’s head is not about punishing them or getting even with them. We’ll deal with it later, but I only point out that the verse has been applied and misunderstood by most.

Proverbs 26:4-5 is a good example of the kind of experience, discernment and perception that a son attains unto.

Proverbs 26:4 Answer not a fool according to his folly, lest thou also be like unto him.

Proverbs 26:5 Answer a fool according to his folly, lest he be wise in his own conceit.

People often use these to show the Bible doesn’t make sense or that it contradicts itself. But what is really being showcased here is that the son, as a “man of understanding,” has developed a real, critical, perceptiveness in connection with the **motives** behind **QUESTIONS** that are put to him.

Jesus was great at doing this. When He was asked questions, did you ever notice that sometimes he would answer the question and other times he ignored the question and would not answer it? He was operating out of the wisdom that is being described here in Proverbs 26:4-5.

By the time a son gets to this point, the son is now able to totally defend everything about his Father’s business. He can defend every business decision. He can deal with all the challenges that comes against him and his Father’s business.

Part of the **skill** the son develops in connection with that, is to know when to answer someone, when not to answer someone and when a particular kind of answer is necessary, and when another kind of answer is necessary when dealing with someone.

The son is not only able to perceive it in himself, as well as working in others, but he’s also able to perceive it **INCORRECTLY** operating in others. He’s able to “read” others just by what comes out of their mouth, by the kind of questions he asks them and by the probing he does with them.

By the way, this is why the doctrine in the pastoral epistles, that is designed for the bishop/pastor of the local assembly, is put together the way in which it’s put together; it’s to develop that skill in the bishops and deacons. Let me give you an example.

1 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;  
4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Paul’s able to give an analysis of that person (pastor) who has been given the corrective doctrine, not to be a teacher of the law, and not to be teaching other doctrines. And if he won’t *consent*, (won’t change his mind) Paul then gives a detailed psycho-analysis of that man’s human spirit. He describes exactly what’s taking place in that man’s thinking and the operations of his conscience. He tells Timothy exactly what’s going to take place if he continues dealing with

that man and that if he doesn't change his mind, then Timothy is to withdraw himself from him because it's not worth it!

My point is just to point up how, when a man like a pastor who gets to that Level III *man of understanding* stature gains a skillfulness in regards to being able to "read" people.

He knows how to tell the difference between "foolish and unlearned questions" and "legitimate questions."

2 Timothy 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

A man of understanding has the skill to know when someone is trying to provoke him to anger with questions. That's the kind of skillful son that's being talked about here in Proverbs 26. In short, the son is being equipped to deal with particular kinds of "fools."

The *fool* may indeed be a legitimate member of the remnant of Israel, or a legitimate member of the church the body of Christ—but he's one whose ear has become inclined to unsound doctrine, and he doesn't heed the warning to get back on track with *the doctrine which is according to godliness*.

The son was warned, earlier in Proverbs, to turn away his ears from the foolish and unlearned questions. I know we haven't covered any of this doctrine, so let me just give you this to look at.

Proverbs 19:27 **Cease, my son, to hear the instruction that causeth to err from the words of knowledge.** <sup>28</sup> An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity. <sup>29</sup> Judgments are prepared for scorners, and stripes for the back of fools.

Now watch this. At the end of chapter 19, the *fools* now change and the *fools* attempt to get the son to throw in with them and to get him to cease hearing the words of the Father and to *hear the instruction that causeth to err from the words of knowledge*.

If a son gets affected by the *fool*, then he becomes one of those *fools* himself. The *fools*, from chapter 20 on, are primarily sons who have gotten victimized by that aspect of the policy of evil! It is those *fools* who actually end up being a 'thorn in the flesh' to the sons who go on.

This may be fascinating but it is also very frightening!

The reason why this needs to be understood is because those fools need to be answered **differently**, depending upon what comes out of their mouth.

They're always being given an opportunity to change their mind. They're actually in a position where they are "*opposing themselves*" as Paul calls it.

2 Timothy 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

You can see from vs. 26 that these are the ones who have fallen victim to the POE. Verse 25 says the “oppose themselves.” They’re in a position where God gives them opportunity for “*repentance to the acknowledging of the truth; ... that they may recover themselves out of the snare of the devil.*”

Therefore, a son who is a *man of understanding* has to know if he is getting a *foolish and unlearned question* from one of these *fools* (in which case he’s ***not to answer him, lest he be like unto him***) or whether he’s getting a question that indicates that this guy is really starting to re-think some things, and his question is really a product of honesty of heart. In that case, the son is to “***answer that fool, lest he be wise in his own conceit.***”

That’s why Paul goes on to say what he does in II Timothy 2:24.

2 Timothy 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

This has to be handled just as Paul says; you’ve got to be *gentle unto all men, apt to teach, patient*, 25 *In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.* You’ve got to realize that this is a person who could, if there is any honesty of heart there, repent and change his mind.

The son has to have the skillfulness to know what kind of *fool* he’s dealing with, and what kind of question he’s getting. The information and the *wise counsels* provide for that kind of discernment and perceptive wisdom that allow you to counsel someone appropriately.

Sometimes the counsel is: **you don’t answer them** and sometimes the counsel is: **you need to answer them.**