

### **Sessions 13**

#### **Identifying Israel's Adoption Curriculum**

When you look in an overview fashion at God's entire program with Israel, you should be able to see a specific place where God gives Israel a special preview or advanced information that shows them what it's going to be like when He is able to conduct His business with them on the earth. And within that preview, He gives them an advanced education into the issue of laboring with Him in His business, specifically as His adopted sons when they finally do receive the adoption.

God provides the history of it in advance, He provides the curriculum of sonship in advance, and He even produces a specific man (or men) who typify or shadow God's treatment of them as sons.

At this point, it would not surprise me that you should be able to put your finger on the spot in their historical time line where you would expect to find it. Can you pin-point the spot?

If not, let me give you a hint. If you look at those 5 cycles of judgment and look at the way in which God brought each course in on the nation, you will notice that there is a 'gap' or pause between 2 of them. Back when we studied Israel's history we called this an "interlude of mercy."

That is the place where this preview of their sonship adoption took place; between the 1st and 2nd cycles of judgment, which is that portion of God's word that occurs from I Samuel chapter 16 through I Kings chapter 11.

God, through Samuel the prophet, made it evident that Israel was worthy of having the 2nd Cycle of Punishment come upon them. However, instead of the 2nd Cycle of Judgment beginning, God gave Israel an historical interlude of glorious blessing and prosperity under Kings David and Solomon.

This was NOT a stipulation of the Law contract. On the contrary, it was not merited at all. I Samuel 16 through I Kings 11 record this golden age of Israel's grandeur, which is a picture of their establishment in God's kingdom of heaven when it gets set up on this earth. (The very business of God with them!)

God graciously gave Israel this time of blessing and prosperity for a very special reason. Throughout it, He manifested to them every aspect of His Jehovahness that they would be beneficiaries of, when He fulfills to them all that His name "Jehovah" means. Moreover, He revealed to them the very MEANS by which His Jehovahness would go into effect; He Himself, Adonai Jehovah, would become one of them, to do for them what they could not do for themselves.

When God puts His Jehovahness into effect for them, He will not do it by any other agency but He, Himself, will perform it. Therefore, He would (and covenants with David to) enflesh Himself in the line of the seed of David to do this and this is what the Davidic Covenant is all about!

Even while they were under the 1st Course of Punishment, God made it evident that Israel needed a redeemer, as well as a deliverer, avenger, king and blesser. He also made it evident that not one of them could ever be any of those things. Therefore, their only hope was for God Himself to become these things for them. So, in accordance with His name “Jehovah,” God covenanted with David to become these very things.

We have already looked at the Davidic Covenant in 2 Samuel 7:12-17, so we aren’t going to go back there again now. I will just remind you that the Davidic covenant contracted for God to implement His Jehovahness for Israel and fulfill these 5 mandates—and God Himself would become Israel’s Redeemer, Deliverer, Avenger, King and Blesser.

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

So this becomes the logical place, the perfect doctrinal place, for God to present the foretaste of their sonship adoption and sonship education. Because the truth of the matter is, this interlude is a foretaste of Israel functioning with spiritual fitness in connection with their Father’s business on the earth—and that is SONSHIP! In fact, the gracious interlude under David and Solomon contains within it the capstone of Israel’s spiritual fitness = sonship, the adoption as sons.

It is in this interlude that Israel is given, in advance, an example of sonship edification and sonship education. In addition, they are given an example of sonship perfection; the perfect son laboring with his Father.

By the way, where is the perfection of the son laboring with the Father seen?

A: In the Lord Jesus Christ Himself!

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

So to get us into this and to lead us to the specific book and passage where God wrote down the curriculum and the format and the pattern for sonship education, we need to say something (at

least a bare minimum) about David and Solomon and the relationship between David and Solomon.

The first thing you should know about David is that there is something very special that is said about him. And if you understand about adoption, what is said about David tells you that if God was going to use a man to labor with Him in His business, if God was going to give someone the educational curriculum for Israel's adoption and have them write it down, if God was going to display that Father/Son relationship to the nation that has wanted to adopt from the beginning – then that thing that is said lets you know that David is the perfect choice for all of the above mentioned things. And it's not just David, but David's son, Solomon too, which we will see.

To set the context, in I Samuel 13, God has rejected Saul from being king. Saul has disobeyed the LORD by offering the sacrifice that Samuel was supposed to have offered.

1 Samuel 13:1 Saul reigned one year; and when he had reigned two years over Israel, 2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. 3 And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. 4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. 5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven. 6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. 7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. 8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. 9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. 10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. 11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; 12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. 13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy

kingdom upon Israel for ever. 14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

Instead of establishing Saul's kingdom forever, the LORD sends Samuel to tell Saul that his kingdom shall not continue. And why did that action disqualify Saul? There was something that God was looking for in Saul and it wasn't there and that was made evident by his actions. Vs. 14 tells you what the LORD sought in the king of Israel was "a man after his own heart."

In view of that rejection, in I Samuel 16, Samuel is sent by God to a man called Jesse, the Bethlehemite, to anoint one of his sons as the next king of Israel. You already know that David was the one chosen, but why was David chosen instead of his brothers and why was David the one chosen as the example of sonship education?

Let's read the passage to see the answers to those questions.

1 Samuel 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. <sup>2</sup> And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. <sup>3</sup> And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee. <sup>4</sup> And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? <sup>5</sup> And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. <sup>6</sup> And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed *is* before him. <sup>7</sup> But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. <sup>8</sup> Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. <sup>9</sup> Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. <sup>10</sup> Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. <sup>11</sup> And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. <sup>12</sup> And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he. <sup>13</sup> Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

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

I want to show something about David that Paul understood and talked about on one of his apostolic journeys. When Paul and his company come to Antioch in Pisidia, they go into the synagogue on the Sabbath day and after the proceedings, Paul is given a chance to say something to whole group. What we are after here is what Paul says about David.

Acts 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. 16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. 17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, **a man after mine own heart**, which shall fulfil all my will. 23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

David is chosen to be king of Israel based upon this simple description: “a man after God's own heart.”

David doesn't just become king of Israel (the way in which he will labor with God!), he also is the one God makes a covenant with that will provide for the mechanical means by which He will get His business done on the earth in fulfillment of the Abrahamic covenant: God will enflesh Himself in the line of the seed of David, and that will encompass 5 different mandates that will ultimately result in issues that will have an effect on God's fulfillment of God's program with Israel. What we see is that there is a great deal of God's business on this earth and how He is going to get His business done that is wrapped up in David!

### Identifying God's Jehovahness

I want to step aside here and make an important point about this. And I want to clearly identify what we are stepping aside to see. God will enflesh Himself in the line and seed of David to accomplish 5 particular mandates that are necessary if the Abrahamic Covenant or the Davidic Covenant are ever going to come to pass. And know this; if He doesn't do it for them, it will NEVER get done!

Just think about those mandates. The first one is Redeemer. Can Israel (or anyone, for that matter) redeem herself? Never! And why would He have to function as Israel's Deliverer? Answer: Because without Him doing that for them in the day of wrath, they would be completely wiped out by the Antichrist and his cronies. And why would He have to return to function as their Avenger? Because Israel will be incapable of throwing off the Antichrist themselves. As Avenger, Jesus Christ will return and consume His enemies at the great and terrible day of the LORD.

And why will they need Him to set up the kingdom and be their King? Answer: Because they will never be able to bring that to pass on their own. They aren't even fit to set up that kingdom.

So here's my point – if any of the things that God has promised He will do for them is ever going to get done, then He and He alone will have to do it by His Jehovahhness and grace. It won't be done by Israel or the UN or America. It won't be done by political means or trading land. It won't be done by any nation's military. When God destroyed the Egyptians, He didn't use Israel's men to fight and He just helped them out. The only time that kind of stuff happens (like when they hold Moses' hands up) is when they have gone under the Law and rejected God's Jehovahhness acting on their behalf. Remember, they contracted to do it themselves!

So let's get to my point in all this. As you already know, the Abrahamic Covenant is unconditional. Abram is asleep when God walks between the halves of the sacrifice and establishes the covenant. Therefore, it is all up to God to get this covenant done – yes? So when God says He will give Abram a son – which turns out to be when both he and Sarah are too old to have children – it is God that does the work to make that happen. When the covenant says that God will make of them a great nation, then that is going to be up to God to make that happen and not up to them.

Israel derailed God's plans for them by going under the Law contract, eliminating God's Jehovahhness and grace to do for them what they could never do for themselves (which they **had to have** if they were ever going to be what the Abrahamic Covenant called for them to be!) and, in addition, they postponed their adoption for what turns out to be thousands of years! They were unfit to be utilized by God in His business!

God educates them in His Jehovahhness and grace while they were in Egypt. It was God alone that sends the plagues. It was God alone that spared Israel in the latter of those plagues. It was God alone who killed the firstborn sons all across Egypt in a single night. It was God who gave

them the pillar of cloud in front of them to lead them and the pillar of fire behind them to separate them from Pharaoh and his pursuing army.

God will even remind them of all this at Sinai.

Exodus 19: <sup>3</sup> And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; <sup>4</sup> **Ye have seen what I did unto the Egyptians**, and *how* I bare you on eagles' wings, and brought you unto myself. <sup>5</sup> Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: <sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

What did God do those Egyptians? He drowned them in the Red Sea! Now let me ask you a question: When those plagues came on the Egyptians, did God alone do those things to the Egyptians or did Israel do it with His help? When the water of the Red Sea parted, did God do it alone by His power or did Israel do it with His help? When manna fell from heaven, did God do it alone or did Israel do it with His help? When water came from the rock, did God alone give them something to drink or did Israel produce that water? When they came to the poison waters of Marah, did God change those waters by His power alone or did Israel change the waters? When God says to them, "You have seen what I did" He means **WHAT HE DID** – not what "they did," and not what "they did with His assistance."

When God does something by His Jehovahhness, it will never be mistaken for the actions of men. It will be Him and Him alone.

### **The Proper Application of God's Jehovahhness**

And there is not one place in your Bible that says when Israel gets out from under the dominion of the Gentiles that they are going to throw off those Gentiles themselves with help from God. God isn't going to use an Israeli army to back down overwhelming numbers of Arabs – Jesus is going to conduct His Armageddon Campaign without the assistance of one single human soldier.

Zechariah 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

When some nit-wit comes along and says that's an atom bomb and the radiation is melting their flesh away, that guy doesn't know what he's talking about. That is going to be accomplished by Jesus' power in and of Himself (Jehovahhness!) and He doesn't need some man's atom bomb to help Him out. It won't be by the power of a man-made bomb – it will be by the power of God's Jehovahhness and only His Jehovahhness. When it happens, it won't be mistaken for something that men created or something that men brought to pass.

God says He will gather them back in when the time comes. It won't be world politics or any of that jazz. He is going to send angels to "fetch them!"

Matthew 24:31 And **he shall send his angels** with a great sound of a trumpet, and **they shall gather together his elect** from the four winds, **from one end of heaven to the other.**

Deuteronomy 30: <sup>3</sup> That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. <sup>4</sup> If *any* of thine be driven out **unto the outmost parts of heaven**, from thence will the LORD thy God gather thee, and from thence will **he fetch thee:** <sup>5</sup> And **the LORD thy God will bring thee into the land** which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Zephaniah 2:7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

Notice that in this passage, when their captivity is turned it is because "their God shall visit them!"

Zephaniah 3:20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

When God gather them, He will make their name a praise among all people of the earth – when I turn back your captivity before you eyes! Did that happen in 1948? How about this next verse?

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and **he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.**

Did that happen in 1948?

Joel 3:16 **The LORD also shall roar out of Zion**, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

Did that happen in 1948?

What I really need is for someone to show me the verses where Israel's return to the land (and I mean the return that is prophesied in the Bible) will be accomplished by them and not by God. I want the verses that indicate that Jesus does not have to return and function as their Deliverer and Avenger to plant them in the land so that they are never moved again; but that will be accomplished through politics, the UN and the Israeli military.



Now, one more passage because I know this has already gone too long.

Amos 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:  
<sup>12</sup> That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. <sup>13</sup> Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. <sup>14</sup> And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. <sup>15</sup> And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Amos says that in the day that God plants in their land – the day they will never again be pulled up out of it – that is the day He will raise up the tabernacle of David – they will possess the remnant of Edom and ALL THE HEATHEN! In that day, the plowman shall overtake the reaper. Did that happen in 1948?

Ezekiel says when God brings them back into their land, they will dwell safely and no longer be afraid.

Ezekiel 34:22 Therefore will I save my flock, and **they shall no more be a prey**; and I will judge between cattle and cattle. <sup>23</sup> And **I will set up one shepherd over them**, and he shall feed them, **even my servant David**; he shall feed them, and **he shall be their shepherd**. <sup>24</sup> And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*. <sup>25</sup> And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. <sup>26</sup> And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. <sup>27</sup> And the tree of the field shall yield her fruit, and the earth shall yield her increase, and **they shall be safe in their land**, and shall know that I *am* the LORD, **when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them**.

When God “breaks the bands of their yoke” and “delivers them out of the hand of those that served themselves of them,” they won’t be fighting every day for their existence, they will be “SAFE IN THEIR LAND!” Are they?

Ezekiel 34:28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but **they shall dwell safely, and none shall make them afraid**.

That’s what happens when God brings them back into the land. What happened in 1948 is not the fulfillment of these passages. 1948 isn’t even in the time of Israel’s program. All kinds of

things can happen in the dispensation of grace but you will know one thing; when Israel's program cranks up again – they will be under Gentile dominion. That is how Daniel's 70<sup>th</sup> Week starts out and that is the way it happens for the 7 years of its duration.

And the thing that bothers me the most about this is that all these “big-shots” that hold conferences and sell books and travel all over the world have managed to convince most folks that Israel's return into the land and setting up of a sovereign nation can be (and was!) accomplished without Jesus ever needing to come back – even though their Bible told them that Israel would be under Gentile dominion until He (and He alone!) returns, destroys their enemies and delivers them from that Gentile dominion!

Okay, we actually spent more on that than I planned. So let's get ourselves back on track with David, who was, “a man after God's own heart.” It is with David that God makes a covenant that ensures that everything that needs to happen in order for Israel to be utilized by God in His business will be accomplished by God's Jehovahness and grace.

Now, I want us to examine that phrase, “a man after God's own heart.” That is usually understood as referring to David's passion for the things of God or that David was interested in religious matters or that David really loved God a lot; things like that. But there is much more to the phrase than those things. I'm not saying those things were not true for David, but only that the expression is driving at something that is more than just those things. And when you understand what God is doing with David – and you understand adoption – you can easily recognize that being “a man after God's own heart” is much more than just those things we mentioned earlier.

### **The 1<sup>st</sup> Criterion for Adoption**

This phrase is actually a description of a father-son relationship. It is descriptive of what a father looks for (actually the very 1st thing a father looks for) in a son who he can educate into his business. Don't pass over this lightly, for this is a huge issue. In fact, at the outset of sonship education, this is THE issue that a father looks for in a son! It is super important to the Father because the very thing a father is looking for when he is looking to adopt a son is for that son to be “a man after his father's heart!” And that would apply to earthly father looking to adopt a son (in the biblical sense) just as much as it does to your heavenly Father.

And the reason you need to know about this is because this is what your heavenly Father is looking at you for – to see if this describes YOU! This is the single marker that a father looks for, as he looks over all of his children, to determine which son or daughter is going to be chosen, is going to be educated, is going to work alongside the father in the father's business and is going to be put in charge of carrying on the family name and the family business.

This expression, “a man after mine own heart” is far more than simply having a deep desire for spiritual things; or one who deeply loves God; or one who has a deep interest in biblical matters; or whatever. It’s just what it says it is; it’s a son who wants (more than anything else!) to have his Father’s heart imparted to his own heart. And that’s exactly how sonship edification starts! That’s one of the things behind the cry of “Abba, Father!”

While there is more at work here than just this, at least for now, you should appreciate that expression “a man after mine own heart” to have something to do with a father-son relationship - because it does!

That phrase is really a statement that is describing the very thing that sonship is all about. It’s the issue of: a Father with his son and his son having gone through the basics of childhood education, so that the conscience is developed the way it’s supposed to be developed as far as knowing the Father in that fundamental way; and knowing about him, and knowing the basic aspects of his integrity, the basic aspects of his morality, and so forth.

Then, when sonship is entered in to, the issue with the child is one of realizing that now he’s going to be dealt with personally by his father and that he should be an individual whose heart is to now become one with his Father’s. And after the father adopts his son (or daughter), the father is now going to develop his character and his mind in his son.

The son is then able to say, “my conscience is developed properly to receive all that my father is ready to teach me. The things I’ve learned in my childhood have primed me for this. My spirit is now able to receive this kind of intimate, personal, one-on-one, heart-to-heart, mind-to-mind education from my Father so that the end result will be: “LIKE FATHER, LIKE SON!”

So, what we find wrapped up in that little expression: “a man after mine own heart” is really that issue in David; that in childhood his conscience and spirit was set so that when the time came to choose who would be chosen to labor with God, David was wanting and desiring that very thing because all that was in his heart!

Having found the man who met the criterion, God takes David, has him anointed as king, and then God will deal with David in that Father-son type relationship.

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

This happens because David fully educated his son, Solomon, throughout his childhood for all this adopted, adult-son type education. None of which is to say that David's father, Jesse, didn't do a good job of educating David, because in fact he did.

In fact, you can see this over in Isaiah when the doctrine of the Christ in connection with the Davidic covenant is being set before Israel, just how it is that God presents it to them:

Isaiah 11:1 And there shall come forth a rod out of the stem **of Jesse**, and a Branch shall grow out of his roots: <sup>2</sup> And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; <sup>3</sup> And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: <sup>4</sup> But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Notice that the Christ will come forth out of the "stem of Jesse." Did you notice all the sonship terminology packed in these verses?

It's interesting that God goes back one previous generation, even though the Davidic covenant says that the Christ is David's son. But what I want you to notice is that the fascinating thing that God is doing here in Isaiah 11 is that He is describing:

- the fullness of the Son's wisdom, and
- the fullness of the Son's capacity to rule and to reign and judge with equity for the meek of the earth (which is a classic example of that critical, discerning judgment the Christ would have)
- and in connection with all that, He's that "stem" out of the root of Jesse.
- And really as God presents it here, He sees the foundation of all that in David's own father.

David seems to be the only son, among all the sons of Jesse, who responded to his sonship education. David was the one son of Jesse that was "a man after mine own heart." He had just what the Father was looking for in a son to adopt and educate as His own.

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

You can see that we've really been stressing this issue of a son's first 'marker' (so to speak) as one who is "after the heart" of his Father. But that issue is not just tucked away over in I Samuel, for we actually find that being described and dealt with in the structure for Israel's sonship education in Proverbs 4.

Before we go over there to look at it, let me set the context. What you are about to read was actually what David says and is recorded by his son, Solomon.

And this is not surprising that we find this over here for what you will learn is that the opening 9 chapters of the book of Proverbs are really the proverbs that David gives to his son Solomon as he educates him as his son.

### **A Son to a Father/Only Beloved to a Mother**

Now, let's notice what David says about himself in these verses.

Proverbs 4:1 Hear, ye children, the instruction of a father, and attend to know understanding.<sup>2</sup> For I give you good doctrine, forsake ye not my law.<sup>3</sup> For I was my father's son, tender and only *beloved* in the sight of my mother.<sup>4</sup> He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

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

Proverbs 4:3 For I was my father's son, tender and only beloved in the sight of my mother.

This will go along with that issue we noted before that out of all of David's brothers, he was the only one who responded properly to his sonship education. I have to say, just as an aside, apart from understanding these verses with regard to sonship, about the only thing you can get out of vs. 3 is that it is a "poetic way of saying that he is the natural-born son of this father and mother" In other words, David is saying in a "flowery sort of way" that he is a son in his family. And that is not at all what is being done here. When you think about the word "son" meaning only a natural born son – what young man is not "his father's son?" So that alone should tell you this is not what this verse is about. It is about being an adopted son – which is something more than just being a natural born son – the condition in which all his brothers found themselves. David is setting himself apart because he was different from the others!

Also notice that he says he is "tender and only beloved in the sight of my mother." Notice that it does not say "most beloved" but "only beloved." This is not telling you that David's parents did not love or care about the rest of their children. Neither is this a comparison as the word "only"

is being used here instead of the word “more.” Because “only beloved” follows “I was my father’s son,” this tells you something about David with regard to his sonship! He had 7 other brothers, yet he was the only one chosen to be king!

The truth of the matter was, David’s 7 brothers were not “beloved in the sight of his mother” in the context that is presented here, just as those boys were not “their father’s sons” in that context of adoption and sonship. (And note: if you pay attention to the usage of father and mother in the opening chapters of Proverbs, the context is driving at the same issue.)

Even though the New Covenant hasn’t yet been given (but the Palestinian Covenant made it clear that God was going to do something with the heart of a justified person), the terminology in vs. 4 sounds a lot like the New Covenant. (Heart writing!)

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