

Session 17 (Actual)

Previously, we were observing that God was using David as a father to Solomon as they put forth the sonship curriculum for Israel. The books in your Bible written by David and Solomon are for the purpose of putting that curriculum into writing where it will be accessed by the remnant in the final part of the 5th cycle of judgment. These are the books of Psalms, Proverbs, Song of Solomon and Ecclesiastes. When you add the book of Job, you have that section in your Bible that is commonly referred to as the “Books of Poetry.” Let’s talk briefly about these books and how they are meant to be applied. First of all, as you progress through these books, they go from “milk to meat”. That is to say, they start out with the more basic things and progress to the more complex.

Because people do not understand right division, in our day people think the book of Job is a book about suffering and that it is the book that you should read to understand about suffering in your own life. For sure there is suffering in Job, but that book is not the doctrine that you are supposed to operate on when you are suffering. Job is a picture of the remnant of Israel as they are suffering in the future day of wrath at the hands of Satan’s policy of evil against them. Job is attacked by Satan for no reason at all and that is what will happen to the remnant. During his suffering, Job loses everything but at the end of it all, he is better off than when he started. That is exactly how it will be for the remnant. Job is a parallel account of what the remnant can expect as they endure the day of wrath.

Then you come to the Psalms. This is the setting forth of the hope of Israel and their salvation from Satan and his plan of evil through the fulfillment of the mandates of the Davidic Covenant. And this is what we are needing to look at as soon as we finish this little recap of the books. David, the one with whom God deals with in this covenant is the one chosen by God to write many of the psalms that speak of Israel’s hope and that give them the doctrine they are going to operate upon.

Then you come to Proverbs which sets forth the wisdom the remnant has to have to walk worthy of who they have been made to be as sons. Proverbs provides for the remnant to be fully educated as sons. It is in Proverbs that the basic structure of sonship and adoption is given and we will be going over there to look at it.

Finally we come to Ecclesiastes which is written by Solomon. This book sets forth the foolishness of pursuing the competing wisdom to the wisdom of God; the wisdom of this world. Solomon is a man who goes through the sonship education and then allows himself to be victimized by the policy of evil. So the book of Ecclesiastes sets before the remnant the foolishness of going after what this world holds out for you verses what God your heavenly Father holds out to you. Solomon is the son who failed. Jesus is the perfect Son.

The Song of Solomon is another misunderstood book. Solomon is not the main character in that book, Jesus Christ is. Also, the book is not about Jesus and His love affair with the church, His bride. The church is not the bride of Christ. It is interesting that the Song of Solomon is one of the last things that Jesus quotes to the nation of Israel in the time of His earthly ministry. The Song of Solomon sets for the hope and glorious future of the remnant when they are delivered by their “Beloved” from the satanic policy of evil. That is when Jesus Christ returns and delivers them.

Can you begin to see that there is sequence and structure to all this? Now, with that under your belt, let’s get ourselves to what we were doing with David. It is in 2 Samuel that God’s covenant with David is made. The Davidic Covenant is God’s promise to perform certain things by His Jehovahhood and grace. He covenants to enfold Himself into the line of the seed of David to do all the things in this covenant.

In light of what we have already covered, I want you to see what this covenant is given to David in the backdrop of what David expected to happen. David had been adopted and educated by Jesse. He knew where he was on the timeline and that Israel should be receiving the 2nd cycle of judgment. He also knew that for some reason, God had delayed that judgment. And even though David does not know about the New Covenant (it had not yet been given), he does know from Deuteronomy that God wants to do something in his heart; from God’s heart to his heart. And his desire for that is what makes him “a man after God’s own heart.”

Out of that Davidic covenant, it was common knowledge that the Messiah would be the “son of David.” So, as we go through this, you will see that God is going to have two of David’s sons dealt with as a father to a son:

- 1) Solomon
- 2) David’s “greater” son—the Lord Jesus Christ

Matthew 1:1 The book of the generation of **Jesus Christ, the son of David**, the son of Abraham.

(Talk about the Coniah situation/line of Joseph in Matthew and line of Mary in Luke. A woman can pass the line down as long as she marries within her tribe.)

Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou **Son of David**, have mercy on us.

Matthew 12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, **Is not this the son of David?** 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, **behold, a greater than Solomon is here.**

Matthew 21:7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, **Hosanna to the Son of David:** Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, **The Son of David.** 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Both Solomon and Jesus are dealt with as a Father to a son. David educates his son, Solomon and God the Father educates His Son, Jesus. We can turn to the book of Isaiah where the prophet describes the actual education of Jesus by His heavenly Father.

Isaiah 50:4 The Lord GOD hath given me the tongue of the learned, **that I should know** how to speak a word in season to him that is weary: he wakeneth morning by morning, **he wakeneth mine ear to hear as the learned.** ⁵ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. ⁶ I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. ⁷ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. ⁸ *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

But let's get back to David. David realizes what is going on in this interlude. Israel came through the 450 years of the 1st cycle of judgment during the time of the judges. At the end of the 1st cycle, they were pronounced ready and deserving for the 2nd cycle of judgment to come upon them. Instead, God gives them an interlude from the judgments and brings in an unparalleled period of prosperity, blessing and victory.

This was unexpected and undeserved by the nation. But God had a purpose in doing this. You can say that God was showing mercy, but there is more going on here than just God putting His mercy on display.

God has bigger plans; in fact, “sonship” plans! During this interlude, David is anointed king over Israel and before God ever made His covenant with David, David has some measure of understanding about what is happening. I want us to go over to 2 Samuel and look at David being anointed as king.

2 Samuel 5:1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. ² Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. ³ So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and **they anointed David king over Israel.** ⁴ David *was* thirty years old when he began to reign, *and* he reigned forty years. ⁵ In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

Did we read back in I Samuel that Samuel had already anointed David as king? So what is this anointing for? Why even tell us about it? Because of the unique connection between David's kingship and his sonship, you have the same thing happening with his anointing as king as would be done in the proclaiming of a son.

When a son was seen to be “a man after his father's heart,” he was adopted in a formal ceremony and proclaimed to be a son. Then the process of his education began. Upon completion, there would be another declaration as a son, but this time it has to do with being placed into the father's business to function, to labor with his father in his father's business.

In this same way, Jesus the age of 12 has begun his sonship education. We saw the verse in Isaiah where His Father awoke Him every morning to teach and instruct Him as an adopted Son. At 12 years of age he is confounding the leaders at the temple. When Mary and Joseph return to Jerusalem looking for Him, do you remember His words?

Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about **my Father's business?**

We hear nothing else about Him until the completion of His education at the age of 30. And what happens then as He is about to begin His public ministry in His “laboring with His Father”? There is another pronouncement.

Matthew 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased.

By the way, in Israel's adoption, a son was educated and apprenticed with his father until he was 30 years of age; the age that Jesus began laboring with His Father and the age that David began laboring as king.

When an adopted son entered a new phase of being qualified to labor with his father, there was an acknowledgement of that, just as there was for Jesus on the mount of Transfiguration.

Matthew 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, ² And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. ³ And, behold, there appeared unto them Moses and Elias talking with him. ⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. ⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son**, in whom I am well pleased; hear ye him.

And if you notice the sonship progression, you have a declaration by the Father once Jesus has completed His earthly task of performing as Redeemer. Jesus dies on the Cross, is buried in the tomb and then is raised from the dead. That successful process being completed actually qualified the Son to do something else "in His Father's business."

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, **Thou art my Son**, this day have I begotten thee. ³⁴ And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

The anointing of David are much the same in that Samuel anoints David as God sees in David exactly what needs to be in an adopted son (God plans to more with David than to be just another king) and now that David is about to "enter into the business" he is anointed again. It is going to happen to you and me the same way.

First, we are adopted at salvation and we are proclaimed to be sons. There is another proclamation of our sonship status when we cry “Abba, Father” and begin our sonship education at the hands of our heavenly Father. There is another proclamation of our sonship at the Bema Seat. This proclamation will include our being given our title and job description in the heavenly places in accordance with our progression through the curriculum. This is the proclamation of our sonship as we are placed in the Father’s business and begin to labor with Him in eternity.

Now, returning to David, we see in 2 Samuel 6, following that 2nd anointing as king, David is interested in returning the ark to Jerusalem. There is a very particular reason that David wants that ark in Jerusalem.

Before we discuss that reason, I want you to see the things that are leading up to God giving the covenant in chapter 7. David has been found, anointed by Samuel, he continues his education, he is ready to take up the position of king, he is a man after God’s own heart, and he wants to return to the ark to Jerusalem so that something else can take place. Remember, David knows he is living in an undeserved interlude of blessing and prosperity. He also knows that normally they would be under the judgment of the 2nd cycle of Leviticus 26.

While David may not have had a complete understanding of why God was being longsuffering and gracious to them, he did see that it was the right time to take advantage of that issue and call for God’s house to be built so that He would make it a permanent arrangement, so that God would do for them what they couldn’t do for themselves. In other words, David wanted to get God’s Jehovahness working for them.

As an indication of what is in David’s heart (and this is what we are after in all of this), David wants to do something very badly. In order to get this “something” accomplished, the first thing David did was bring the ark to Jerusalem. Do you know why David wanted to bring the ark back to Jerusalem? What David is doing and what David is wanting is an indication of what is in David’s heart.

I’m saying all of this because I really want you to have it settled in your own mind that when we say that the statement “a man after mine own heart” is a sonship statement, that you really do see that’s not a stretch of the meaning, but it really is that.

The thing in David’s heart, that makes him bring the ark to Jerusalem, is that David wants to build God a permanent house there. Because David is “a man after God’s own heart” he wants God to dwell with them permanently, just as God was going to do back in the beginning! Now, David doesn’t want God to dwell among them permanently just because he really loves God or wants God for a neighbor or anything like that. Those are the kinds of reasons that are in the hearts of saints in this day but those are not “sonship” reasons. David has “sonship” reasons; “adoption” reasons; “his Father’s business” reasons.

For David, this isn't some gushy, "I just love God and want Him close" kind of thinking. This is the intelligent thinking of a son who understands the heart of his Father and has decided that what the Father is interested in – he will be interested in. In other words, David is wanting to do this for the purpose of laboring with his Father in His business!

So what does that have to do with building God a permanent house? David understood about being a son, about being instructed as a son, about the curriculum of sonship and what being an adopted, educated son was designed to accomplish. David knows that if God is dwelling in their midst (and this interesting because the New Covenant hasn't even been given yet) they will not be educated by some tutor about their Father, but they will be taught by their Father personally – as sons! And David wants that!

David has just seen the demonstration of God's Jehovahness (for example in his military victories—that Jehovah-nissi concept—the Lord our conquering hero) - and now he realizes that they need to have God implement the entirety of His Jehovahness for them. In other words, David understood that now is the time (almost in anticipation of what God was about to do – which is a sonship trait!) for God to implement His Jehovahness and David wanted God to begin living with them on this earth in Israel and doing just that!

David accurately perceived all of that because he was "a man after God's own heart." And God indeed does just that in the giving of the Davidic Covenant, which is the mechanical means of implementing His Jehovahness and grace!

All that is the backdrop for the Davidic Covenant being brought in; that is, "sonship" is the backdrop for the Davidic covenant being put into effect!

2 Samuel 7:1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; 2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. 3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee. 4 And it came to pass that night, that the word of the LORD came unto Nathan, saying, 5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? 8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that

they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also **the LORD telleth thee that he will make thee an house.**

David wants to build God an house to live in but God knows that just building the temple won't totally get the job done. There was a purpose with the temple that has to do with Israel being under the law. But notice in vs. 12 that God is going to have to utilize a different kind of house to get His Jehovahness at work for them. His Jehovahness is going to be put into effect through David; "the LORD...will make thee an house." The house that God really needs is one with a head and arms and legs, etc.

In 2 Samuel 7, God makes the covenant with David and along with that, He promises that this throne and kingdom are going to be established forever. This means that it will go beyond what David's son Solomon will do. God does say some things here about Solomon's rule after David, but there is also reference to a son of David that will establish the throne forever.

2 Samuel 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

Look at what God says: He will set up David's seed – in other words, David is going to have a son. God says He will establish the kingdom of David's son. Verse 13 says that this son of David will build God a house. It also says that God will establish the throne of his kingdom forever.

What is God doing here? This is the Father bringing the son into his office, closing the door behind him and telling the son some of the secrets of the business that no one else knows. This is sonship. The Father is showing the son how He is going to get His business done. Know this, David could not even have the privilege of hearing this if he weren't an educated son.

2 Samuel 7:14 **I will be his father, and he shall be my son.** If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.

And just so you see that this has a dual application to Solomon and to Jesus, I would like to take you over to the book of Hebrews where this is confirmed.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ² Hath in these last days **spoken unto us by *his* Son**, whom he hath appointed heir of all things, by whom also he made the worlds; ³ Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; ⁴ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. ⁵ For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, **I will be to him a Father, and he shall be to me a Son?**

Where did God ever utter the words “I will be to him a Father, and he shall be to me a Son”? In 2 Samuel 7:14. So let’s wrap this thing with David up by confirming some things.

Firstly, in being a man after God’s own heart, it wasn’t that David just loved the LORD but that he understood some things about God’s business and he wanted to labor with God in His business.

Secondly, David wants the fullness of God’s Jehovahness to operate on Israel’s behalf and God covenants with David to do that very thing.

Thirdly, David is going to be treated as a son and along with his father, Jesse, and his son, Solomon, God is going to give a complete picture to Israel concerning their adoption and sonship. Jesse puts the things in David that results in the attitude of being a man after his earthly father’s and heavenly Father’s heart. David is selected and then educated. David is put into a position to begin putting that education into practice in His Father’s business. David educates his son Solomon as an adopted son. This is a very critical point, for what’s true of the Father-son relationship between God and Solomon is also true of the Father-Son relationship between God and His Son, the Lord Jesus Christ! Therefore, God utilized both David and Solomon to write down the sonship curriculum for Israel. That curriculum will be utilized by the believing remnant in the day of wrath along with doctrine contained in the books of Hebrews – Revelation.

During the interlude of blessing, God presents Israel with 2 examples of what they receive when they finally do get their adoption in the kingdom, and those are from David (the man of war) and Solomon (the man of peace and wisdom). Now, if it makes sense to you that the interlude of blessing is the place on the timeline when God deals with Israel’s adoption issue, and if you are confident that God uses Jesse, David and Solomon as the example of the complete sonship cycle, then the next thing for us to do is to narrow our search down and locate the exact book in which we are going to find the curriculum as it is laid out in detail.

I will say that there is another reason that God needed to use both David and Solomon in the presentation of sonship that I don’t want to go through here, but as we go through the curriculum, you will see another aspect of your sonship that will make you look at this and

understand that it was necessary and proper for God to not just highlight David, but Solomon as well.

Now, if what we have established so far is true and accurate (and I believe it is) and if David really did give the sonship education to his son Solomon and God utilized Solomon to write down the sonship curriculum (and He did because we can locate it in the Bible) then we can accurately pinpoint the place in the Scripture where sits the sonship curriculum for Israel.

As has already been said, we would expect to find the pattern or format or curriculum for sonship and that pattern or curriculum being utilized by God is the same for Israel (the remnant); for the Lord Jesus Christ Himself; and for us, the members of the body of Christ in this dispensation of grace. But let's be clear; the pattern of the curriculum is the same, but the doctrine that gets written on the heart being different is in Israel's program than in our program because the Father's business is vastly different in each program. So, knowing that God utilized David and Solomon in the way which He did, where would we locate the basic structure of the sonship curriculum? When we look at all that Solomon wrote in the Scripture, the only place we find him writing down a pattern or form or curriculum for being educated as a son is in the book of Proverbs.

Therefore we know that the general place we have to look is in that interlude between the 1st and 2nd cycles of punishment, but we also now know (in light of what God was doing with Solomon) that we have to specifically look in the book of Proverbs for the sonship curriculum.

That is one of the reasons we know that the book of Proverbs contains the sonship curriculum. There is another reason which I'm going to reserve for a later time.

So here is the rundown:

- God is going to use David to educate Solomon
- God is going to give David doctrine—so that he, as Solomon's physical father can impart doctrine (much like his own father, Jesse, did) that will allow Solomon to function as a son of God (in that same kind of limited capacity that David did) —with wisdom, and discretion, and discernment—to rule and reign in Israel righteously and justly
- Solomon is going to function (as David did) as a son to whom has been imparted the wisdom of his father. Solomon is the one known as the wisest man who ever lived and there are examples of his wisdom given in the biblical record. I don't think we have to go over a lot of references to make the point being made here is that the wisdom that characterized Solomon is the result of his sonship education.

1 Kings 3:5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. 6 And Solomon said, Thou hast **shewed unto thy servant David my father great mercy**, according as he walked before thee in truth, and in righteousness,

and in **uprightness of heart** with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

Solomon knows what time it is; the interlude of mercy. Solomon knows about the heart issue. And when he gets to the throne, he shows that he knows about God's business.

I Kings 3:7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

He recognizes that there are areas in his own sonship education that need to be enhanced and sonship skills that need to be sharpened. That is what he is acknowledging in vs. 7. And let me say something else about this. Not everything in the curriculum is going to knock your socks off. There is plenty of that, for sure. But sometimes, as you are learning, it is going to be a struggle. What I'm saying is that you need to settle the issue that it doesn't have to be "fun" in order for you to want it or get it. There is a bit of the mundane in every education which is part of getting that curriculum in you. Plus, what is interesting to one person isn't necessarily so for another. So don't be put off by things like necessary background, or learning principles that are about ordinary things or the slow pace. Things are not going to be put into your inner man by you hearing me say something one or two times. In fact, it isn't about me saying a lot of times either. Those things become part of your inner man and your new way of thinking because you yourself spend time with them. It would be like learning to drive a car – the more you do it the more it becomes natural to you. That's a poor analogy, but you get the point.

I Kings 3:8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Solomon completes his statement by understanding the position he is in and acknowledging that he may not be as qualified for it as he would like to be. That is what he is getting at and you can see that in the verses that follow. And by the way, I completely identify with Solomon on this point. Understanding what the office of bishop requires, I realize my desperate need of the sonship education to equip me for the task I am involved in.

I Kings 3:9 **Give therefore thy servant an understanding heart** to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

You don't realize it when you read this (but you will shortly!), but when Solomon asked for "an understanding heart" he is asking for the highest level of sonship there is; a man of understanding. This terminology is not just casually used here.

10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for

thyself understanding to discern judgment; 12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

- But then we can also see the failure of a son in Solomon who, because of his own negative and improper response to the sonship education, allowed himself to be victimized by the Satanic policy of evil

This failure also needed to get recorded because the battle with the Adversary is a primary issue to a fully educated son in either program. The policy of evil varies between the programs, but the plan of evil remains the same. But again, even that issue of the Adversary, how he will respond, how he will attack and how he will try to gain an advantage, will have to be recorded and dealt with in the information contained in the doctrine that gets written on the hearts of God's sons. That information will drastically be different due to God's business being different in both programs and due to the Adversary's tactics having to naturally change (and adapt) from his policy of evil toward the members of the remnant of Israel, to us the members of the church the body of Christ.

Realizing that we have truly scratched the surface on these things, we are now at a place where we can go over the book of Proverbs and take a look at the structure of the sonship curriculum. That's where we will take up in our next session and you don't want to miss from here on out. You are going to be amazed when you see what is there in the book of Proverbs concerning the sonship curriculum.