

Session 21 (Actual)

It would be good for us to remind ourselves what we are doing and where this process is headed. Several sessions back we came to Romans 8:14-15.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

In that verse we have only briefly mentioned that to be “led by the Spirit of God” refers to the Spirit, leading you through the curriculum, as the adopted son that you are. The only other thing we have noted in these verses is the cry of “Abba, Father”. “Abba, Father” is the cry of a son who, realizing what is being offered to him and what is expected of him as an adopted son, wants to be taken and educated by his Father for the purpose of one day laboring with His Father in His business.

Abba, Father is saying “yes” to your Father’s invitation to be involved in everything that pertains to the adoption of sons. It is the official statement, so to speak, of the son who desires to enter into this intimate Father/son relationship that will groom the son for participation in the Father’s business. Just as in a (traditional) wedding ceremony, where where both the husband and the wife are asked if they promise to fulfill certain responsibilities to each other for the rest of their lives, if they agree to make that commitment to each other, they say “I do.” Well, Abba, Father is your “I do” to your heavenly Father.

Next, you should notice that Abba, Father is the cry of a son. The verse does not say “...whereby we say , Abba, Father.” Neither does it say “...whereby we think, Abba, Father.” It is a cry that comes out of your heart and our mind. When I say that cry comes out of more than just your heart, by that I mean that it is more than just a cry of excitement that you have been adopted. It is also more than just a cry of relief that your relationship with God is not one motivated by fear. I’m not saying that there won’t be excitement or relief, but I am saying that the cry of Abba, Father has to be more than that.

Abba, Father is a cry that has knowledge to it. In fact, without that knowledge, that cry of Abba, Father cannot be fully made. It would be like saying “yes” to someone before you knew what they would ask of you. Therefore, the cry of Abba, Father has an intelligent commitment in view. There are things you have to know, things you have to understand, before you can really and truly make the kind of cry to your Father that He is looking for.

That is the reason we have taken the time to go back and look at all the things we have looked at, so that when we get back to Romans 8:14-15 you really can make that cry of Abba, Father in the fullness that your Father is looking for. Just to underscore the importance of this, the way I understand this works is like this: until you have all the components in place, you can mouth the

words Abba, Father all you want, but it will not be what your heavenly Father is looking for in order to begin your sonship education and edification.

Think of it like this: you cannot just have someone mouth the words of a prayer to receive Christ as Savior and then think that they are saved just because they said the words. They have to understand what they are doing. There has to be some knowledge about what is being offered to them and what is expected (and not expected!) from them. It is only when a person understands the gospel of grace in its true form that they can “believe” in a way that is acceptable to God. For example, if they do not fully understand the gospel of grace, they might think that they must call on Jesus (to be saved) AND then they must live a good life (to stay saved). That is not true salvation and God does not acknowledge it as such.

In the same way, we are to cry Abba, Father in the way that is acceptable to our heavenly Father. That way, when you get back over to Romans 8:14-15, the cry that comes from you will be, in every way, what your Father was looking for in order to begin your education as a son.

Not to belabor the point, but to make sure that you have the proper knowledge operating in you to make that cry of Abba, Father, here is a short list of the necessary things you should already understand:

- You are under grace (no longer under tutors and governors)
- You’re given great liberties as a son (i.e. -decision-making)
- Your relationship with God is love motivated (not fear)
- You are treated as an adult (not as a child)
- Your adoption is the offer of your Father to:
 - Educate you in godliness
 - God’s wisdom vs. competing wisdoms
 - Only God’s wisdom can properly educate you
 - Personally take over your education
 - Write the things in His heart on your heart
 - A man after God’s own heart (1st requirement)
 - Edify you to labor in His business in the heavenly places
- Adoption is the purpose behind your redemption (Gal. 4:5)
- Your adoption is THE big issue with God (not just a big issue)
 - Adoption is not confined to the dispensation of grace
 - God dealt with Adam as an adopted son
 - Everything God will do with Israel will be through adoption
 - Everything God will do with us will be through adoption
- You must desire to be educated
- God has given you a curriculum in His word
- His Spirit will lead you through the curriculum

(21-22) Sonship Orientation

- Your sonship will be opposed
 - By the evil man – the wisdom and evil of this world
 - By the strange woman – the policy of evil
- Abba, Father is the cry of a son (or daughter) who understands that God their heavenly Father is freely offering, by adoption, the opportunity to be personally educated by Him in godliness (think, live and labor like their Father) through an intimate, 2-way Father/son relationship, for the purpose of (among other things) equipping them to labor with Him in His business out in the heavenly places for all eternity, and that the son not only desires his adoption, but he also understands what is being offered to him, he sees that adoption education for what it is, he thinks about it what his Father thinks about it, he values it as His heavenly Father values it (above all else) and he is willing to commit himself, his time and his effort to this education, this edification and this relationship.

Now, if in that little recap, you did not run into anything that scared you off, or that was a surprise to you, or that made you hesitate, then you are ready to continue on by observing the basic structure of your adoption in Proverbs 1.

We left off in our last session by beginning to see what a proverb is. We even noted some proverbs on our own.

When you look at how the commentators (and pastors) approach the book of Proverbs, they usually conclude that it is a kind of notebook assembled by Solomon over the years. They don't see any "rhyme or reason" to them and they are just a collection of various, disconnected, pithy sayings that give you a little bit of wisdom on this or that.

I used to teach the book of proverbs just this way. I taught that every proverb stood alone as an individual wise saying. What I failed to see was the connection between them and the whole that together they composed. But that's not what we are after here.

It is commonly agreed that proverbs are meant to impart some kind of wisdom. Also, because they are proverbs, we expect to run into some kind of metaphor or figure of speech that represents something else (such as "a sea of troubles" or "all the world's a stage"). But when you take proverbs and group them together (and especially when you put them into a book) then you are dealing with more than just a bunch of random trueisms.

Many Bible commentators who have given any time to the book of Proverbs, usually only see them as maybe in some kind of groupings (at least there's chapters, and that's some kind of grouping), but when you get down to it, they're all pretty random.

They notice that from time to time something will be said about a wife, and she'll pop up here and there. Then up pops something about wine and liquor and later that will come up again.

Then there's something about lending money over here and that will come up again over there. Therefore, they come to the conclusion that it is all pretty random.

But that would be erroneous. The very fact that these proverbs have been collected together in a book (let alone God's Book) should tell you that you're dealing with something more than just a bunch of random true-isms. In fact, the proverbial style of communication is designed for the wisdom gained by an elder through observation and experience, to be passed on to young men so that they, in turn, can become elders.

In other words, the use of proverbs is a teaching style. That style of teaching is not found only in the Bible, but it was a common style of teaching in ancient cultures of the world where elders imparted wisdom to young men so that they in turn would become elders.

So God uses the proverbial system knowing full well that it's a common and well-known teaching style used by all mankind and that it can be easily recognized and understood (even outside the context of the Bible) as an educational system; that it would be recognized as a system and a way to take knowledge and wisdom from an older, more experienced man and impart it to a younger man as he becomes an elder.

Now, what that does, as we approach the book of Proverbs, is cause us to expect and anticipate a few things about Proverbs. We should expect that it will have a DESIGN to it; that it will have a CURRICULUM to it (which is what an educational system is in the first place) and that it's not random. We are to anticipate that there are attainments to it and there's a particular course to be followed so that the wisdom can be properly imparted.

If it's all random, it wouldn't be an educational system; it would just be a devotional style of wandering and meandering around without any real defined aim or direction. (Which is the way most Christians ever approach their Bibles as a whole.)

But an educational system demands that there's design, goals, attainments, testing, and levels to the curriculum, moving from beginning to advanced (from milk to meat).

And that's the first thing to appreciate as the book opens up: "The proverbs of Solomon the son of David, king of Israel". It's a book designed to educate a young man; it's going to take the wisdom and education and experience of an elder and impart that wisdom to a younger man.

Therefore the issue here is, and the emphasis here is that Solomon is David's son who's going to need to be educated by God, and the mechanical means is going to be by David teaching him in these proverbs as David was taught by God, as his Father.

God had designed it so that He educated David as His son, and then God would have David pass on that education to his son, Solomon. But Solomon, even though he was receiving the

(21-22) Sonship Orientation

information from his genetic father, David, Solomon was to understand that the education he was getting from David was the education his Heavenly Father wanted to give him.

God wanted Solomon to receive the information of his sonship education as if God Himself was giving it to him. God designed for David to instruct Solomon in that education, and God would then have Solomon write that information in the book of Proverbs as he received it from David. Even though David was giving the information to Solomon, Solomon appreciated that this wasn't just David's human wisdom as Solomon's father-elder, but it was actually the education from Solomon's Heavenly Father passed on through his earthly father, David.

It is in light of all that, that these verses (vv. 2-6) become the most significant issue in this entire book (i.e., the book of Proverbs). What you are looking at in Proverbs 1:2-6 is the basic structure for sonship education and edification, whether it be David educating Solomon; God educating the remnant of Israel when they become beneficiaries of the New Covenant (when God's program with Israel gets resumed and fulfilled) or you receiving your education as an adopted son from your Father in this dispensation of Gentile grace.

Proverbs 1:1 The proverbs of Solomon the son of David, king of Israel; 2 To know wisdom and instruction; to perceive the words of understanding; 3 To receive the instruction of wisdom, justice, and judgment, and equity; 4 To give subtilty to the simple, to the young man knowledge and discretion. 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.

As we read over this, we are going to use a couple of tools you have already been instructed in; the use of the English words of logic and punctuation. Now, as you read over these verses, grammatically, what things do you notice about these 6 verses?

One of the things you may have noticed is that there are only 2 sentences that make up 6 verses:

- Vv. 1-4 forming 1 sentence
- Vv. 5-6 forming 1 sentence

Another thing you may have noticed is that there is one word that used quite a bit throughout the verses. It is one of those English words of logic we talked about some time back (when we were in Romans 7).

The word I'm thinking about is the word "to".

Proverbs 1:1 The proverbs of Solomon the son of David, king of Israel; 2 **To** know wisdom and instruction; **to** perceive the words of understanding; 3 **To** receive the instruction of wisdom, justice, and judgment, and equity; 4 **To** give subtilty **to** the simple, **to** the young man knowledge and discretion. 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.

The “to” along with each accompanying verb, is used as a purpose clause. It’s being used like a hammer to drive home to your thinking that this is going “to” do something. Each time the “to” appears, it’s saying, ‘This is the purpose of these proverbs’.

We already know that proverbs, and especially an entire Book of Proverbs all put together, are going to involve education (the imparting of wisdom from an elder to a younger). We also know that David is instructing his son Solomon, and Solomon receiving the instruction from David in light of that instruction coming from God his Heavenly Father. Then, along comes all these “to’s” which indicate what the purpose and the objectives of this book are all about.

What you need to see, by the multiple use of the word “to,” is that there is a complex (not complicated!) purpose for this book of Proverbs. When I say complex, I mean that the purpose of the book has many parts to it and those parts are interconnected. That is to say, they interface or interact with each other.

In other words, it doesn’t just say: “To know wisdom and instruction.” (period)

What you have is a complex of purpose or interconnected parts:

- 1) To know wisdom and instruction;
- 2) to perceive the words of understanding;
- 3) To receive the instruction of wisdom, justice, and judgment, and equity;
- 4) To give subtilty to the simple,
- 5) to the young man knowledge and discretion.

And maybe:

- 6) A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
- 6 or 7) To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

At the end of (:6) you’re to understand that the entire format or structure of the curriculum has been fully given. Therefore the first thing we are to appreciate is that there is a complex purpose or objective to the book of Proverbs. (The repetitive use of the word “to” tells you that).

Now stop and think for a moment. If you do not know what the purpose of a thing is, before you can go any further, don’t you have to understand that (the purpose) first? In other words, if you don’t understand what something is supposed to do, then don’t you have to settle that in your thinking before you can benefit from the information?

What I'm driving at is this. If I am correct in my assessment that vv. 2-6 are giving us a complex (many faceted) purpose for the book of Proverbs, and proverbs are a teaching style, then doesn't it make sense for us to nail down exactly what these purposes are? Let's face it, if you do not know the purpose of a thing, what's the point? And so, if you do not know the purpose of the book of Proverbs, what is the point of reading it?

Now, one last thing before we start to examine the purposes here. In case you are thinking about this being boring, that this is all just academic to the book of Proverbs, you should know that each one of these component parts has a direct relation to you and to your sonship education as we find it in the book of Romans and on through Paul's epistles. That is, when you read that the first thing a son is to "get" is what is stated in that first component: "To know wisdom and instruction;" — and on down through each component part — what you will find is that those all perfectly match (and wonderfully so), those all match up with each step and each component part of your sonship education and edification!

That's why it's important to understand that God doesn't just justify you unto eternal life, give you a Bible and then say, "Well, here's a book of stuff (godly stuff—inspired stuff), but there's really no rhyme or reason to any of it, it's mostly all there, but it's all out of order, so you're going to have to go to some man to make sense out of all it and put it in the right order and you'll have to trust that he's right. And that is exactly what is happening today, especially under systematic theologies.

You can see why most Christians are totally confused and, for the most part, why they really don't see their sanctified life as any big deal. They think that getting saved and getting out of hell is the big deal, and if they don't get anything else out of their "Christian life," well, it really doesn't matter as long as I'm happy and things are going well in my life.

That kind of thinking is everywhere. It's in pulpits all across this country regardless of denomination. And you've got to resist that, because that's how Satan wins even before you ever get started.

The truth of the matter is, what God wants to do with you, once you learn that you are an adopted son, and upon that effectually working in your inner man so that you cry, "Abba, Father,":

- He wants you to begin by "knowing wisdom and instruction"
- then He wants you to "perceive the words of understanding"
- then He wants you to "receive the instruction of wisdom, justice, and judgment, and equity"
- then He wants to give you "subtilty" because at that point you're going to be "simple"
- then you'll grow to be a "young man" at which point you'll get "knowledge and discretion"

(21-22) Sonship Orientation

- then you'll become a "wise man" and
- you will then "increase learning" to finally become a "man of understanding" who shall "attain unto wise counsels."

You are going to see that that all matches up perfectly and wonderfully to your own education as we would expect it to, if this is the format or structure for a Father/son education.

- So we've come to recognize that what we're being given in vv. 2-6 is, in all reality, a TABLE OF CONTENTS for the book of Proverbs. God 'tables out for you' in advance, (even before you begin dealing with it), a scope of the contents (pl); 'here's what all this will do; here's the design of it.'

The book of Proverbs will contain all these things listed in the table of contents. Therefore, you would naturally expect to find chapters or sections corresponding with "knowing wisdom and instruction" and chapters or sections corresponding to "perceiving the words of understanding" and chapters or sections dealing with "receiving the instruction of wisdom, justice, and judgment, and equity" — and so forth and so on. And you would expect to find them in their exact order.

And that's what you do find here in the book of Proverbs, (and in every other place where God takes up the curriculum for sonship education with the appropriate doctrine, such as in the epistles of Paul for the church the body of Christ, or Hebrews through Jude for the members of the remnant).

So, what you are looking at in Proverbs 1:2-6 is the purpose or table of contents for the book of Proverbs. The objectives, goals and purposes of the book are given to you at the very start.

Since we're dealing with a table of contents (plural), knowing there are multiple parts to the purpose of the book, we should expect some kind of structure to it. We should expect to see steps or structure that takes you in a progression.

So now the question becomes, how many steps or levels are there to this education? We should be interested in the answer to this, for this basic structure will hold true for our education as well. The doctrine we learn will be different, but the structure or progression of steps will be the same.

Well, we could say that there are least 2 levels. Why 2 levels? We could say there are at least 2 levels because in these verses we have 2 separate sentences. But that does not mean there are only 2 levels, we will have to examine the verses to confirm that or not.

(21-22) Sonship Orientation

Just by the use of the phrases, “To know” - “to perceive” - “to receive” - “to give (get)” - “to understand” — we can see that there is an order being followed. We can see that there’s advancement and progression to it and we can see that there is an end to it.

One of the reasons we are going over it this way is so that you can see for yourself, and settle in your own mind that this is an ordered, complex, educational system, because what you are seeing here is exactly what you would expect to find in an educational system.

Now, something else that you may have seen as you read through the verse is that not only is there a progression being marked out, but there are also 4 titles or monikers or labels (identifying names) given to the son:

- A simple son or man (:4)
- A young man (:4)
- A wise man (:5)
- A man of understanding (:5)

What I’m hoping that you see is, not only that there is a progression in the verbs, but you also see a progression in the son and what he’s called. Wouldn’t you expect this also in an educational system? We use monikers in our educational system; freshman, sophomore, junior and senior.

Did you notice that in vv. 2 and 3, you’re not given a title or identifying name. Perhaps, at this point, you may be identified as an adopted son; it would not be inaccurate to state it so.

But in vs. 4, that son can now be defined and identified as “simple”. Then, in the 2nd half of vs. 4, the son can be accurately described as “the young man”. Then, when you get to what vs. 5 describes, that son is called “a wise man”. Finally, the 2nd half of vs. 5 identifies the son as “a man of understanding.”

So, growth, progression and advancement are not only seen in the curriculum, but growth and progression and advancement is also seen by the recipient of the education: by the son, himself.

The son goes from being adopted by his Father, to the Father telling the son that He is now going to be educating him. God is, in essence, saying to the son, “you want my heart, and I’m going to begin writing my heart on your heart.”

That process begins with “knowing wisdom and instruction; perceiving the words of understanding; receiving the instruction of wisdom, justice, and judgment and equity;” that forms his basic establishment as his Father’s (simple) son.

Upon the completion of this part of his education, the son can be properly identified as a simple son. After further education, he will go from that simple son to being a young man who will

gain some knowledge and discretion. Then he will go to being a wise man who will increase learning. Finally, he will go to ultimately being a man of understanding, attaining unto wise counsels.

Even if these are not the terms you would have used to describe the progression, hopefully you can see how the son is moved along from knowing nothing to becoming a man of understanding. This is nothing new, for every educational system you've ever been involved in has this type of structure to it.

Even in elementary education you have grades. There are (or, at least there used to be) certain courses and a certain amount of knowledge that has to be attained before you get passed on to the next grade.

In High School, you have certain titles or monikers given to students. They enter into High School as a "FRESHMAN" (a fresh-man); then a "SOPHOMORE"; and then a "JUNIOR"; and finally a "SENIOR." You have levels of attainment all the way through.

There's certain things understood and expected about being a FRESH-MAN; you're fresh to the education, and you're just now becoming a man. You're fresh, that is, you're new to the whole thing. As a freshman, you don't know anything. That's the equivalent of just being an adopted son; before you start your education.

After completing your freshman education, you're a SOPHOMORE (a wise moron); a wise fool. As a sophomore, you have some information and a very limited experience, but the tendency is to think you think you are wise.

That's the perfect description of what you are following being a Freshman; you're not completely ignorant, but the tendency is to think you are wiser than you really are and that is a very vulnerable position to be in. (There's a great deal of danger at this stage).

Then there's the JUNIOR. He is someone who is advanced beyond being a fresh-man and a wise fool, but he's still not quite ready to be out on his own. He hasn't finished his courses yet. He can only be considered a junior partner (so to speak). He does have some wisdom and it's useful, but he's just not quite ready to function as a man to the fullness in the business he is training for. But, as a junior partner in the business, he can have a limited function.

Finally there's the SENIOR. He's now ready to leave the educational system and get on with the business. He has completed the education successfully and he can fully enter into the business as a senior partner. In fact, he can even be given a 'satellite business' that he can take care of all on his own (without his Father by your side).

This is the way of secular education because it recognizes (it actually steals it from sonship education) the human makeup of the inner man is actually designed to receive an education in that way. (It's bad education, but as far as the outer shell of the design of the system, it's not completely wrong in recognizing there's levels of attainment that have to be undergone by the student).

What I don't want you to do is think that I'm implying that there are 4 levels or 6 or 8 or whatever; we'll nail all that down in time. For now, all I'm after is getting you to think in terms of having some kind of definable, identifiable structure or levels or phases that would logically be indicative of an educational system.

The reason it is important for you to recognize that is because an educational structure that has various levels of attainment that can be easily measured, tested and recognized is exactly how God has designed to educate you as His son.

Now, before we go on to actually look and see just how many levels or phases within levels or whatever, to the sonship curriculum, it's critical to recognize that, if there are say, 3 levels to the curriculum given here, then we should expect to find there are also 3 major levels given by Paul in our epistles. (or 4 or 5 or whatever)

And, if there are sub-levels or phases within the levels that can be identified here in the curriculum in Proverbs, then it's only natural and right to expect to find that same thing mirrored within the epistles of Paul.

Also, whatever the purpose and design of the levels and phases that we find here in the book of Proverbs, it's natural and expected to anticipate that that very same purpose and design is followed by Paul, and that we can find it being dealt with by Paul in just that exact same order and following that exact same purpose and design.

At this point, I need to make sure that all we have said so far makes sense. I have to make sure that you see it for yourself and you are not just taking my word for it; that this is not just the manipulation of the text. So, in order to do that, let's go through the checklist. Do you really see the following:

- God really has devised a progressive curriculum
- This curriculum is that a Father (elder) that is given to a son
- The curriculum has a complexity of purpose to it
- It is not randomly thrown together
- There are descriptive titles that indicate progress

If all of that is firm in your thinking, then we are ready to move on by looking at the text again, this time to identify just how many levels there are to this curriculum.

(21-22) Sonship Orientation

Proverbs 1:1 The proverbs of Solomon the son of David, king of Israel; 2 To know wisdom and instruction; to perceive the words of understanding; 3 To receive the instruction of wisdom, justice, and judgment, and equity; 4 To give subtilty to the simple, to the young man knowledge and discretion. 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.

What a person might be inclined to do at this point is to come along and say, “Well, there are these 4 descriptive titles given: the simple man (or son); the young man; the wise man; and the man of understanding, therefore, there are 4 levels to the education, each level being attained at each one of those descriptive titles.”

But there’s a problem with that. If you pay attention carefully to the text, you’ll see that there’s a lot of information given to the son BEFORE he ever reaches the first descriptive title: “simple”. In vv.2-3, you’re given a whole bunch of things to know and perceive and receive, but at that point, you’re not even simple yet.

You are an adopted son, but you are not yet a simple son. So, from this you know that from the very moment vs. 1 begins, you have at least 1 level prior to be called “simple.”

What is contained in that first level is the initial education of a son that is mandatory prior to his getting to be a simple son. This corresponds to our ‘freshman’ stage in High School, in that you’re new to the subject, you don’t really have any significant identity among your peers, you’re getting your first taste to the whole issue of being in the institution and to the curriculum, but you really don’t know anything yet until you get the contents of what will comprise your freshman level of instruction.

Before the son can rightly and accurately be called “simple”, he first of all has to come to:

- “know wisdom and instruction;” and then he has to
- “perceive the words of understanding;”, and then he is to
- “receive the instruction of wisdom, justice, and judgment, and equity;”

All of that that is contained in vs. 2-3 is what a son has to have to really become established in his sonship education to begin with. In other words, vs. 2-3 are designed to set the attitude of the son properly. In fact, a lot of what the son is going to get in his first level of education has a lot to do with his attitude towards the education he is receiving. But what is contained in the curriculum before the son receives his first descriptive title is designed to provide for the son’s sonship establishment! It’s his basic, fundamental, initial, overall establishment as a son; as an adopted son of his Father.

Now, if you’re not careful, there is something sitting over there in vs. 4 that might trip you up. The snag is to think that the word “subtilty” is describing all of those items set out in verses 2 &

3. In other words, if you don't pay close attention to how this is said and how it is presented, you will may think that vs. 4 is taking the issue of knowing wisdom and instruction; perceiving the words of understanding; receiving the instruction of wisdom, justice, and judgment, and equity; that all those things are summed up as giving subtilty to the simple – and that would be wrong.

By reading carefully, I believe the English grammar, the word order, the verse breaks and the punctuation will keep you from making that mistake.

What I'm saying by this is, you're not accurately called "simple" until you first of all get all those things (in vv. 2-3) set forth in your initial sonship establishment. Only AFTER you have come to know wisdom and instruction; and AFTER you've perceived the words of understanding; and AFTER you've received the instruction of wisdom, justice, and judgment, and equity; only after all that's been achieved can you call yourself "simple."

All that instruction and education that takes place in vv. 2-3 corresponds to that "freshman" level of education. You're an adopted son; you're an adult son, but you're "fresh" at it. You need to learn, first and foremost, the basic things that properly set your attitude for the whole education process you're about to go through.

Therefore, the FIRST LEVEL (LEVEL I) of sonship education and edification is that you, as a freshly adopted son have to have all of the things set forth in vv. 2-3, in the order they are given, and that forms your first level of sonship education & edification.

Proverbs 1: 2 To know wisdom and instruction; to perceive the words of understanding;
3 To receive the instruction of wisdom, justice, and judgment, and equity;

So, Proverbs 1:2-3 is the FIRST LEVEL of sonship education. If you want to call it something (which is a good thing to do); if you want to give that 1st Level a short summary statement type of description, then Level I of the Curriculum for Sonship Education is Basic Sonship Establishment as the Adopted Son you are.

That takes us to vs. 4. As we've already seen, this whole 6-verse section is make up of 2 sentences and the first sentence ends at the end of vs. 4. And since you have a period (a powerful pause), there must be a division made there.

Proverbs 1:1 The proverbs of Solomon the son of David, king of Israel; 2 To know wisdom and instruction; to perceive the words of understanding; 3 To receive the instruction of wisdom, justice, and judgment, and equity; **4 To give subtilty to the simple, to the young man knowledge and discretion.**

In vs. 4, we have two descriptive titles; “simple” and “the young man”.

Proverbs 1:1 The proverbs of Solomon the son of David, king of Israel; 2 To know wisdom and instruction; to perceive the words of understanding; 3 To receive the instruction of wisdom, justice, and judgment, and equity; 4 To give subtilty to the **simple**, to the **young man** knowledge and discretion.

At this point the question becomes, “is this one level that has 2 descriptive titles to it; or is this two levels, each one with a descriptive title?” We see that these 2 descriptive titles are not divided by a very strong or powerful punctuation mark at all. In fact, they are divided by the weakest pause in English punctuation; they are only divided by a comma. (So that may be helpful—that may tell us something.)

Just as the 1st Level is compatible to our understanding of what a freshman is, this 2nd Level (especially this first descriptive title) is compatible to our understanding of what a sophomore is.

So, once you’ve gotten all that in vv. 2-3 (or all the 1st Level of sonship education gives you), then you’re passed on, or moved on to the next grade or level of education.

Then, the very next thing these Proverbs are designed to do is to, “give subtilty to the simple”. Don’t get hung up on that word “give” because that’s not describing the son doing anything. That is, the son isn’t giving subtilty to this other son who is called “simple;” it’s the son being described as “simple” and it’s the work of these proverbs to give subtilty to that “simple” son.

The simple son’s getting subtilty here, he’s not giving anything. Just to further confirm or verify that we’re on good ground here when we see vs. 4 as another level of the curriculum, you can’t describe the son in vv. 2-3 as simple because simple doesn’t describe someone who’s EMPTY.

Simple describes someone who thinks he’s got enough wisdom or knowledge, but really he only has enough knowledge to be dangerous. He thinks he’s got a lot, but in reality he doesn’t. He thinks he can make decisions, yet he’s still got areas where if he doesn’t add to his education, he’s going to make bad decisions, he’s going to make wrong decisions here and there, and if he encounters competing wisdom, he can easily be led astray and make stupid decisions that are going to harm him and ruin his own education.

That simple son describes him in a status whereby he can be easily duped—or fooled—or deceived—or (as Paul puts it) “bewitched.” That simple son is going to have to add subtilty to what he now knows, or else he’s going to be led astray. And, as we will see, until you get what

(21-22) Sonship Orientation

is contained in the books of Romans - Galatians, you can't be called a simple son yet. The subtilty you're going to have to add to that education begins in the book of Ephesians!

The truth of the matter is, the 1st Level of sonship education actually primes you to receive the meat or core curriculum of your sonship education and by the time you get to the end of the 1st Level, you're now ready to GET subtilty as a simple son. At that stage you're an easy target for advanced attacks by the Satanic policy of evil (that 'strange woman' who is going to seduce you and allure you).

We are going over this very carefully so that you really do see all This. This should be causing you to think hard because what is happening here is that, maybe for the first time in your life, your mind is being asked to be used exactly for what God wants it used for; for what God created it for in the first place! (And that should be exciting to you!)

You need to be thinking crystal clear and clearly accurate about all these terms and words and phrases in order to be edified properly. You should realize that this is the reason why God saved me; He didn't just save me to be forgiven of my sins—I get that as a benefit so that I can live forever with Him—He saved me to start imparting this doctrine to me so that I can be useful to Him, both now and for all eternity, AND He'll reward me for it!