

### Session 23 Actual

In our last session we left off going through the list of “to’s” in Proverbs 1. If you recall, the “to” phrases were purpose phrases. That is, when you read down through the passage, they not only show you what is coming, but they show you what you and I will be getting from our apostle, in the order he will be giving it to us. This list is the basic structure of adoption no matter what program you are in.

What you have, in this list, 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 sublimity 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 it will be very difficult, if not impossible, to properly utilize it. And so it is with adoption. These purpose statements give you a detailed breakdown of the what your education as an adopted son is going to achieve; in other words, it’s purpose.

We know the overriding purpose of adoption is to enable us to labor with our heavenly Father in eternity, but knowing that only begs the question, “what do I have to learn to be capable of truly laboring with my Father?”

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

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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 they are happy and things are going well in their 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"
- 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.

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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.

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.

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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 fully educated man of understanding. This is nothing new, for every educational system you've ever been involved in has this type of structure to it.

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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 his side).

This is the way of secular education because it recognizes (it actually copies 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.

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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 of a Father (elder) 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.

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."

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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;"

In my way of thinking, if you look at the "to" phrases, I see a sort of division between the things in vv. 2-3. I'm not only referring to division made by the semicolons, but a more subtle division by the types of words that are employed.

Knowing that these words are all chosen very carefully and with precision, notice that vs. 2 does not say, "to receive wisdom..." It says "to know wisdom and instruction." And the next phrase is to "perceive" the words of understanding. It isn't until you get to the next phrase that you begin to "receive" something. And I see that as a difference. Something has changed at this point. Even though all of these have to be accomplished in order to become a "simple" son, there seems to be a division among these things as well. We know for sure that the semicolons set these things off, so there is also something different in what we are to "know" and what we are to "perceive". And all of that takes place before we "receive" instruction in wisdom, justice, judgment and equity. Once all of that is done, congratulations – you are a simple son!

What I see in the first 2 phrases in vv. 2-3 is what a son has to have in order to be established in his sonship education to begin with. In other words, the "to know" and the "to perceive" phrases in vv. 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 going to receive.

So what am I saying here? I am saying that within the framework of what a son must do in the education that will make him a simple son, is information that will establish him in his sonship education and that establishment is for the purpose of setting the son's attitude from the start.

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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 carfully, 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."

I want to point out that we have not yet defined these phrases. In other words, we have not yet talked about what the Bible means when it says that you are "to know wisdom and instruction." We haven't covered what it means when the Bible says "to perceive the words of understanding." We still need to do this. I point this out because there is a tendency to pass over these verses too lightly, especially if we think we already have a great attitude toward this education. I just want you to know that we still have work to do in these verses. For now, all we are focused on is that the 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. The curriculum is doing the “giving.” That is, the son isn’t giving subtilty to some 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. Therefore, the simple son is 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

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wrong decisions here and there, and if he encounters competing wisdom, he can easily be led astray and make bad 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 subtility to what he now knows, or else he’s going to be led astray. And, as we will see, until you get what is contained in the books of Romans - Galatians, you can’t be called a simple son yet. The subtility 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 1<sup>st</sup> Level, you’re now ready to GET subtility 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 this for yourself. 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 clearly 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!

Now, let’s get back to a closer examination of vs. 4.

We have seen that we have 2 descriptive titles given in vs. 4. We also have some grammatical punctuation marks that help us determine just how this is supposed to be grouped together and, as we noted before, the verse ends in a period.

The period tells us that it is appropriate to keep this separate from vs. 5. Because everything in vv. 2-6 are objective of your sonship education, we cannot completely separate these things from each other. But, if you are looking for levels of attainment, the use of the period should cause us to realize that there is a pretty hard line drawn here as to a level break.

By the way, if you’re thinking that since this is all one big sentence, and that should tell us that none of it is to be divorced from the rest of it, you’re not totally off base there, because my understanding is that the 1st Level and the 2nd Level do kind of go together.

If I were to illustrate this, it would be like grades 5&6 go together (as part of the elementary education) and grades 7&8, while certainly a continuation of the education, are somewhat separate (as part of middle school education). What I am seeing here is this:

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- All of the verses (2-6) constitute the educational curriculum
- The first 2 descriptive titles are closely connected (as a group)
- The second 2 descriptive titles are closely connected (as a group)

One of the things that makes me see it this way is that the English punctuation separates the 2 descriptive titles here in vs. 4 is not by a semicolon or a colon, but by a simple comma, which is the weakest pause in the English language. That causes me to think that, even though we have 2 descriptive titles given in this one verse, maybe the 2 go together. I do not mean that they are synonymous or describing the same thing. That cannot be because there is progress between a simple man and a young man, but maybe they go together to form one complete level of instruction on their own.

A colon, or even a semicolon, tells us that, while the thoughts could stand on their own as 2 separate thoughts, they are understood to be linked together, but with a distinct pause or separation between them. But a comma definitely tells you that these 2 thoughts are not supposed to be separated to that degree at all. These cannot stand alone all on their own; they are to be understood to go together. Granted, there is sense & sequence to them and there is advancement to the 2 terms, but they are to be viewed as going together as one level.

Perhaps the proper thing to say at this point is that there is one level here, but 2 distinct phases to that one level.

- Phase 1 = To give subtilty to the simple,
- Phase 2 = to the young man knowledge and discretion

Even the terminology lends itself to this understanding. When you think about the difference between a son described as simple and a son described as a young man, that difference isn't all that great. But when you think about a simple son or young man over against what is described in vs. 5 (a wise man and a man of understanding) that does seem to be a great difference.

So, what we have so far is this:

Level 1 – An adopted Son - Proverbs 1:2 To know wisdom and instruction; to perceive the words of understanding; <sup>3</sup> To receive the instruction of wisdom, justice, and judgment, and equity;

Level 2 – A simple Son - Proverbs 1:4 To give subtilty to the simple, to the young man knowledge and discretion.

Now let's look at (:5) and see if we can see the next level; LEVEL III.

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

The first thing to notice is that we have 2 more descriptive titles in vs. 5.

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

The next thing we notice is that vs. 5 ends with a colon. This is the only colon in the entire passage. Just as in the 2 previous titles (simple and young man) the words used to describe their education were not that far apart. The simple son gets “subtilty” and the young man gets “knowledge and discretion”. Subtilty and discretion, while different, are closely related. In the same way, while there is still advancement going on from “wise man” to “man of understanding,” the difference between them is not very big. They are separated by a semicolon, so while they can be stand-alone thoughts all on their own, there is reason for them to be linked together.

So what about that colon at the end of vs. 5? The colon not only acts to cause you to make a big pause at the end of (:5), but a colon also acts to mark off the remaining statement (in this case all of vs. 6) as describing what follows as an explanation, an example or a series.

In this case, the colon at the end of vs. 5 is letting us know that what is said in vs. 6 (that is, what vs. 6 is doing) is to give you the details of what these “wise counsels” of vs. 5 consist of. In other words, vs. 6 gives you this “wise counsel” that this man of understanding has attained.

The colon acts to say, “Here’s what these wise counsels have provided for: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. (That’s the wisdom he’s attained to).

I hope you can see that the difference between a wise man and a man of understanding is a subtle difference. There’s a progression to the terms, so there is some difference, for sure, but it’s not to the same degree of the difference between the simple and the wise man, or the young man and the wise man.

In vs. 5, both of them are men and both of them have heightened levels of perception and wisdom and understanding. One of them is titled a wise man and the other is a man of understanding; the man of understanding being the ultimate level of the sonship education!

Now, don’t lose track of what we are after here. If you see these levels dividing up differently, that’s fine. What I’m really after is that you do see that there is advancement and markers for that advancement which is exactly what you find in an educational curriculum.

In other words, if you picked up a book at a used book store and began to thumb through it starting at the table of contents, you would begin to see things that would let you know if this was a novel or a commentary or a dictionary or a text book. You would not mistake your algebra textbook for a novel. You would not mistake your science textbook for fiction. You would not

mistake your history text for a book of short stories. You would recognize immediately what you were holding in your hands as an educational textbook.

Well, what I'm hoping you can see is what is being described here in Proverbs 1:2-6 is not just a single text, but an entire curriculum that takes you from the start of your education to its finish. All of the earmarks of that education is what we have been looking at. So now, here is what we have:

**Level 1 – An adopted Son - Proverbs 1:2-3**

- Phase 1 = To know wisdom & instruction/to perceive the words of understanding
- Phase 2 = to receive the instruction of wisdom, justice, judgment and equity

**Level 2 – A simple Son/A Young Man - Proverbs 1:4**

- Phase 1 = To give subtilty to the simple,
- Phase 2 = to the young man knowledge and discretion

**Level 3 – A Wise Man/ A Man of Understanding – Proverbs 1:5-6**

- Phase 1 = To give increased learning
- Phase 2 = to attain unto wise councils

One other thing to notice is that there is less difference between level 1 and level 2 than there is between level 2 and level 3. And in my understanding, this is why the period only comes at the end of vs. 4. In other words, there's a reason why Level I and Level II should be seen as being linked together in a way that is different than Level III.

And as we will look at the doctrine that comprises all these levels, that will also settle the matter in our thinking about the breakdown of the levels to our sonship education and we'll deal with that in due course.

Again, if I could illustrate this, it would be like this:

Level 1, Phase 1 – learning your numbers

Level 1, Phase 2 – learning to count

Level 2, Phase 1 – learning to add, subtract, multiply and divide

Level 2, Phase 2 – learning fractions, decimals and exponents

All of those things are very closely connected, but in Level 3, the jump is much larger.

Level 3, Phase 1 – learning algebra, geometry

Level 3, Phase 2 – learning trigonometry and advanced math

Granted, this illustration is crude and it lacks precision, but I think it communicates the idea we are after. The things in the first 2 levels certainly represent progression and advancement, but the differences (while noticeable) are small.

(23-24) Sonship Orientation

The jump to the things of Level 3 is much bigger than from level 1 to level 2. Even though they are different levels, they are closely related and therefore, only a semi-colon and not a period separates them.

But notice in (:5) the description of the wise man—A wise man will hear, and will increase learning. That's a rather interesting term to use at this point, isn't it? All the way back from vs. 2, hasn't the son been learning all along? Isn't that the point to all those issues listed in verses 2 and 3 and 4? But at Level III there's a change: there's an increase in learning that's different from Level II and Level I learning.