

Session 27 (Actual)

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.

And now we are ready to move on as long as we have an understanding of:

- The significance of being an adopted son – that God did not save you just to keep you from going to hell and so that you could go to heaven, but His primary reason for saving you was so that He could adopt you

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵ To redeem them that were under the law, **that we might receive the adoption of sons.** ⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

- Why God needed to adopt you – so that you could be educated, through an intimate Father/son relationship
- The goal of adoption – so that you can labor alongside your Father in the heavenly places for all eternity – to share in His glory and His business
- How being an adopted son differs from being treated as a child – in that you are offered but not forced to receive this education, in that God fully explains the “why” to the things you are taught, in that the style of teaching is different from child instruction which is a rule-book and case-book type of instruction
- Why we have gone to Proverbs 1 to see the basic structure of adoption – because that God has set down, along with Israel’s curriculum of education the basic structure of adoption in any dispensation
- That Proverbs 1:1-6 contains the “table of contents” - for the curriculum presented to an adopted son in every dispensation, which is to say that the basic structure of what adoption is meant to produce and the order in which it presents its instructions are “inter-dispensational”
- That the doctrine for our adoption is radically different from the doctrine for Israel’s adoption

If all of that is firmly settled in your thinking, then we are ready to examine the details of the table of contents of the sonship curriculum and see what we are about to receive in our education as sons in the book of Romans. We, naturally, will start with Level 1. As you know, level 1 is found in Proverbs 1:2-3 and those are the exact same issues that you are going to be faced with when we return to the book of Romans. You could say, when you see the book of Romans, that is Level 1 of your sonship education. And you should have already come to grips with the idea

that you aren't doing one thing now and you are going to be doing something else in the heavenly places, but you are supposed to be training now for exactly what you will do up there.

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;

We have established that there are 3 levels to this education curriculum and 4 monikers of description.

We have also identified that within each level, there are 2 phases to the education.

Now, before I give you a summary statement for Level 1, take a look at Proverbs 1:2-3 and see if you can determine what it is designed to do.

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;

In other words, what would be the first logical thing the Father would do to educate His newly adopted son? God is going to get His son established. This is so important that if you don't get this phase correct, you are guaranteed to fall apart somewhere in the future. And that is exactly what happened to Solomon. Without this establishment, there is going to be "chink" in your armor that the adversary will take advantage of. Think of it as the basic training of a soldier.

LEVEL I = Basic Sonship Establishment

In Level I, the son is newly adopted, and because of that, there are certain, specific issues that have to be dealt with in order to establish the son in his new-found sonship status. This is both a wonderful, awesome, and glorious time as well as a sobering, serious, and even dangerous time. And all of this gets done by you "knowing wisdom and instruction" and "perceiving words." These are specific issues and we will search these out shortly.

It is a time in which the son finally 'gets-to-know' his Father on a much more intimate basis than he ever has before. This is because all you have up to this point is an education "about your Father." You have not been thinking with Him and you haven't been taught by Him. In this 1st Level of education, the Father begins to do things in the son's inner man that will provide for the son's establishment. You are given things that will stabilize your mind. This is all going to happen in Romans 8 in view that you are told there of the things that may wind up happening to you. The thing that stabilizes your mind is that in spite of all the things that are listed there that may happen to you, you are "more than conquerors" through that stuff. And all I'm saying in all this is that that stabilization of our mind comes as a result of you "knowing wisdom and instruction" and "perceiving words of understanding." Therefore, THE MAJOR ISSUE that is dealt with by this 1st Level of the son's education is the way in which the son THINKS; his attitude is going to be dealt with.

That shouldn't surprise you if you think about what godly edification is all about. You should expect that Level 1 might deal with how the son thinks and Level 2 deals with how the son acts, and so on. No wonder when you get to Ephesians that your "walk" is dealt with in detail. And when you get to the Thessalonians, you see saints who really are laboring with the Father to the extent that they are "the pillar and ground of truth" as Paul described it to Timothy. It is no coincidence that the great passage in the Thessalonian epistle about the Blessed Hope (the Rapture) occurs where it does, for that the event that will actually propel us into our Father's business from this life to the next in the heavenly places.

The son's thinking might well be joyful and zealous and enthusiastic over the prospect of throwing off the bondage of childhood and gaining all the liberties of adulthood, but really that alone doesn't consist

of thinking the way the Father thinks. I'm not saying that's a bad thing, but the reality is, that initial enthusiasm will not carry you forever and your Father knows that. And just to be clear, we are not saying that that this is the only place where you're going to get doctrine or information that is designed to cause you to think like your Father, because the truth of the matter is, that will be happening all along.

But the major emphasis in Level I is the establishment of the son in some very important issues that deal directly with how the Father thinks, and to take that thinking and impart that to the son's heart. Therefore, this 1st level of education becomes the time to confirm and settle some things so that they will be very powerful in the son's thinking; not temporarily powerful, but powerful from now on throughout your sonship life. These are the kinds of things that will be just as fresh and exciting in eternity as they are when you first learn them. It's that way because of just how much they impact you.

This is a period through which the son will be given some things by his Father:

- The son is given information designed to steady, stabilize, and even calm the son's mind (when things go wrong).
- The son is fully confronted with his distinct identity in Christ, as a son of his Father – we are still being instructed in our identity in Christ– a son knows his father's wisdom
- The son is involved in some details that are going to make that sonship identity real and distinct from anything he has ever encountered before – and by this I mean that sonship is more unique than anything else (Just/bapt. Into Christ/etc) you have received
- Each phase is going to have, at its core, the issue of dealing with the way the son thinks
- Each phase will provide the son information and exhortations to have the thinking of his Father imparted from the Father's heart to the son's heart, so that, the way the son views the specific issues given to him, and the acquired skills the son receives, all MATCHES up perfectly with the Father in every way! – And that is godliness!

So now, let's look at phase 1 of Level 1 of our sonship education.

Proverbs 1:2 To know wisdom and instruction; to perceive the words of understanding;

You have probably noticed that there are 2 parts to phase 1:

1 - *To know wisdom and instruction;*

2 - *to perceive the words of understanding;*

For now, let's focus on the first part: "*To know wisdom and instruction;*"

Now, off the top of your head, what do you think it means when it says, "to know wisdom and instruction?" And just a hint, it does not mean to start "learning wisdom."

The first thing that your Father is doing is not having you learn a bunch of things that are called "wisdom." So what does it mean "to know wisdom" and "to know instruction?"

By the way, after we are given the things in this "table of contents," we are immediately given exhortations that designed to produce an excitement over each of these things. For example, take a look at verse 7. You are given the entire table of contents in vv. 2-6 with the first thing mentioned being "to know wisdom and instruction." So, in vs. 7, you have an exhortation pertaining to "wisdom and instruction" and that exhortation is designed to make you want that wisdom and instruction; it should make you excited "to know wisdom and instruction."

Proverbs 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

I want you to notice that these that despise wisdom and instruction are "fools" in the eyes of the father and the LORD. They are despising the very things that you are first instructed "to know." The word "despise" doesn't always mean to "hate in the extreme" but it's meaning in its derivative form means, "to look down upon as having no worth at all." And that is the way "despise" is intended here.

This is God's word to a son who declines to know wisdom and instruction, who considers it to be without value. Now, look at the exhortation in the next verse.

Proverbs 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother: ⁹ For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

You may not realize it now, but the exciting part of this is in vs. 9. We will go over this later on, but what he is talking about there (that knowing wisdom and instruction and the application of them will be like chains about your neck, etc) has already been pronounced in your Bible so that you should already know what it means when he says that you have "chains about your neck" and "an ornament unto thy head." It doesn't mean you are a rapper, wearing chains of gold. Do

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you know what that means? It means that you have been promoted in the business and you now have a position of real responsibility and authority. It means that you are prosperous by being promoted through the business. Let me give an example: Look at the ceremony when Pharaoh exalted Joseph.

Genesis 41:39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is **none so discreet and wise** as thou art: ⁴⁰ Thou shalt be **over my house**, and according unto thy word shall all **my people be ruled**: only in the throne will I be greater than thou. ⁴¹ And Pharaoh said unto Joseph, See, **I have set thee over all** the land of Egypt. ⁴² And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and **put a gold chain about his neck**;

When God searched for a land in which He would establish His residence on the earth, and He exalted that land and it would become the very center of His business on the earth, look at what he says:

Ezekiel 16:11 **I decked thee also with ornaments**, and I put bracelets upon thy hands, and a **chain on thy neck**.

When Daniel was exalted:

Daniel 5:7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and **have a chain of gold about his neck**, and **shall be the third ruler in the kingdom**.

Daniel 5:29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and **put a chain of gold about his neck**, and made a proclamation concerning him, that **he should be the third ruler** in the kingdom.

Therefore, what is being held out to you by Proverbs 1:7-9 is the exhortation that if you are going to be prosperous in the Father's business, you are going to start off by "knowing wisdom and instruction!" And that exhortation is designed to produce an excitement in the son and a desire to get what is being offered in this education he is getting as a son. And that is supposed to mean something to you, not just now, but also in eternity. In eternity, all the goofy things that got your attention on earth are going to be gone and all of a sudden, for some, they are going to become very focused on what they have and what they can do, but for others, they will be thinking about what they could have done if they had taken more seriously time and opportunity that was offered to them on the earth.

So it should not surprise you that later on in the chapter the son is going to get another exhortation that is going to produce some excitement about what it means to "perceive the words

of understanding.” And that does happen just that way. And then there is another that excites the son to “receive the instruction of wisdom, justice, judgment and equity.” And on it goes, just like that.

But getting back to vs. 2, what we need to know is, what exactly does it mean “to know” these 2 things (wisdom and instruction)?

Proverbs 1:2 To know wisdom and instruction; to perceive the words of understanding;

One of the first things to notice is that the word “know” can be used in a variety of ways. The verb form alone is used in over 20 different ways. So don’t get locked in to thinking that this word “know” can only mean one thing.

The common way to see the phrase “to know” is to read it as though it says “to learn.” So, the idea, if that were the case, is to read, “to know wisdom” as though this is saying that in this part of your education you are going to be learning a whole bunch of things that the Bible calls “wisdom.” And that would be wrong.

As you read down through the passage, did you notice that these words come up over and over again, in some form of the word? For example, the word wisdom is used a number of times in this passage:

Proverbs 1:2 To know **wisdom** and instruction; to perceive the words of understanding;

Proverbs 1:3 **To receive the instruction of wisdom**, justice, and judgment, and equity;

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

Proverbs 1:6 To understand a proverb, and the interpretation; the **words of the wise**, and their dark sayings.

Now, take a look at instruction.

Proverbs 1:2 To know wisdom and **instruction**; to perceive the words of understanding;

Proverbs 1:3 **To receive the instruction** of wisdom, justice, and judgment, and equity;

And now look at understanding:

Proverbs 1:2 To know wisdom and instruction; to perceive the words of **understanding**;

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

Proverbs 1:6 **To understand** a proverb, and the interpretation; the words of the wise, and their dark sayings.

And now look at “knowledge”:

Proverbs 1:2 To **know** wisdom and instruction; to perceive the words of understanding;

Proverbs 1:4 To give subtilty to the simple, to the young man **knowledge** and discretion.

What I am mainly after in this is to establish in your thinking that God is able to think about each of these words in multiple ways. This is typical in the way God uses words. Depending on its context, God has the ability to use the same word in different ways. This is downfall of systematic theology which sees a word always used the same way; that is, that approach to the scriptures standardizes the words in the Bible.

And just to show you how this works, when a scholar comes to the word wisdom, he automatically defaults to the only definition he knows, wisdom is “Sophia” in the Greek, and wisdom is the highest level of learning, therefore I need to be a “Sophia-believer” and this is what is being talked about here in Proverbs 1 – it all sounds good (to the uninitiated), but that couldn’t be further from what is being said here.

So when we see the issue of “*To know wisdom and instruction;*” being brought up as the very 1st component part to the 1st Phase of Level I of our sonship education, and we realize that these words get utilized again (and in some cases several times over) then we understand that at this very beginning of the curriculum, when we’re talking about ‘*knowing wisdom and instruction,*’ we’re **not** talking about learning all about the things called wisdom and instruction. In other words, “to know wisdom and instruction” is not referring to something the son is to get, but the “to know” is directing us at something else. (If you wonder about this, just notice that this “to know wisdom and instruction” is not what produces a “wise man” as we see in Pr. 1:5. You don’t become a “wise man” by simply doing vs. 2. There is more to it than that. That’s how you can know that this [“to know” - vs. 2] isn’t referring to “getting some wisdom.”)

So if this is not referring to our learning of all the things called “wisdom” and all the things called “instruction,” then what is the “to know” pointing us to? Because whatever this is, the very 1st thing our Father is going to teach us, He’s going to produce in our hearts the issue of ‘*knowing wisdom and instruction*’.

By saying it the **way** He does, we realize that this is not describing us learning the things called wisdom and neither are we being instructed in wisdom at this point. And even if you were tempted to think that is what is being referred to here, when you get to the phrase, “to know... instruction,” that puts a different spin on the word “*know*,” it gives it a different sense or meaning.

If “*To know wisdom*” is the very first thing God is going to produce in our sonship education, the very first thing He wants a son to know is to *know wisdom*, then we’re not talking about knowing wisdom in all its details and becoming wise because of that knowledge. What this verse is talking about is the basic issue of what to “*know*” something is.

The basic issue of “*know*” is that you’ve observed something, or you’ve become aware and cognizant of something. In this case, what you are going to do, and what the Father is going to give you, is *to know wisdom*; that is, you’re going to become **aware** of it, or cognizant of it. You’re apprized of it.

So if “*To know wisdom*” is to become cognizant of it (which, by the way, appropriately fits the word “*instruction*” now) maybe it will help if we say that at this initial, basic establishment as a son, you’re not getting wisdom, learning wisdom, gaining wisdom yet, building up wisdom yet, nor are you getting instructed yet or gaining instruction yet or being instructed yet. What you are supposed to do at this point is to “**know**” that this *wisdom* exists and to “**know**” that this *instruction* is out there. So, by knowing that this wisdom and instruction is out there, that it exists, what is it that you are to know about wisdom and instruction? There is something you are supposed to recognize about this wisdom and instruction; what are we supposed to recognize about it?

To answer this, think about what your Father is doing with His adopted sons. In light of our Father initially establishing us as His sons, and beginning the process of setting our attitude to be matching His attitude, that is, to get our attitude (our zeal and our enthusiasm and our desire) to **be** taught all this sonship education and curriculum to match up with His attitude to teach us (that is, His zeal and His enthusiasm and His desire to teach us and educate us into this curriculum), in light of that, the very first and most necessary thing for the Father to do (in order to get that done) is to get His son to be cognizant of, or to recognize, or to be aware of, or to find out (or know) the **VALUE** of the *wisdom* and the **VALUE** of the *instruction* he is about to receive from his Father.

By doing this FIRST, the Father is adjusting the son’s attitude to be just as desirous to be educated as the Father is to educate him. Knowing the value and worth of this “wisdom and instruction” sets the son’s desire to the proper level to be educated. And that is the basis for any education to properly take place, especially for adults.

So, in the issue of the “first things first” of our sonship education, we are supposed to “*know wisdom and instruction*” and then move on to “*perceive the words of understanding*”.

And if we’re to *know wisdom and instruction*, it’s not that we are now supposed to begin acquiring the wisdom, but that we are first of all supposed to realize what this body of information we’re going to be getting (all this *wisdom* of the Father); as well as the entire educational curriculum that it is set in (all the *instruction* of the Father), we’re supposed to

realize and recognize **what all that is for—what it’s designed to ultimately produce—and why it’s so important above all else in life.**

And when the Bible says “wisdom” it is referring to what is contained in the curriculum and when it says instruction, it is referring to the curriculum itself. So, in knowing the value and worth in both what is presented to you (instruction) and what you will get out of it (wisdom), you will have set your attitude to be properly educated by your Father. And that needs to be the first thing. And I’ve said before, if you skip this part, you will wind up like Solomon, being presented with this wonderful opportunity which is unmatched by anything this world can offer (Paul had quite a bit of the world’s “cred” but he laid it all aside and counted it but “dung” when compared to this), if you fail to know the value of what is being offered to you, then no matter how much you go through the motions, you will wind up being victimized by the policy of evil. You might excuse yourself by blaming the curriculum or claiming it doesn’t work, but the truth will be that you tried to shortcut the system because you (either intentionally or unintentionally) decided you already had this, or you didn’t need this and you had a better way than God’s way. I can recall someone else who thought their way was superior to God’s – and we all know how that’ going to work out.

So, you are, first of all, supposed to realize what this life as God’s son holds out for you. You are to know the value, the importance, the worth, the gravity and weight, and even the grandeur of what we (“my Father and me” or “your Father and you”) are about to embark upon.

Another benefit the son gains from (first of all) coming to know the value of the information (*wisdom*) and the curriculum (*instruction*) he’s about to receive from his Father is some **assurance** and **confidence** that all this wisdom and this instruction has a specific goal in mind; that it has been so formed by my wise and experienced Father (this isn’t His first rodeo), that it has taken into account all the pitfalls and possibilities and snares and snags and traps that could ever be encountered by the son.

As sons, the very first thing that your Father endeavors to accomplish in your education is producing in you the awareness that He has some important and valuable information for you; it’s worth more than anything else, and it has serious and eternal benefits for you.

He has valuable *wisdom* and valuable *instruction* and you are to see it as such. You need to see *why* that matters. You need to see that the natural thing for a Father to do is for you, before He ever begins instructing you, is make clear the value, benefit and importance of the information He has for you. You need to understand and appreciate why that matters, and why that would be the first thing in your education as God’s son.

I’ve actually alluded to the reason why; because the Father is going to have to deal with the son’s attitude toward learning in the first place. And above all things, HE (the Father) knows just how valuable and just how important this information is. Therefore, the first thing He needs to get

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done is to get you to view that just like He does. In fact, before He ever starts giving you the information, before He ever starts providing for you to have the same decision-making skills that He, Himself has, before giving you instruction in how to make decisions that will manifest God-like thinking (as described in vs. 3, where you begin receiving wisdom that you operate upon), well before any of that happens, He wants us to perceive the value of the sonship education (to a great degree) just like He does!

That's why you can't just reluctantly comply with it and why you can't just force yourself to come and listen and expect it to work. This has to be taken care of first. We're going to talk about this in the next session.

But to end this one, what God is after in Proverbs 1:2 is that your valuing of God's wisdom and God's instruction is to begin to MATCH God's own valuing of His wisdom and instruction; or, to say it another way, what is in His heart (about how important this is, how valuable it is) is now being written on your heart! And that is edification in its simplest form.