

Session 43 – The 2nd Measure of the Son’s Commitment to His Sonship Establishment

In our previous sessions we examined the first of two commitments that every son (and daughter) must make to his sonship establishment. These commitments are important enough that the Father will “check the son out” on both of those commitments before the education proper ever begins. The first of those commitments is a commitment to learning (education). The second is a commitment to effectual working (edification).

The first commitment is given in Proverbs 2:1-5 where that commitment to learning is broken into 3 parts. While there are 3 identifiable measures given in Proverbs 2:1-5, they all occur within one single sentence. Therefore, they are not in any way to be thought of as disjointed or completely separate from each other.

Proverbs 2:1 My son, if thou wilt receive my words, and hide my commandments with thee; ² So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; ³ Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; ⁴ If thou seekest her as silver, and searchest for her as *for* hid treasures; ⁵ Then shalt thou understand the fear of the LORD, and find the knowledge of God.

The 3 measures of the son’s commitment to learning are identified by the “if” clauses contained in the passage. Not only are these 3 measures not to be looked at as disjointed from each other, but in fact, they all have a smooth, seamless development and progress to them so that one naturally follows on the heels of the previous.

The first measure (which we covered in the previous session) is that of Honest Attendance. That is, you are more than just a body in a seat, but you have a real desire to get your Father’s words. You know why you are going through the education and you desperately want it for yourself. And what is being described in vv. 1-2 is the opposite of the “silly women” concept that we looked at last time.

Now let’s put some things together. If you know that Honest Attendance is the first measure of your commitment to learning and you also know that these 3 measures are connected (being contained in a single sentence), then you would expect that as soon as the commitment measure of Honest Attendance has been dealt with and passed by the son, then that will lead to something else (the 2nd measure) which will also lead to something else (the 3rd measure).

So, if that Honest Attendance is there, if the son is showing up for the reason of learning and not for some other reason (like qualifying to play on the church softball team, or to find a date, or to be entertained, or to showcase your talents, etc.) then the son is ready to move on to the next measure of his commitment to learning which is described in vs. 3.

Proverbs 2:3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

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Now, in verse 3, you've got another (the 2nd) Measure of Commitment to your sonship establishment.

If you look carefully at vs. 3, you notice that there are 2 actions that are described. You will also notice that these 2 actions (or activities) are different from the 2 actions described in vs. 2.

In verses 1 & 2, the actions involved on your part (on the part of the son) are really all internal actions (or you might say they are 'intake actions') because you're receiving words and commandments from your Father into your heart and mind as you "incline your ear" and "apply thine heart." By the way, this is probably a good place to remind you that the word "commandments" in vs. 1 is NOT a reference to the law of Moses. You already know that words are used in different ways in your Bible, and these "commandments" are not about keeping the law. Instead, these are commandments concerning the education of a son. And as you know, a son cannot be properly educated under the "T & G" of the Law (Commandments). Even the apostle Paul will use the word "commandments" when he has no reference to the Law of Moses.

1 Thessalonians 4:1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.² For ye know what commandments we gave you by the Lord Jesus.

Not to get off on a rabbit-trail, but what did Paul "command" concerning how we are to "walk" and to "please God?" You are to "walk" after who the Spirit of God has made you to be in Christ and the only way we can please God is to function (or live) out of that new identity. The only way for us to produce righteousness is for it to be produced out of what He has done for us (our new identity in Christ) and not out of what we can produce (our flesh). What I'm after here is that those are the "commandments" that Paul is referring to. So, too the "commandments" in Proverbs 2:1 are not referring to the Law of Moses.

But now in vs. 3, there is a change from an intake action or inhale action (receive/hide) to an 'output action' (or an exhale action).

Because the 2 actions described in vs. 3 are "criest" and "liftest up thy voice," they are actions in which the son 'cries after' and 'lifts up his voice.' They are describing the son saying something.

What is happening here is that you have this Father-son relationship dynamic that on the one side has the Father saying something to the son (teaching, instructing the son), but it's not just a ONE-WAY street! No. After the Father speaks, then the son is supposed to indicate by his verbal response a measure of commitment to the words his Father has just told him.

Therefore, it's a TWO-WAY street. Proper sonship edification requires an INTERACTION to take place between the Father & son. Therefore, the 2nd Measure of Commitment to our sonship

establishment is: INTERACTIVE LEARNING. Proper sonship education requires an interaction between the Father and the son. It's not just important, it's imperative.

When you think about it, it is a very natural and normal thing for the son to have some kind of response; as this is sonship prayer, which is different from how we understood prayer before. It may be in the form of some questions or in the form of some kind of gratitude or enthusiastic response or in the form of the son getting a grip on that wisdom. But because of the nature of that wisdom, the son's going to want more and more of it and that also is something that will show up in the son's response to what is being given to him.

So, there's a natural point where the son is going to say something. He's going to verbalize some things to his Father that will indicate to the Father the son's commitment level to his sonship establishment and to his sonship learning.

I am preparing you for when we get back over to our epistles so that you know that you're going to "cry after knowledge, and lift up your voice for understanding." What we are looking at is the sonship curriculum's capacity to measure the son's commitment level, which makes sure the son will be successful in getting the education.

Once the son has made a commitment to honest attendance, (the "Yea" of vs. 3 indicates an increase from that so that the son adds to that a commitment to interactive learning) the son is now going to be saying some things to his Father in response to the wisdom that is now being put in him.

The reason we call this second measure "Interactive Learning" is because it relates to two-way communication in which the son is going to have a response, which is direct and continual, to what the son is hearing from his Father. For example, when we get back to Romans, one of things you will discover is that you will see something that is very important to the Father. You, as a son, are going to be moved to have that be as important to you as it is to your Father and there is going to be some response on your part (as a son) to what you have been made to understand.

As this second measure is "interactive," then you're not just on the 'receiving end' of the information. The idea behind an interactive issue is that you participate in it. In other words, you're not just passive, but you're actively engaged. Therefore, when you're talking about Interactive Learning, you're talking about being engaged with the One who is teaching you.

It makes sense that when it comes to sonship education, the Father expects (and has designed) for interaction to take place with His sons.

What you are going to find is that there are 2 parts to the Interactive Learning. When you look at vs. 3, that should have already become apparent to you as this second "if" clause has the son responding in 2 different ways.

The one part has the son (in view of Honestly Attending to his Father's instruction with his ear being inclined to hear the wisdom and his heart being applied to the understanding), responding to the instruction he's getting. It has the son saying some things to his Father. That's the 1st part of the interactive learning.

Then once that happens (the son responds with some questions and comments on his own to his Father) the son responds to the Father's instruction by asking the Father to search his heart so that it's absolutely clear to the son that he's understanding and appreciating everything that he's being taught. So, the actual 'other half' of that Interactive Learning issue is that: You are dissatisfied if you don't learn what you think you're supposed to learn.

As you can see, this is a very important aspect to this measure of commitment. I want to make sure you understand what I'm saying. because the son's dissatisfaction with not clearly understanding what he's supposed to understand or clearly learning what he's supposed to learn, that heart-felt dissatisfaction is supposed to have some action taken about it on the part of the son.

That is how this second measure works; how you know if your commitment is where it needs to be. In other words, when you don't get something, if this second area is working properly, then you won't let this go before you get an understanding of it. If that is the way it is for you, then good, because that is the measure of this second issue concerning your commitment to learning. Just to nail down just how important this is, if Interactive Learning is not going on your part, then it will be impossible for you to meet the Commitment Level that will be required of you by your Father.

So when this is properly working in you, you're going to ask questions; of your Father in intelligent sonship prayer and within the local assembly of the bishop (pastor) and deacons who are responsible for teaching you the things that you're learning.

To review: there are 2 major features to your 'output' (so to speak) or your interactivity in this Interactive Learning in sonship education:

- 1) The crying after knowledge and lifting up your voice for understanding, making comments (feedback) and asking questions
- 2) And the other major feature is your own sonship prayer—which is especially where the searching of your heart takes place as an interaction with your Father

Engaging in this interactivity aspect of learning should really be something you greatly desire to engage in because you should deeply desire and want to make sure your understanding is crystal clear. Your dissatisfaction with anything less will naturally have you engaged in this interactive learning process and you just won't 'let it go' with anything less than clear understanding.

It's like you won't leave Bible class and walk out the door at the end unless all your questions with regard to the material that has been taught have been answered and that you can walk out that door knowing how to apply what you've just been taught. That's the kind of the measure or degree of interactivity in the learning that's described in vs. 3.

3 Yea, if thou criest after knowledge,

That's very strong and powerful terminology and the preposition (after) is critical. When you cry after something, there's a passionate intensity about it; an intense desire (not 'ho-hum').

3 and liftest up thy voice for understanding;

When you 'lift up your voice for understanding,' that's the issue of making sure that you're heard in connection with concerns and questions you have with respect to whether you're understanding things properly or not. That's what Interactive Learning is all about. And if that isn't what is going on in the local church assembly, there is NO WAY in the world that the FULL MEASURE of godly edifying as a son has a chance of taking place!

You need to realize that when it comes to the components of a form of doctrine, when it comes to making sure that the son (YOU) fully understands and fully comprehends:

1. how that portion of that form of doctrine is designed to materially affect your thinking, renew your mind and make it so that you think a particular way about something—
 2. and how that translates itself into a particular conduct and behavior that's different from every other member of the church, the body of Christ that's around you—
 3. and how that godly thinking and behavior can be translated into an issue of godly labor with God in a particular operation He's carrying out —
- that's all YOUR responsibility! That's why it's Interactive Learning!

That's why the Father says, "Yea, if thou criest after knowledge, and liftest up thy voice for understanding;" because that's exactly what you would be doing if you were dissatisfied and discontent with not fully understanding what you're being taught.

It can't be stressed enough, and it can't be over emphasized how important the Interactive Learning is to proper education taking place. In fact, not only has the Father designed it so that you are actively involved in your sonship education, but if you're not going to cry after knowledge, and if you're not going to lift up your voice for understanding, then that would be another foolish thing in your Father's eyes.

Why? Because you would be short-changing yourself; you would be limiting the degree of the effectual working of the education you're being given.

This really is nothing new, as this parallels an aspect found even in your days of being in school (public or otherwise) where any teacher who was

worth his/her salt constantly pressed the students for interaction in the learning process. Sometimes it was demanded and forced upon you by means of homework and quizzes and tests and exams, but in the everyday classroom as they taught and asked questions, the teacher looked for the student to be raising his hand to answer the question, or to ask for an explanation or to simply comment on the material being taught so as to get an indication from the teacher that he properly was getting it (understanding it).

What I am trying to get you to see is that Interactive Learning is vital to being properly educated. (And stemming all interactivity in the assembly literally takes the life out of getting educated and edified properly—as God intended it—[not as man].)

Let's look at a very familiar passage of Scripture in which this issue of "crying after" something gets brought up and gives you some appreciation for the verbs being used in Proverbs 2:3, and the degree of intensity that's involved when you "cry after" something or when you "lift up your voice" for something. We know that in the gospel accounts we are not looking at the dispensation of grace but rather it is a part of God's program with Israel. More specifically, it is part of that 5th cycle of punishment that followed the "famine of hearing the words of the Lord."

This is a powerful passage to see the great differences between God's program with Israel and His program with us, the members of the church, the body of Christ. It's a passage that points up the fact that we do need to be 'rightly dividing the word of truth' as we ought to be doing. It is also one of those passages that 'shakes people up' as to their confidence in maintaining that what is written in the gospel accounts is intended to be utilized by us today.

Matthew 15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
²² And, behold, a woman of Canaan came out of the same coasts, and **cried unto him**, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. ²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. ²⁴ But he answered and said, I am not sent but unto the lost sheep of the house of Israel. ²⁵ Then came she and worshipped him, saying, Lord, help me. ²⁶ But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. ²⁷ And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. ²⁸ Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Something happened back in Matthew 10 that has an impact on the action here in chapter 15.

Matthew 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ⁵ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: ⁶ But go

rather to the lost sheep of the house of Israel. ⁷ And as ye go, preach, saying, The kingdom of heaven is at hand.

Jesus commissioned the twelve specifically, not to go to Gentiles or Samaritans, but to Israel only with the gospel of the kingdom. When the Lord encounters the “woman of Canaan,” is she an Israelite? She is not; she is a Gentile. And what did Jesus say about going to the Gentiles?

Obviously if the Gentiles aren’t being dealt with, then a dispensation of Gentile grace can not be in effect at this time! If the Lord says, “Don’t go to a Gentile,” then obviously the Gentiles aren’t being dealt with in a program! (And this is a passage that makes that clear).

It is with that in mind that the Lord is confronted by this Gentile woman of Canaan, the Lord ‘snubs’ (ignores) her. He refuses to deal with her at all, at least at the first, and He doesn’t deal with her until she finally takes her proper place as a Gentile in recognition of something that is sitting back in the prophets concerning what will be going on in the climatic stage of Israel’s program and only then did He deal with her.

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

What is Jesus’ response to her?

Matthew 15:23 But **he answered her not a word**. And his disciples came and besought him, saying, Send her away; for **she crieth after us**.

And now you have the “crieth after” like we saw back in Proverbs 2.

Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

What I want us to get out of this is not necessarily the doctrine here but the issue of what it means to “cry after” something. I think it will be very instructional for us as we consider what it will mean for us to “cry after knowledge.”

Tyre and Sidon are present-day Lebanon. You can see from the map the “coasts of Tyre and Sidon” where this “woman of Canaan” was from. Up to this point, this was the northern-most extension of Jesus’ ministry.

Now, to back up in the passage just a bit, notice what the woman calls Jesus; “thou Son of David.”

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, **thou Son of David**; my daughter is grievously vexed with a devil.



She obviously knows something about what the prophets have said about the coming Messiah! But in spite of that, Jesus ignores her. Then the disciples come and ask Him to send her away and they are doing so because of what they were told a few chapters back. In fact, she, as a Gentile, was unclean!

Jesus does wind up dealing with her, but in a very particular way. He has to make sure that what He does with her, does not in any way, violate the Law of Moses. This is one of those times in which Jesus is walking a razor-thin line. I believe that only a properly educated son would know how to handle this situation.

Now, let’s talk about God’s program with Israel as it pertains to Gentiles. That program did take Gentiles into consideration and there is a way for them to have salvation. There is even a way for them to have some of the blessings, if they proselyte into Judaism. But what I want you to see is that there was plenty of opportunity for her to have walked away from this, but instead, she just could not let it go.

Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

When Jesus explains why He isn’t answering her, what does she do?

Matthew 15:25 Then came she and worshipped him, saying, Lord, help me.

She wasn't even slowed down by His response. She worshipped Him! By the way, if Jesus was not God, then He was obligated at this point to have stopped her worship of Him because it would have violated the Law of Moses! And under that Law, a person could be put to death for such an action, if it were not true. But He did not stop her or correct her because He WAS God in the flesh.

And did you notice how simple her plea is; "Lord, help me." So what does Jesus say to that?

Matthew 15:26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Now if Jesus were pastoring a church, they would have fired Him at the end of the service. If Jesus had been on t.v. or the radio, then they would have immediately taken Him off the air. They would have viewed Him as intolerant and bigoted. They would be talking about how dare He call this woman a "dog" just because she is of a different ethnic background!

She could have become offended and walked away right there. But what does she do? She admits that she is a Gentile dog!

Matthew 15:27 And she said, **Truth**, Lord:...

But she also recognizes that there was a provision made back in the prophets for those Gentile dogs, so she says...

Matthew 15:27 And she said, Truth, Lord: **yet the dogs eat of the crumbs which fall from their masters' table.**

She made it clear that she was taking the position that a Gentile ought to take, and by putting herself in that position, she opened the door for Him to be able to provide for her need and at the same time not violate the Law in doing so.

Matthew 15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

What I'm after is that you pay close attention to her actions as she deals first with the Lord, and then with His disciples, and you see her "crying after" something. When you "cry after" something it means that you're fully occupied with it. You don't cry after something that's incidental to you or that's meaningless to you. You cry after something that's an issue that has completely gripped your heart and gripped your mind and you cry after it because you NEED and even DEMAND satisfaction! (And you're not going to be content until you get it)

In light of her daughter being not only "vexed" with a devil, but "grievously vexed" with a devil, I want you to think about what the verbs are saying in connection with what she does in view of the fact that the only real thing on her mind at this time is her daughter's situation.

Now, in vs. 22 we have the “crying” concept, but not the “crying after,” which is an intensification of it.

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and **cried unto him**, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

Matthew 15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for **she crieth after** us.

This woman is completely pre-occupied with this situation and it's obvious that she's serious. Her level of desire is at its maximum and if you realize what she's done, she's put herself in a situation that could possibly be dangerous for her (coming out of the coasts of Tyre and Sidon to seek out the Lord and His disciples).

When the Bible says “she cried unto him,” that's the issue of the straining of her voice based upon the overwhelming power of the emotion that is taking place within her, in order to get the attention of someone who she believes can help her. In a sense, it's an emotional request. That's what she does first; she “cried unto him.”

The passage makes it obvious that when she doesn't get what she wants out of Jesus, then she “cries after” the disciples. Why? Because they have the power to heal as well! And she “cries after” them.

Again, it's important that you realize the accuracy of the verbs and prepositions because it doesn't say she ‘crieth unto us’ or she ‘crieth to us’ or she ‘crieth for us,’ but she crieth “after us.” It's what she's doing when she's “crying after” the disciples that you need to understand and appreciate. Firstly, she does this because there has been an INCREASE IN HER DESIRE!

Things have increased in their intensity. What ‘kicked in’ (so to speak) at the outset of her being refused to be dealt with by the Lord was her DISSATISFACTION. Why? Because she knows that the only help her daughter is going to get (relief from this devil that is grievously vexing her) is going to come from the Lord His disciples.

Even though she's been turned down at her first attempt, the occupation of her mind has made it so that not getting what she's come for is UNACCEPTABLE. And when ever you “cry after” something, that's what's really being stressed. You just can't drop it! And why is that? Because the thing you're after is viewed by you as being so important, so vital, so necessary and so compelling to you, that you are not going to be satisfied or content unless you get it!

Now, let's take this back to Proverbs 2:3 and understand that this is to be the degree of the 2nd measure of your commitment to Learning (to the education). And by “Learning” I'm not just talking about data, but I'm talking about the whole ball of wax of what it means to be an adopted son of your heavenly Father; I'm talking about getting His thinking, His character and His heart.

The power of the words on the page, combined with the edifying work of the Spirit of adoption, can produce all of those things in you but it will be up to you to supply the necessary commitment.

So to make a practical application of this, because of how important you understand this education to be, you aren't not going to be satisfied with anything less than a full instruction in it (the education) and its complete work in you (the edification) to make you into the "spitting image" of your Father. And I'm not saying you will become Him, you won't, but how you think and behave and carry on His business will be identical to His. And the level of commitment it will take to get there will be measured by your Honest Attendance and by your Interactive Learning.

And you're going to engage in interactivity with your Father through the issue of sonship prayer and through the interactivity of the local assembly that provides you a forum to "cry after the knowledge." Your commitment to that Interactive Learning says that you are not going to walk out the door until you've learned what you need to learn!

That's why the first aspect of your Interactive Learning is that you raise a hand and "cry after knowledge;" "What am I missing?" or "What didn't I get?"

Then, the 2nd component just naturally develops out of that:

(:3) and liftest up thy voice for understanding;

That is to say, you want to say something and you want to be heard. When you lift up your voice, you're doing that to attract the attention of the One you want to communicate with so that they can HEAR you, because you've got something to say to them. It may be a question, but more often than not it's so that you can say to a person what your understanding is, so that that understanding can be CONFIRMED, because the truth of the matter is, the one who is teaching you the information ought to be able to properly assess whether the ones who are being given it have, in truth, got it.

Therefore, you "lift up your voice for understanding" because understanding is the ultimate thing you're after. You understand not only what's being taught, but you understand how it's supposed to be used, and you know how to use it. (end of 1675)

It's this 2nd Measure of sonship establishment/learning that provides for that Interactive Learning. The apostle Paul even provided a means for that (or a forum for that) by allowing the saints to write him questions that needed attention and he complied with it as a measure of their Interactive Learning by addressing those questions and answering them (see I Corinthians 7:1).