

Session 47 – Actual – The 2nd Measure of Commitment to the Education

Today we are going to finish up with the 2nd measure of the son's commitment to the education. To begin, let's go back to Proverbs 2 and read that passage.

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.

Over the last several sessions, we have been talking about the commitment to Interactive Learning, which is indicated by the 2nd "if clause" located in vs. 3. That Interactive Learning takes place both in the Son's prayer life with his heavenly Father and it also happens in the local assembly.

In our previous session, we saw how the entire assembly came together and by use of the supernatural gifts that were given to them, they edified one another. That was the way Interactive Learning took place before the curriculum was completed.

When we return to the book of Romans, one of the things we will be shown is that in this dispensation of grace, there are 2 categories of offices in the local assembly. The first category is comprised of the offices of pastor (or bishop) and deacons. Churches are familiar with these offices even though they may or may not realize the proper function of those offices in this day.

There is a second category of offices, outlined in the Bible, which are filled by the various members of the local church. Every member of the assembly is meant to occupy one of those offices so that when the body is come together, that body can function according to God's purpose for it. But there is a marked difference between the time in which the gifts of the Spirit were given and today when people occupy this second category of offices. The difference is that back then, the Spirit gave the gifts in accordance with what He wanted.

1 Corinthians 12:4 Now there are diversities of gifts, but the same Spirit. ⁵ And there are differences of administrations, but the same Lord. ⁶ And there are diversities of operations, but it is the same God which worketh all in all. ⁷ But the manifestation of the Spirit is given to every man to profit withal. ⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹ To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰ To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: ¹¹ But all these worketh that one and the selfsame **Spirit, dividing to every man severally as he will.**

Vs. 11 shows us that the gifts were given according to the "will of the Spirit." The difference today is, as we occupy the various offices within the local assembly, we get to choose which

office we will occupy! That is consistent with the “liberty” in decision-making that we as adopted sons and daughters are given.

We will examine the details of this later in the book of Romans; this marvelous aspect of our adoption, which every member gets to participate in as a son, as they fill these various offices. It is in that filling of these offices that Interactive Learning will take place and the assembled body will finally function in accordance with God’s plan and purpose for it.

I am saying all of this for the reason of pointing out to you that even in this local assembly, there is going to be interactive learning. I know I’m just telling you about all of this now and we haven’t proven any of it. But I am trying to show you how what we are looking at in Proverbs 2 is going to be presented to you by our apostle. Let’s look at this in I Corinthians 14:26.

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

While there is a lot to look at in this passage, all I want us to do for now is to turn our attention to the things that pertain to Interactive Learning. Paul promotes Interactive Learning from the start and he intends for it to continue throughout the dispensation of grace. (end 1676)

You can see how that the correction sitting back at the end of chapter 12 and all of chapter 13, introduces the next part of the process where the apostle Paul now begins to “instruct them in righteousness” which is to say, he is now explaining how things are to be done if they are ever going to accomplish their intended, godly purpose.

One of things I want to point out, as you look back at the passage, is that Paul does not say, “Hey, when you come together, be quiet. I’m the only one who is doing the talking. Don’t ask me any questions.” Paul doesn’t take that part of the Interactive Learning away from them, but he does make sure that it is conducted properly.

I realize that today, God is not supernaturally giving everyone a piece of the sermon as though we have no completed Bible, but Interactive Learning takes place as we “cry after wisdom” and “lift up our voice for understanding” whereby we “edify one another.” That tells you something very important; Interactive Learning results not just in a benefit for you, but it is meant to edify the entire body!

Did you notice that in the previous passage we read? Look at the first verse of that passage.

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. **Let all things be done unto edifying.**

Paul says that everything that is done is for the purpose of edification. And that edification is not out of a context; it is “godly edifying”. That is, it is for the express purpose of producing godliness in the inner man of the entire assembly! We are looking at this in I Corinthians, but we will have encountered this “mutual edifying” concept back in Romans.

Romans 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

And just to show you how important this is, Paul even presents this same “edifying” concept (Interactive Learning) in his letter to the Thessalonians, which, as you know, are an assembly of very advanced sons!

1 Thessalonians 5:11 Wherefore comfort yourselves together, and **edify one another**, even as also ye do.

Notice that Paul says “even as also ye do” which indicates that this is very thing they were doing in their assembly! A properly functioning local assembly will engage in Interactive Learning (mutual edifying) in a variety of ways, which are all outlined in the Bible.

What I want to focus on right now is the issue of Paul telling these saints in Corinth (and by application, saints in any local church) that when they do come together, there is going to be an expectation that there’s going to be an interaction taking place with ALL the saints.

To give you an example of one of the ways in which this happens, it happens when you ask a question that someone else may be too timid to ask. This also happens after the service is over and you are standing in here (or even out in the parking lot) discussing what you have learned and your understanding of it. There may be those standing by whose own understanding is enhanced by what they hear you say. You may be talking about it in such a way that what you say gives them a better comprehension that I gave them when I was teaching it.

The issue is that there is the expectation, provision and opportunity for all the saints to have an active participation. It may not be within the framework or office of the pastor/teacher, but know this; by your Interactive Learning in the local assembly (“crying after knowledge, and lifting up your voice for understanding”), you are helping out more than just yourself.

Now let’s go back and look at the I Corinthians 14:26 verse one more time.

1 Corinthians 14:26 How is it then, brethren? when ye come together, **every one of you** hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

When that assembly at Corinth came together, every one of them “hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” Paul has been correcting them, not for lack of the spiritual gifts, but for the proper use of those gifts. So, as he instructs them in chapter 14, he says in the last expression of verse 26: “Let all things be done unto edifying.” That’s the goal!

In other words, everything that takes place in the assembly; the order in which things are done, the issue of it being done decently and in order, all of that was to be done “unto edifying”. That governs everything!

The proper edifying of the saints is the GOAL of the local assembly. It is the very purpose for it being “the pillar and ground of the Truth” (1 Timothy 3:15). The main objective of that (and every) assembly is for every believer there to be edified unto godliness. Or, to say it in the terms we have been using, the goal of the assembly (and in particular, the Interactive Learning) is to have every member educated in godliness as an adopted son. Actually, the truth of the matter is, nothing can take place, that’s worthwhile in connection with the operations of God within a local assembly, unless it’s coming out of, and is prompted by, and is the fruit of that sonship education.

And that’s precisely what one of the Corinthians’ problems was; things were NOT being done unto edifying. As Paul goes on through this passage, he deals with those who are speaking (who are lifting up their voice) who have a tongue and who are prophesying and how they are to properly function and fit in to all this. Let’s read the passage again because there is something more I want us to get out of it.

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. **Let all things be done unto edifying.**

Notice that these folks were showing up even with “a revelation” and a “doctrine” but it wasn’t “unto edifying” and therefore, even that was of no benefit. Paul doesn’t say the revelation isn’t accurate or that the doctrine is false; that isn’t the problem. The problem was what they were doing and how they were doing it was not conducive to godly edifying. That makes everything they were doing of no value whatsoever! If you don’t believe that, may I just direct your attention to 1 Corinthians 13?

1 Corinthians 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all

faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

When we get over here, we are going to look at this word “charity” and discover why Paul didn’t just use the word “love”. But the point I’m after here is that he tells them that if you don’t have a certain objective in mind when you do these things, no matter how “glorious and grand” these things are, they are pointless and useless. You can speak with the tongues of men and angels and still be “sounding brass and tinkling cymbal.” You can have the gift of prophecy, understand all the mysteries, have all knowledge and possess great faith and still be “nothing”! You gave even give away everything you have and it won’t profit you a thing!

You see, when those Corinthians did what they did, it made them feel so good and that became the point of it all. They no longer edified the body; no one was being educated in true godliness. And I’m being careful to say “true godliness” because we get to thinking that if we do whatever and just “give God the glory” that somehow qualifies as “godly edification” and it doesn’t.

Now let’s go back to our I Corinthians 14 passage read further because I want to look at the activity of the prophets in the passage. 19:48

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, **hath a revelation**, hath an interpretation. Let all things be done unto edifying. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

Let’s talk for a moment about that phrase “hath a revelation.” When a revelation comes out of the mouth, the Bible looks at that and calls that “prophecy.” I want us to see something about these prophets and the prophesying that was being done at this time. Now, let’s focus on vv. 29-31. I need you to remember who these prophets are (not OT kind, but identifiers/copiers of Scripture in DoG) and that they were given the gift to function as such.

Because of the gift these prophets were given and their particular job in the assembly, these were the primary means of:

- The dispensing of the curriculum
- the maintaining of the curriculum
- the orderly presentation of the curriculum
- the going through of the curriculum

When Paul deals with them he says:

- Vs. 29 - Let the prophets speak two or three, and
- let the other judge.
- Vs. 30 - If any thing be revealed to another that sitteth by, let the first hold his peace.

- Vs. 31 - For ye may all prophesy one by one, that all may learn, and all may be comforted.

In the OED it gives as one of the definitions for a prophet: “one who communicates divine mysteries and edifying communication.” That (edifying communication) is exactly how these prophets were to function in this dispensation of grace. They were not foretelling events like the OT prophets, they were authenticating and forth-telling mysteries of the Scriptures that came to and through the apostle Paul.

But what I’m really after is found in vs. 31. In order to see this, we need to look at these 3 verses again. As we do this, you already know that not everyone in the assembly had the gift and office of a prophet. Remember, one Spirit, many gifts. We saw this both in Corinthians and Ephesians.

1 Corinthians 14:29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

In each assembly, there were varying numbers of “prophets”. Some assemblies had more than others. But no matter how many there were, notice that only 2 or, at the most, 3 are allowed to speak. Verses 29 and 30 address “how” those prophets are to properly function in the assembly. But when you get to (:31) you switch to “that **ye may all prophesy** one by one, that all may learn, and all may be comforted.”

What’s going on here? If everyone in the assembly is going to “prophesy” then are they all “prophets”? And furthermore, how can only 2 or 3 speak and then turn around and say that “ye may all prophesy”? Which is it; 2 or 3, or all?

The confusion comes from not discerning that we are talking about 2 groups, 2 parts to things happening in the assembly and 2 prophesyings.

Verses 29 & 30 deal only with the prophets as ones who have the supernatural gift of prophecy (and 2 or 3 of them at the most). These are the ones who would stand in front of the entire assembly and speak forth the truth (as their gift enabled them to rightly discern). In other words, they “brought the message.” Vv. 29-30 talk about how to conduct that part of the “service” so that it was done “decently and in order” and did not become “confusion”.

1 Corinthians 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

But verse 31 is no longer talking to only those with the gift of prophecy; it is talking to all the saints. It is no longer addressing the proper procedure for the teaching portion of the service, but a part that follows it. Vs. 31 is not talking about the “prophesying” that was done by the “prophets” but is referring to the discussion that is going on by the members of the local assembly as they ask questions and comment on their understanding of what has been taught. Vs. 31 says that everyone is going to get a turn to prophesy (talk about their understanding), they will do it “one by one” and the things that are said will instruct those that listen (that all may learn) and bring them an assurance and understanding of the truth (all may be comforted). In other words, as the saints began to talk and ask questions about what was being taught, all the saints in that assembly are hearing what is being said and that discussion (which is Interactive Learning!) is a big part of how godly edifying is supposed to take place in the local assembly!

What I’m particularly after right now is to recognize that Interactive Learning is going on. They were to come together and function as a proper assembly (as the pillar and ground of truth). The teaching session (under the prophets, apostles, pastors) was given the proper prominence it was supposed to have. In vv. 29-30, the ones who were entrusted with that teaching (the prophets being focused upon here—but then also the teachers would follow afterwards) did their job. The information was conveyed and the teaching of that information was put out there so that the saints could learn from it. After all that took place, there was an orderly time to ensure that the learning did take place.

What I’m saying is, after the teaching, there was a time set aside for the carrying out of vs. 31 – which was the natural time for the saints to engage in their Interactive Learning. Any dissatisfaction they had because they just didn’t grasp everything properly, was able to be dealt with and get settled so that they could walk out of the session knowing what they had learned and knowing how to apply what they had learned so that they could be “comforted”!

And while there are many ways in which a person can be “comforted,” the particular way these saints could be comforted was by the dissipation of any questions or uncertainty. You want someone to (just as the word com-fort means), fortify or strengthen your understanding and then “com” puts it together with you so that that dissatisfaction and discontentment just goes away and you can get rid of it. This is comfort in your inner man.

There are actually 3 factors involved in vs. 31 for the accomplishment of all of this:

1 Corinthians 14:31 For **ye may all prophesy one by one**, that all may learn, and all may be comforted.

As I said, this verse is not referring to the prophets, but is talking about all the members of the assembly as they take what has been taught to them and they begin to talk about it and go over it. This is done “one by one.” This is part of the “mutual edifying” that is meant to go on in a local assembly. This is exactly what Paul is referring to in the first part of the chapter.

1 Corinthians 14:31 For ye may all prophesy one by one, **that all may learn**, and all may be comforted.

The 2nd part of the verse gives the purpose of the first part taking place; so that all may learn. The point is, for those saints who haven't yet had the information click in their thinking, they are to engage "one by one" and by lifting up their voice they get their questions asked and addressed so that the next issue in (:31) happens: so that "all may learn."

The end result is for them to learn and understand the information (education) which, if properly done, results in the comfort found in godly edification. The end result of the entire assembly being edified is so "all may be comforted." They can leave the session with comfort in their inner man about fully grasping the information covered in that class. That's the powerful function of a properly working local church. And that's what a properly working local church should have as a part of it. As far as the Interactive Learning that takes place in the local assembly takes place, there are "two sides of the coin" so to speak. The first side is the teaching of the pastor (which everyone can benefit from) and the other side is the mutual edifying that comes from the entire body of Christ as individuals ask questions, get clarification and rehearse their own understanding. These are both, together, the way godly edifying takes place, biblically!

1 Corinthians 14:31 For ye may all prophesy one by one, that all may learn, and **all may be comforted**.

There is the 3rd part; that everyone leaves with a comfort in their inner man because they have grasped the information, they understand what was taught and they are ready for the next part without any anxiety that they aren't following the doctrine.

You may have questions about other things, but this is talking about what was covered in that class. So how does this apply to you? When we get back to the curriculum in Romans (and even now as we are being oriented to our sonship) after you are taught something, there should be a time when we make sure that everything that has been said is understood.

That doesn't mean that you may not want to go home and go over it on your notes and in your Bible. It also does not mean that you have come to grips with all of it or are convinced of it, but it does mean that what was taught is understood by you. There will be times for some of you that you hear what is said and you understand it, but the conviction that it is true will take place between you and your heavenly Father at home.

As a son, you are not going to automatically agree with everything you are being presented with, and you shouldn't. You have liberty as a son and a responsibility to the truth. But just because what you are taught is contrary with what you previously understood does not mean you should throw it aside without honest examination by the Scriptures (which are the final authority).

(End of 1677)

Now let's turn to the book of Ephesians to wrap this part up. I want to show you the Interactive Learning taking place within the Ephesian assembly.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Just to mention a couple of things about the passage, those gifts were given for “the perfecting of the saints”. This is not referring to you being perfect in the sense of being sinless, but it has to do with the perfecting of a number of things in you which will all work together to bring you (as vs. 13 says) unto a “perfect man;” a reference to being a fully educated son.

The “every wind of doctrine” in vs. 14 is not a reference to some off-the- wall teaching like the DaVinci Code or the gospel of Judas or some other such nonsense. “Wind of doctrine” is not about something false or mythical or made up by the world. “Wind of doctrine” is a reference to real Bible doctrine, but which, does not belong in this dispensation of grace. That's what makes it so dangerous; it is true Bible doctrine that is being applied to the wrong people at the wrong time.

Paul says there are men out there who are crafty in the way they convince people to engage in Israel's doctrine in this dispensation of grace. They are “slick talkers” and they know how to put a point forth so as to disarm those who disagree and make them look foolish. These are the men whom, Paul says, will “deny the power of godliness.”

But for now, all we're really after is to take notice that Interactive Learning is going to be taking place within the assembly within the advanced doctrine of the Ephesians. To see this, look at vs. 16 and notice that last phrase; “maketh increase of the body **unto the edifying of itself in love.**”

Now, let's see this Interactive Learning being addressed by Paul in one other place; I Thessalonians 5.

1 Thessalonians 5:11 Wherefore **comfort yourselves together, and edify one another,** even as also ye do.

The “comfort” should take you back to I Corinthians 14.

1 Corinthians 14:31 For ye may all prophesy one by one, that all may learn, and **all may be comforted**.

There is the comforting issue that stems from more than just accessing the pastor, but also from listening to one another. And if you look back at I Thessalonians 5:11, the Thessalonians were being comforted from their mutual edifying. They were doing it!

I Thessalonians 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that which is good. 22 Abstain from all appearance of evil.

We are going to focus on vv. 19-20. Now, it may seem strange to you for Paul to say, “Quench not the Spirit.” and “Despise not prophesyings” to a Level III son who has this degree of maturity (the Thessalonians were advanced sons). But if that does seem strange to you, then you really don’t appreciate what’s going to be going on in Level III, because that is a real, potential problem. In fact, this issue of “quench not the Spirit” cannot really be done by a son until he gets to this place in his education. And this issue of “quench not the Spirit” doesn’t really have to do with sin, but it has to do with an aspect of “being led by the Spirit” through the curriculum, as you encountered back in Romans 8.

When a son gets to this level, the policy of evil’s attack is to get him thinking that he is so far ahead of these other people that he no longer needs and he can no longer benefit from the mutual edifying aspect of the local assembly, and that is not right. That’s what is being referred to when it says to “despise not prophesying.” That is the same kind of prophesying that we saw going on back in I Corinthians 14:31 where the assembly, one by one, was mutually edifying the others in the assembly through their questions and comments.

You see, by this time in the son’s education & edification, there is an increased development in the Satanic policy of evil to oppose and to attack the son and it has been intensifying and intensifying, and getting more and more clever, and subtle, and insidious all along the way. The intent of the attack is to get the son to “quench the Spirit” by no longer being “led by the Spirit” through the Interactive Learning (or mutual edifying) and then the son will “despise prophesying” because these other members of the assembly can’t possibly teach him anything. And that is a clever trap for an advanced son.

(47-48) Sonship Orientation

That's not to say that you can't make this mistake early on, but it is less likely because early on, you don't know much more than anyone else. But, whether you're at this level of maturity or whether you just starting out in Level I, if this Interactive Learning isn't valued and esteemed like it ought to be, it is going to cause a problem.

That will translate into shortcomings and problems in the local assembly and it will cease to operate and function like it's supposed to. Plus, it will choke off and restrict the ability for individual saints in that local assembly to go on to become the "perfect" sons they should be.

The truth is, (when we get to our first instruction in this mutual edification process within the local church later on in Romans), there are certain attainments and advancements within the curriculum for our sonship education that DEMAND the mutual edification process in order for them to occur. That's one reason why it gets focused upon out here in Level III, because some of the things that go on in Level III sonship edification demand mutual edification. In Level III, you're dealing with individual members of the body of Christ functioning as they are designed to do; TOGETHER as members one of another. (One body!) I'm trying to get you to see that this 2nd Measure of Commitment to the sonship learning is still an issue, even in Level III sonship edification and that should underscore the value and the worth of Interactive Learning from the very beginning.

The level of commitment of Interactive Learning is not only essential for you personally, but it's also essential for the proper function of our local assembly as a whole. (And there's glory associated with that which will only be realized as you continue on to have many doctrinal issues effectually working in you as you realize that living union you have with the Lord Jesus Christ and with one another.) Truth is, every one of you are a necessary part of this assembly and I'm not talking about your money when I say that, I'm referring to the mutual edification that is to take place among us.

To emphasize the truth of that, let me say it this way; God has staked the full edification of each member of the church, the body of Christ, in the local assembly, upon the proper function of that local assembly (just as we looked at back there in Ephesians 4) and one of the essentials He built into that is the "effectual working in the measure of every part." That's what makes Interactive Learning such an essential component.

I think that is enough about that for now. So, let's now move to the 3rd Measure of Commitment to our sonship establishment. To see this, we need to look back at the 3rd "if clause" in Proverbs 2.

Proverbs 2:4 If thou seekest her as silver, and searchest for her as for hid treasures;

Even a surface reading of this passage makes it clear that, based upon what is being described here, when you 'seek for something as for silver,' and 'search for something as for hid treasures,'

what you're describing is that it's **THE TOP PRIORITY** to you. And when something is the top priority, you organize your life around it because of how important it is.

Look at the terminology of vs. 4. The verbs "seekest" and "searchest" and the nouns "silver" and "hid treasures" all bring to your mind that this is something very important and valuable. If something is so important that you seek for it as for silver, and if something is deemed so valuable that you search for it like you would hid treasures, then this isn't describing something insignificant.

These expressions are describing the attitude you are to have toward getting your sonship education. As you read this verse, you can see that an analogy is being drawn for us. And there is nothing wrong with seeing it that way, for it is just that. This is the book of Proverbs, after all, and as such, you know that the teaching style is going to include some analogies.

But I would like to suggest that this goes further than being just an analogy. We are going to be looking at a verse later on in which we will be told that we will be able to "purchase" things with this wisdom that comes out of our education.

When I talk about this being more than just an analogy, I'm not talking about paying your car payment with wisdom or anything like that. But I'm talking about purchasing things that your heavenly Father values and esteems much more than cars or houses. You really will be able to do that!

Since we are on this, I thought it would be good to mention some of things that you will be able to purchase with this wisdom you are going to get in your sonship education. Your wisdom and understanding in the curriculum will have a direct connection with how you are going to be perceived by the angels when you are seated and functioning in the operations of God in the heavenly places. It's almost like the angels are watching us and they say to each other, "I hope we get this person, or that person." They will say that because something is known about you before you ever get there. Those angels will observe your wisdom as you begin to thiSonk, live and labor with your heavenly Father.

You won't see or hear it yourself while you are still on this earth, but the word will go out and before you ever are placed in your position in the heavenly places, the angels will hear that you are coming. They will talk about you because they have already heard about you. Think of it like getting to work with someone you truly respect and admire; someone that you see as the best at what they do. That's how the angels will view you as you progress through the curriculum.

What we are talking about now is one of the things that you will be able to "purchase" because you made this a top priority in your life. This is what is being referred to in Philippians 3.

Philippians 3:20 For **our conversation is in heaven**; from whence also we look for the Saviour, the Lord Jesus Christ:

There is something that happens to a son that is “known” up there and “talked about” in those heavenly places to the extent that they can’t wait until you get there. I’m telling you that the thrill, the rejoicing and the glory of that is going to be greater than you can imagine. It will be more than a hero’s welcome. Why? Because that will be the thrill and rejoicing over the entire creature being delivered from the bondage of corruption! Those heavenly places that have been controlled for so long by the minions of Satan will be taken over by the sons of God and for the first time since before Adam, righteousness and godliness is coming to them. You have to understand that not only the creature, but the angels have been waiting for the time when righteousness was finally going to come to the heavenly places.

They are eagerly anticipating an intelligent son, who knows the Father’s mind and will, and can function in the operations of God that they have never seen happen before; that’s what they are looking for.

End of 1678.

As I pointed out to you before, all 3 of these Measures of Commitment are designed to build one on top of another. They have progress and development to them so that when it comes to this final Measure, it’s the climatic issue of all the levels of commitment. If the first 2 measures of commitment are effectually working, they make it so that the acquisition of your sonship education really does become THE Top Priority of your life. And when it is the top priority, you’ll be doing exactly what is described here, you’ll seek her (wisdom) as silver, and you’ll search for her as for hid treasures and the serious pursuit of this godly wisdom will be the very thing you will spend your life on. That is not to say that you will quit your job and move to the mountains and hermit away studying sonship, but it does mean that this has such a place of importance to you that your commitment to it makes it your highest priority. (31:44 of 1679)

Just to bring this to a practical application, even though we have not yet covered the doctrine in Paul’s epistles to us (that produces these 3 measures of commitment), it will be absolutely necessary for these to be in place by the time we get to Romans 12 or we won’t be going any further in this education. To say it another way, these measures are going to be required if you plan on going past the first 2 verses of Romans 12.

Let me show a little bit of why that is true. In Romans 13, you are going to be taken to passage where Paul brings up the adversary and for the first time you are going to put on the “armor of light.” I know everyone talks about the “armor of God” over in Ephesians, but until you become a Level 3 son, you can’t wear that armor. At the beginning, what you will wear is the armor of light. We almost never hear about that, do we?

Romans 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and **let us put on the armour of light.**

(47-48) Sonship Orientation

I know I have mentioned this before, but we haven't really studied it. We aren't going to study it now either. We'll wait until we get to Romans 13. But for now, let me just say this; if you put on the "armor of light," by its very nature, what has happened to you? If you have put on "light" then you are now visible, you can be seen, you stand out, and you can be located. You are no longer "under the radar." And this is just one example of why, by this time, your Father requires you to have already settled these measures of commitment.

We have more to look at with regard to Proverbs 2:4 and we will take that up in our next session.