

Session 53- The Son's 3 Measures of Commitment

Now, I want to show you that the Bible actually records these 3 Measures all happening to a 'Son' who is beginning His sonship education. The example we will use for this is the Lord Jesus Christ.

The One who most exemplified the Commitment to Sonship Learning in His life was the Lord Jesus Christ. Hopefully you recognize that when you're over here in Luke's gospel, you are back in "time past" in God's program with Israel. Even though that is true, what we're going to be looking at is beneficial for us as adopted sons in this dispensation of grace because, the basic format or pattern for sonship education is the same no matter what program you are in. The doctrinal context that is contained here is, of course, different from ours. Their doctrine is going to be according to their program. But we aren't looking for the doctrine. We are looking for the measures of commitment given by the exhortation and by now you should know that the exhortations hold for both programs.

For example, "a fool despises wisdom and instruction" is true for a son in Israel's program and for a son in the dispensation of grace.

Let's look at another exhortation in Israel's program.

Proverbs 3:14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

David tells his son Solomon that the things which can be purchased by the wisdom of this sonship education are better than the things that can be purchased by money (silver and gold). Do you really think Paul is going to come along and say that the material things you can buy with money can be compared to the things you will gain by godly wisdom? Of course not.

What we are after is in orienting ourselves to sonship, we become aware of the exhortations that applied in Israel's program. And knowing that in Israel's program the son is to see 3 measures of his commitment to his education, what would you expect to find when our apostle begins to exhort us? Wouldn't you already be looking for those same measures? He may use different terminology, but wouldn't you anticipate the same measures coming from Paul? So, doesn't this work to prepare you for what is yet ahead when you get back over to Romans 8?

After all, when Paul brings up the issue of being an adopted son as the 3rd component of your sanctification, did you notice that he didn't define it at all? Therefore, he must believe that something in your Bible previously would have given you at least a rudimentary understanding of what he meant when he said you were a "son" and you have been given "the Spirit of adoption".

When you get into the very next chapter in Romans, it is as though Paul is reminding us where all of this first started; with Israel!

Romans 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: ⁴ Who are Israelites; **to whom pertaineth the adoption**, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; ⁵ Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

It is as though is dropping a hint about where to go to find out what this adoption is all about in case you didn't know by the time you finished up chapter 8. And in the list of things that he says "pertaineth to Israel," notice that the very first thing in the list is their "adoption". Considering the context, that is not surprising at all.

Not only did the adoption pertain to Israel, which they foolishly threw away by electing to provide their own justification and sanctification under the law contract, but the adoption education applied to the Lord Jesus as well.

This is a very misunderstood issue in the minds of many, even among other saints that do 'rightly divide' God's word properly. The Lord Jesus Christ did receive the adoption as a Son from His heavenly Father. There are some that violently oppose such statements. Since Jesus was Deity (and He was) and that He was "God in the flesh," (and He was) they insist that when He came into the world, He came in with the full knowledge of His position in the Godhead, and therefore needed no adoption of education as an adopted Son.

Others teach that Jesus' adoption didn't kick-in until the issue of Psalm 2 was in effect; when He was "seated at the right hand of the Father." What they fail to observe is that there is a difference between being "adopted" as a son and then being "installed" and "presented" as a Son. Those take place at different times in the life of any son, just as it did with the Lord Jesus.

The truth is, the Lord Jesus Christ Himself went through all of the features that pertain to sonship. More than that, He functioned perfectly in connection with every one of them. When He was on the earth, He held the Psalms and Proverbs in His hands; the very exhortations and doctrines for sonship under Israel's program. He looked at the exact same table of contents, in Proverbs 1:2-6, that we have been looking at. How amazing is that!

He saw those same measures of a son's commitment to His education that we have been examining. If you find that hard to believe, then let me take you to an event in the life of the Lord Jesus where you will see all 3 measures of the commitment to the education in His life. I don't believe He "accidentally" got these right or that He somehow "stumbled" into following the exhortations found in the first 3 chapters of Proverbs.

To see the example of all 3 measures of commitment, we turn to Luke 2. We're going to be looking at the Lord Jesus' perfect and proper functioning as an adopted son at the very stage in His learning that you would find yourself when the exhortation of Proverbs 2:1-5 kicks in and comes into play. That tells you that the Lord Jesus had to examine the same 3 commitment measures that we have been looking at.

From the moment that 12-year-old Jesus received notification from His Father that He had now received the adoption of a son, he is made aware of the measures of commitment to the sonship learning that He is to be engaged in. You can see from the passage that Jesus' response to that was perfectly in keeping with a son who understands what is being offered to Him and what is required on the part of the Son to obtain it.

In this passage you see the issue of the Lord's 1) Honest Attendance; the issue of His 2) Interactive Learning; and how He made it 3) The Top Priority of His life. Now bear in mind that this single chapter covers a number of years of the Lord's life, beginning with His birth (vs. 6) and ending with Him at 12 years of age (vs. 42).

Luke 2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40 And the child grew, and waxed strong in spirit, **filled with wisdom:** and **the grace of God was upon him.**

Verse 40 is a very brief glimpse of His development between the time He was a baby to the time of this trip to Jerusalem when He is 12.

Luke 2:41 Now his parents went to Jerusalem every year at the feast of the passover. ⁴² And when he was twelve years old, they went up to Jerusalem after the custom of the feast. ⁴³ And when they had fulfilled the days, as they returned, **the child Jesus tarried behind in Jerusalem;** and Joseph and his mother knew not *of it*. ⁴⁴ But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. ⁴⁵ And when they found him not, they turned back again to Jerusalem, seeking him. ⁴⁶ And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. ⁴⁷ And all that heard him were astonished at his understanding and answers. ⁴⁸ And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. ⁴⁹ And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? ⁵⁰ And they understood not the saying which he spake unto them. ⁵¹ And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. ⁵² And **Jesus increased in wisdom** and stature, and in favour with God and man.

Verse 52 is a great synopsis of a son who is "well pleasing." Now, let's go back through this passage and break it down a bit.

Luke 2:41 Now his parents went to Jerusalem every year at the **feast of the passover**.

42 And when he was twelve years old, they went up to Jerusalem after the **custom of the feast**.

Jesus' parents were under the law in Israel's "time past" program, therefore, they were being obedient to go to Jerusalem on the feast day. There were 3 feast days every year that required a visit to Jerusalem to celebrate them. This was the "feast of passover" which was one of the three. (The other 2 being Pentecost and Tabernacles).

In vs. 42, Jesus' age gets brought up. There are only about 3 times that Jesus' age comes up in the Bible and you can be sure than when it does, it for a very particular reason. The reason his age gets brought up here is because 12 years of age, especially in the Hebrew world, was the usual age for a son to be adopted and go through the adoption ceremony.

Because 12 was an accepted age for adoption, Joseph had probably just begun to educate Jesus concerning carpentry; his business. And no doubt, this was also the time in which the heavenly Father made Jesus aware that He is now going to begin going through the curriculum to educate Jesus in His business. That training would ultimately end when Jesus became 30 years of age when He would be a fully educated Son. At that time, John the Baptist would break the 400 years of silence and Jesus would begin His earthly ministry 6 months later. That future ministry is in view in Luke 2 when Jesus knows He has been adopted as a Son by His heavenly Father.

Luke 2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

Jesus "tarried behind" for a reason. He's not just there playing with some other kids in the back alleys of Jerusalem and just wasting time (playing baseball or anything along those lines—or just sneaking away from His parents and being a 'naughty boy').

No, He tarries behind in connection with His sonship and it being the driving matter on His mind now! (At 12 yrs. Old!) His understanding of who He is as an adopted Son of His heavenly Father is now the most prominent matter on His mind and you can see that already He is organizing His life around His training as a Son and not the other way around.

Luke 2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Now, they are a day's journey out so they are also a day's journey back. Then, vs. 46 says that after 3 days they found Him. But does the 3 days include the 2 days of travel or do you have 2

days of travel and 3 days of looking for Him in Jerusalem making a total of 5 days? Either way, they lost the Messiah for at least 3 days; I'll let you decide about the length.

Luke 2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? **wist ye not that I must be about my Father's business?**

He says this (vs. 49) to them as if He expected that not only should they have known what He was doing, but they should have expected it. In view of who He was (they informed of this before His birth) and the fact that now He is 12 years old, and their familiarity with adoption, Jesus takes it for granted that they know exactly what He is doing and why He is doing it. Here are some questions for you.

- Which nation, among all the nations of the world, had God already promised to utilize in His business in the earth?
- Where, among all the cities of Israel, would you expect to find the largest concentration of men who could instruct you concerning God's business?
- Where, in all of Jerusalem, should you be able to go if you were seeking knowledgeable men with which to discuss matters of God's business on this earth?
- So, if Jesus was going to get involved in His Father's business, would it be a surprise to find Him in Jerusalem at the temple?

His heavenly Father's business is now taking priority status for Jesus. You may be thinking, but those men at the temple in Jerusalem are not in line with God's business on the earth. Instead, they have led the nation into apostasy.

So here is the next question; can you identify "the Father's business" at the time that Jesus is 12 years old? Specifically, the Father's business is the issue of preparing His Son, through His sonship education, to prepare for:

- Dealing with apostate Israel, and with its leaders in particular
- The preaching the gospel of the kingdom
- The cleansing of the nation (thru the prescription for cleansing and the hallmark signs of the kingdom gospel)
- The announcement of the climatic stage of Israel's program and the coming day of wrath.

Jesus is preparing Himself to participate in His Father's business and that means that He's now going to be actively participating in His sonship education for that business. What I'm hoping is that you are beginning to see why this account is even included in your Bible in the first place. It isn't filler and God isn't just reminiscing. This is in there for a reason and it has to do with the very issue we are discussing; Sonship.

What we're especially after in this passage is found in vv. 46-47, for what is said there sets forth all 3 Components or all 3 Measures of His commitment to His sonship education.

Luke 2:46 And it came to pass, that after three days they found him in the temple, **sitting in the midst of the doctors**, both hearing them, and asking them questions.

Jesus' parents found Him in the temple, but look "where" in the temple. He is "sitting in the midst of the doctors." Now, who are the "doctors?" The "doctors" are among the teaching leadership of Israel. They were the very ones who had been entrusted by God to dispense the word of God to the people of Israel and to dispense it with understanding.

As we study the Bible, we almost never go to "the Greek," as you know what a waste of time that is. It may make a pastor look scholarly, but it won't enhance the understanding he should have from a passage of Scripture. But for the sake of just showing something interesting, I want to make an exception.

The term translated "doctors" is "didaskalos". It most often thought of as "teacher," even though it is translated "Master" more times than any other definition. But this is the only time it is translated "doctor" and you should expect by now that there is precision to that word. Of course, (and this is the reason we are even talking about the word in the Greek to begin with) all the other translations substitute the word "teacher". I'll show you shortly why this is a big deal.

It's very important that the word "doctor" is used here, if you have some perception of what a doctor is and how that issue of a doctor relates to a son and his sonship education.

The word "doctor" has its roots in the word "doctrine." A "doctor" is one who is thoroughly or fully "indoctrinated". Now, let's define the word "doctrine". Doctrine is a body of information that materially affects the way you think; it isn't just "teaching," it is more than that.

You can be taught something without it changing the way you think about a certain thing. Doctrine affects your thinking, which, in turn, affects your living in the details of your life, which dictates how you spend your time (i.e., how you "labor") in your life. That is, doctrine touches all 3 areas of godliness!

Being indoctrinated is more than just having a head full of information. Therefore, when you talk about a doctor (and this is where it fits in to the issue of sonship education), no matter what field the doctor is in, when a person is bestowed with the degree of "doctor" he is not only thoroughly understanding of all of the details of his discipline in an academic way, but he is actually able to understand how it all fits into the wholeness of a person's being and how any given circumstance or situation can be viewed properly in light of his discipline or field of study.

For example, a medical doctor isn't just a person who has a complete, academic understanding of the body, but in addition to that, he has the capacity to guide and counsel a person in light of how

other things (stress, changes in environment, family history, your occupation, eating habits, and so forth) will impact his medical treatment for the whole of your being.

In view of that, when you're talking about these doctors in Israel who were entrusted with the dispensing of God's word, they were supposed to be ones not only with a keen, fully developed academic understanding and appreciation of God's word, but they were also to be skilled to deal with issues of conduct and behavior and the proper, healthy, godly use of the wisdom of God's word.

The word "doctor" does occur 2 other times in your Bible but it is a different word (nomodidaskalos). The "nomo" prefix means "the law". So these guys were "doctors of the law." But you don't need the Greek to know that, the text itself will tell you that. Let's go to Acts 5 to look at this.

Acts 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. ¹⁶ There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. 17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. ²¹ And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. ²² But when the officers came, and found them not in the prison, they returned, and told, ²³ Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. ²⁴ Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. ²⁵ Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to

them that obey him. 33 When they heard that, they were cut to the heart, and took counsel to slay them.

Now you have the context. What we are really after is found in the verses to follow.

Acts 5:34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For **before these days rose up Theudas**, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 **After this man rose up Judas of Galilee** in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

An interesting side note is that Gamaliel was Paul's instructor. Verse 34 says he was a "doctor of the law." Just to illustrate the kind of thinking that should accompany a "doctor," look at how he approaches the problem. By the way, the men that Gamaliel referred to in vv. 36 and 37 were men who had both claimed to be Israel's Messiah. (See Josephus, *Jewish Antiquities*) The issue of men putting themselves forth as Israel's promised Messiah was happening before Jesus and as you know, many after Jesus made the same claim. Does it surprise you to learn that Satan has been counterfeiting Israel's Messiah?

Getting back to the "doctors," you should know that becoming a doctor in those days was very different from today. Even as recent as the 17th century, a man earned a doctorate after a lifetime of study, not in just a few years. What I am trying to do here is give you an idea of the kind of people that Jesus put Himself in the midst of. They were "doctors." They were men who had put in a lifetime of diligent study.

Luke 2:46 And it came to pass, that after three days they found him in the temple, **sitting in the midst of the doctors**, both hearing them, and asking them questions.

These doctors (even though they are corrupt) were the proper one Jesus would naturally seek out and place himself in their midst because they are the ones who were entrusted with dispensing God's word in Israel. Not only that, but they are also the ones who, above all others, should be able to instruct a son according to his sonship education and edification!

If there was ever a place that a son could go to be educated in Israel's sonship education, it should have been in Jerusalem, at the temple and it should have been by the doctors. So, the first thing the Lord does is to put the 1st Measure of Sonship Learning into practice: HE ATTENDS CLASS and HE ATTENDS IT HONESTLY! That's why vs. 46 says, He's "sitting in the midst of the doctors". In other words, He didn't just show up late, and grab a chair and put it put against the back wall near the exit so as to make a hasty getaway.

He, by His very physical presence in the class, hasn't just put Himself on the perimeter and is just there marginally (so to speak). On the contrary, He has chosen a seat in the midst of class. He's chosen a seat where His attendance is going to be noticed and can't be missed. By placing Himself in the midst of the individuals who are entrusted with the teaching of the word of God, He's going to be able to hear every word they say; He's going to be able to look at them 'eyeball to eyeball'. And in all that, you can't get a better picture of Honest Attendance.

He's not just there, He's there TO HEAR. He's in the very position where He can 'incline his ear unto their wisdom' and He can 'apply His heart' to their understanding. That's why (:46) states the 2 things it does about the Lord's attendance in class.

Luke 2:46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and **asking them questions**:

So, why was Jesus asking them questions? If Jesus is God in the flesh, why would He be asking them questions. What the Lord was doing here was not only absolutely right and proper, but it was also necessary and a required and vital part of His own sonship learning. That phrase, "and asking them questions," that's the issue of Interactive Learning!

The Lord Jesus Christ, as that adopted son who was beginning His own sonship learning was actively engaging in exactly what He was supposed to be engaging in: Interactive Learning. To put it in the words of the exhortation in Proverbs 2:3; He was "crying after knowledge, and lifting up his voice for understanding" just as He was supposed to do.

Then, as you go on down through the passage, that issue of the Lord's making this sonship education the absolute Top Priority of His life is most powerfully brought out and underscored in vs. 47.

Luke 2:47 And all that heard him were astonished at his understanding and answers.

If you pay attention to how the Bible uses that term, it can also be an expression of the making of a counter-statement or a needful response or anything said in return during dialogue. Sometimes this is a rebuttal, sometimes a defense, or sometimes merely a needed comment.

Luke 2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee

sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my **Father's business**?

Notice the capitalization of “Father” as opposed to vs. 48 “father”. Jesus is clearly talking about His Heavenly Father and His business, not Joseph and his carpentry business.

It's here in (:49) that the Lord (at 12 years of age) makes it clear that from now on, this sonship education He is to get from His Heavenly Father, is now **THE TOP PRIORITY** of His life. Everything else that was going on around His life and in His kinsfolk's' lives got organized around The Top Priority of His Father's business and His Father's business right now was Him getting that education!

If you check verse 49 in the other translations, they change the word business to “house” which takes you away from the issue of Jesus' sonship learning. Not that it matters, but in the Greek, the word that is used is not “house” at all. It literally has it, “wist ye not that I must be about the things of my Father,” or “my Father's affairs.” The King James translators were exactly right when they translated it “my Father's business.”

What I want you to notice is that all 3 Measures of the Commitment to Sonship Learning were perfectly demonstrated and put on display by Jesus right from very start of His adoption as a son. Not only does He have it from the start, but He maintains it throughout His sonship education and sonship life. You can go back to that passage we looked at in Isaiah 50 and see that.

By this time, we should have covered these 3 measures of commitment to the education enough for you to have an understanding of them. What we want to do next is look at the 2nd major commitment the son will have to have: a commitment to the Edification or the effectual working of what you learn.

Let me set the stage for how important this commitment is. Your sonship life actually hangs upon the level of commitment you have to this issue in particular. This is where you are going to be required to BELIEVE things that your Father tells you concerning the reality of what is really going on.

Just to begin to explain the kind of things you will be called on to believe, He is going to tell you that this educational curriculum (His word) has certain capacities to accomplish some things. Not only that, but also that this curriculum has real power behind it. I almost hesitate to use that word, although it is perfectly right and even precise to do so, but I hesitate because of how we will mis-define and misunderstand that power, because of how unbiblical our vocabulary has become.

By that, I don't mean that we fail to use the language of Scripture, we do. What I mean is that we use the Bible's terminology, but we use it to describe things the Bible does not have in mind. In other words, we misuse the Bible's terminology.

Let me give you an example. I grew up hearing about “backsliding” quite a bit. We were constantly warned not be “backslidden.” There are 3 words in your Bible that use the root of “backslide”. They are “backslider, backsliding, slidden back and backslidings”. Together they appear 17 times and they all appear in Israel’s program: once in Proverbs, 13 times in Jeremiah, 3 times in Hosea. Paul never uses the word “backslide” or any form of it because in this dispensation of grace the only way for us to have “slidden” away from God would be to longer have our new identity in Christ. And that is impossible.

You may not think that proper terminology is important, but when you use wrong terms, it can lead to doctrinal error. For example, when we thought we might be “backslidden,” we thought we were out of fellowship with God, that God would punish us to bring us back to Him and that we needed to repent and confess those sins, asking for His forgiveness so that nothing would stand between us and Him. The truth of the Scripture is, nothing can stand between you and Him, not even you sins. If you were still “in Adam,” that would not be the case, but you are not “in Adam,” you are “in Christ”. In Christ, you have as perfect a standing as Jesus Christ Himself. I didn’t say your actions are always like His, I said your standing before God does not change no matter what you do. Therefore, you cannot be “backslidden, you do not have to ask forgiveness (you’ve already gotten it), nothing stands between you and God, and God is making bad things happen in your life in order to “bring you back to God.”

I’m not saying there aren’t consequences for our wrong actions, but they are not the sort you think they are. God now deals with us as adult sons and His actions are in accordance with our adoption. That’s another reason you need to go through the sonship curriculum, so you can properly understand how God is dealing with you in the dispensation of grace.

Other examples would be “walk in the Spirit” is seldom understood to be the exhortation for you to “walk (put your sanctified life into practice) after who the Spirit has made you to be in your new identity in Christ.” “Walk after the flesh” is almost always viewed as a person active in sin, but is almost never seen as “walking (putting your sanctification into practice) under the law (which is powered by the flesh). Again, “being led by the Spirit” is almost never viewed the way your heavenly Father means for you to view it, but in line with men’s ability to take a phrase completely out of its context, they invent a whole new meaning for the word or phrase so that “led by the Spirit” is almost never viewed as the Spirit of God leading us through the sonship curriculum. And I know that up to this point, we haven’t spent time on that phrase as it we found it in Romans 8:14; but we will when we get back over there.

But here’s my point; when I say that our Father wants us to have full confidence in the capacity and power of the curriculum, it is very likely that you will define that power in some measureable or observable way – and if you do, you would be wrong. We’ll talk more about that later on, but for now, let me just leave it at that.

(53-54) Sonship Orientation

To get back to the point, in this 2nd commitment to the edification, God your heavenly Father will call on you to believe something when it seems that everything that is going on, in and around you, dictates otherwise. In other words, you are going to be called upon to put implicit trust in what your heavenly Father tells you. Can you do that?

This is where your trust (or faith) is going to have to be of such a nature so as to be “GREAT FAITH.” This isn’t the first time He has asked you to do this. We encountered a similar issue back in Romans 4:19 in connection with Abraham.

Romans 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Back when we studied justification, we looked at the 4 adjectives that describe faith: weak, strong and great, little. The fundamental issue in “LITTLE” or “GREAT” FAITH is that, only someone who already is justified unto eternal life and has got their education and edification underway, can be spoken about as having either “little” or “great” faith.

Faith, as an edification issue either brings about a reprimand (“little faith”) or a commendation (“great faith”). When it comes to responding to anything previous to that (before you were justified unto eternal life) then the issue with faith is either “WEAK” or “STRONG.”

In this second major area of commitment, you are going to be called upon to have a “great” faith, especially in connection with Level I, Phase 2 (and ever increasing on and on) in your sonship education.