

Session 57

Just to encourage your hearts, I want to start out by saying that we only have a couple of things left to do before we return to Romans 8. I know you have been waiting to hear that. But don't let that news cause you to lose focus. These last couple of items are very important. We need to go over the components to the effectual working of the curriculum in your inner man and we need to get ourselves set up for the first part of our education proper, where we will be educated to become simple sons. There are some important orientation issues with regard to phase 2 of our Level 1 education that we need to have properly in place. So, once we have done these couple of things, we will be heading back to the book of Romans to begin our Sonship Establishment and completing phase 1 of our Level 1 education.

Let's begin this session by looking back at the exhortation in Proverbs 2 where we have been observing the 2 Major Commitments that a son is called to make prior to beginning his education.

1. The Commitment to the Education (Learning)
2. The Commitment to Edification (Effectual Working)

You also have become familiar with the 3 measures of your commitment to the Education:

1. Honest Attendance
2. Interactive Learning
3. The Top Priority

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 "then" of vs. 5 is a powerful "then," in that, if those 3 measures of commitment are not properly in place, THEN you will NOT understand the fear of the LORD and you will NOT find the knowledge of God. That's how you are supposed to see this exhortation.

But there's something else you should be perceiving in the way this information is being presented to you. When you look at the way this is put together and the way it is saying to you what it does, what is it that you see? You are to understand that the ONLY way you are going to get the benefits of vs. 5, is by getting those "if thou" components in place.

Now as you look at the remainder of this exhortation in Proverbs 2, you should perceive something significant about the way it is being presented to you and that would be that you have another "then shalt thou" given to you at the end of verse 9.

Proverbs 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.⁷ He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.⁸ He keepeth the paths of judgment, and preserveth the way of his saints.⁹ Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

The entire exhortation to effectual working actually runs all the way down to vs. 20. Since we had 3 issues contained in the son's commitment to his learning and education, it's not surprising to find that there are actually 3 issues stated leading up to the "then" in vs. 9. These are actually stated in 3 separate complete sentences. (1 in vs. 6, 1 in vs. 7, and 1 in vs. 8.)

As you look at vv. 6-9, do you see something else that is rather odd or peculiar about how it is structured; or how it is being said to you? First of all there are no "ifs" at all in verses 6, 7, and 8. When you look at the 3 "ifs" in verses 1-4, each one of those "ifs" is followed by a "thou." In other words, the focus of attention of the "ifs" is upon you; upon your involvement in getting this education. That is, you have to be involved in inclining your ear unto wisdom, and applying your heart to understanding and you crying after knowledge, and you lifting up your voice for understanding and you seeking wisdom as silver, and you searching for her as for hid treasures.

But in this next body of information, there are no "ifs" in it at all and the other thing is that there are no "thous" before you get to the "then".

You've got this rather odd construction where instead of any "ifs" and "thous," you instead have 3 times where your Father is the primary focus of attention whereby you ("thou") then get that which is further mentioned in vs. 9.

In the 1st major Commitment issue it's your involvement that gets the attention, but now on the other side of the coin, the emphasis gets place upon the Father's involvement. Your attention is to be brought to bear on what your Father has done in order to generate in you the proper, positive response to what He tells you; that it will indeed effectually work and you can trust it to work, implicitly.

In light of that, you can then commit to the words your Father tells you; to the doctrines your Father teaches you, without a shadow of a doubt that they will effectually work to produce all that your Father says they will produce, they will effectually work in your inner man.

In order to accomplish this, the Father confronts the son with 3 main issues:

- 1) The nature of the curriculum
- 2) The trustworthiness of the One who wrote it
- 3) The value of being edified by what you learn (Or the value of its effectual working).

Notice the issue of the value of the education and the value of being edified by that education gets brought up repeatedly. (See Prov. 8:10-11)

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Proverbs 8:10 Receive my instruction, and not silver; and knowledge rather than choice gold.¹¹ For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

Do you recall these same issues we saw in Proverbs 3?

Proverbs 3:13 Happy is the man that findeth wisdom, and the man that getteth understanding. 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.

By confronting his son with these 3 things, the Father expects his son to perceive 3 corresponding things:

- 1) That the curriculum for his vocational education and training is perfectly suited to do its job;
- 2) That the son can completely depend upon it to do its job in all of the details of his sonship life;
- 3) That each and every thing his father will teach him, along with each and every attainment his father will seek to produce within in by its effectual working throughout the course of the curriculum, is more valuable for him to attain to than anything else he ever could attain to.

When the son is confronted with these 3 things, and thereby perceives what his father has designed for him to perceive, this then generates within him a favorable measure or level of desire or commitment toward that which his father teaches him to work effectually in each and every detail of his sonship life.

It is the favorable response of the son to being fully committed to his father's words and wisdom and sonship curriculum allows for those words to effectually work within the son's mind and heart and for his sonship edification to genuinely take place.

Let's look at this first issue: THE NATURE OF THE CURRICULUM.

- As we have mentioned before, one of the final things a father does in connection with establishing his son in his sonship status, just after adopting him, is to acquaint him with the curriculum for his sonship education and edification. Having been through the commitment to the education, the emphasis is now on the son's edification.

There are a number of reasons for doing this:

- To develop, in the son, a proper attitude and commitment toward his edification (that without this, his education is incomplete)
- To powerfully impress the son with what he is going to be taught

Let's talk about his one. Just what is it that is going to impress the son to such an extent that it produces a commitment to being properly edified?

The Father must demonstrate that:

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1. He knows all about the curriculum
2. He has complete knowledge of the vocation for which the son is training.
3. He is aware of every challenge (internal and external), every pitfall and every opposition the son will encounter
4. He has built the curriculum in such a way that it can handle every obstacle the son can encounter
5. He has designed the curriculum to take the son all the way, so that he, like Paul, can “finish his course.”
6. He will educate the son as the power and capacity of the curriculum so that the son can trust it implicitly.

If the son does NOT have the proper attitude and commitment toward his education, then this means that he will NOT place his full trust in the power and ability of its individual components.

7. He will show the son the glory, grandeur and scope of the sonship life that being offered to him
8. His curriculum has to capacity for success in the son’s life

That is, the Father must show the son that, by this curriculum, He has provided everything necessary for the son to fulfill the vocation that is awaiting him. The son must see it as more than capable of giving him all of the training that he needs.

But there is more to it than that, especially in order to properly generate the kind of implicit trust the son must have to get all of what the Father has set down in the curriculum to effectually work within him. So, in addition to this, the Father deliberately confronts his son with the issue of the safeguards and provisions that He has built into the curriculum for ensuring that His son is able to successfully cope with any and all forms of resistance and opposition that he will face, which in working against him will endeavor to thwart him succeeding with his sonship education.

This is all for the purpose of getting the son to perceive that his Father has wisely and prudently provided for all contingencies and issues that might work against him and that He has made more than adequate provision for His son to deal with any such contingency.

When the son perceives this properly, he becomes convinced that even though he knows that opposition exists and will be encountered, it need not succeed in thwarting him in the pursuit of the various attainments, aims, and goals of his sonship life and education. Rather, the son knows, and is fully persuaded and convinced that he will be able to cope with any and all resistance and opposition, due to the provisions that his Father has made.

Along with doing these kind of things, the Father also makes sure that His son realizes that the only way he can receive his vocational education and training is by means of the EFFECTUAL WORKING of the curriculum that his Father has composed. He wants the son to look at the curriculum as though it has been ‘tailor made’ (so to speak) for him and therefore it is perfectly

suited to the specific vocation for which the son is being trained and prepared. Hence it can, indeed, give him what he needs!

Therefore, the son is to understand that there are no alternatives for him to look at or consider. Why? Because there are no other means of achieving what his Father has purposed! The son will also know, there are no shortcuts or alternate routes or paths that he can take other than that which is laid out in his Father's curriculum.

By confronting His son with this realization, the Father purposes to instill in His son the great respect and high esteem that he needs to have for the curriculum, so that, he will adhere to it and operate upon it: REGARDLESS.

It is by doing all these things the Father provides for his son to be POWERFULLY IMPRESSED with what his Father is going to teach him as he works his way through the curriculum for his vocational education and training. In fact, the son is to be so powerfully impressed with what he is given to perceive about the curriculum, that he develops deep and strong convictions about it. These convictions produce a "full persuasion" in the son to such an extent that he fully trusts the curriculum to do its job, that he can trust it completely and that he does so without a shadow of a doubt. And that is exactly what our heavenly Father is going to do with us; powerfully impress us with all that His curriculum is and all that it can do.

That, in turn, will cause us to have the appropriate strong convictions that we need to have about the capacity, power, and might of what we are given to learn. In other words, we will have the proper measure of commitment to the effectual working of our Father's curriculum to produce 'godly edifying which is in faith.' And this brings us to our passage in Proverbs 2:6-9.

This passage corresponds to this issue of our level of commitment to the effectual working of what we learn (or our commitment to our sonship edification). This is where the Father now makes sure that his son perceives the general nature and caliber of what he is going to be taught, and knows about its inherent capacities, power and might to achieve its objectives.

Proverbs 2:6 For the **LORD giveth** ...

Vs. 6 - God's Jehovahness is now going to be put into effect to do for you some impressive things. The nature of this curriculum begins by identifying its source: Jehovah God; God your heavenly Father.

Proverbs 2:6 For the LORD giveth **wisdom**: ...

He is going to "give" you by His J-ness and grace "wisdom" — the one word encapsulation of the entire sonship curriculum—and the very wisdom that will be opposed by other competing wisdoms (both wisdom constructed by your Adversary [Policy of Evil] and wisdom that has been constructed by man [course of this world] as well as the man-manipulated forms of doctrine or wisdom; the competing systematic and categorical doctrine of the "Christian" world.

These first 5 words (“For the LORD giveth wisdom:”) form a very powerful statement, so much so that it ends in a colon; a very hard pause whereby you are to stop, think and make sure you’ve really comprehended and fully benefited from what is said to you here.

Proverbs 2:6 For the LORD giveth wisdom: **out of his mouth...**

You are to understand that there are going to be WORDS, words that come out of the Father’s mouth and those words get written down on the pages of God’s word. It is to be those words, all of those words and no others that the son is to operate upon. That’s the nature of the curriculum. What you read on the pages of God’s word are the words of your Father.

You’re not left to guess. You are to TRUST that the words you read are words that come from “HIS” mouth. You can trust every word. You can have absolute confidence in every word you see coming out of his mouth!

In this 2nd clause of vs. 6, you get what it is that is coming out of the mouth of the LORD: “knowledge and understanding.”

Proverbs 2:6 For the LORD giveth wisdom: out of his mouth cometh **knowledge and understanding**.

Briefly:

- “knowledge” = the curriculum (the education)
- “understanding” = the curriculum effectually working (edification)

“For the LORD giveth wisdom” –

- He has wisely and prudently designed words that are unavailable anywhere else and from anyone else [more beneficial than anything else He could ever give to you]

“out of his mouth” -

- it’s His words that are going to be given to you

“... cometh knowledge”

- the education

“...and understanding” -

- the result of the education when it effectually works within your inner man; “godly edification which is in faith”

In short, the nature of the curriculum is such that it will produce just exactly what it is supposed to produce: understanding. Understanding is the goal of it all; to be that “man of understanding” attaining unto wise counsels! (Pro. 1:5)

The son is to perceive (even from that much) that the wise curriculum for his sonship education & edification is of such a nature that it will be perfectly suited in every way to do its job.

But there is more to it than that, for when it comes to fully producing that confidence in the son's inner man, it's going to take more than just this statement in this exhortation. In fact, this statement in the exhortation alone will NOT produce the son's full persuasion that the curriculum is perfectly suited to do its job. It will take the DOCTRINE within the sonship curriculum to do that! (And we're going to have to briefly point that out.)

In fact, there's more sitting in this very exhortation itself that is designed by the Father to ensure that the son perceives the ability of the curriculum to effectually provide for him to do its job. That's why such things are brought to the son's attention such as the curriculum's ability to effectually deal with the resistance that he will face from ones who are opposed to the success of his sonship life.

To see this, let's keep reading down through the exhortation.

Proverbs 2:10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; ¹¹ Discretion shall preserve thee, understanding shall keep thee: ¹² To deliver thee from the way of **the evil man**, from the man that speaketh froward things; ¹³ Who leave the paths of uprightness, to walk in the ways of darkness; ¹⁴ Who rejoice to do evil, *and* delight in the frowardness of the wicked; ¹⁵ Whose ways *are* crooked, and *they* froward in their paths: ¹⁶ To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words; ¹⁷ Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

- “evil man” = the wisdom and ungodly evil of this world
- “strange woman” = Satan's policy of evil (especially in connection with apostate religion & corrupt, apostate, ungodly “Christianity”)

In view of this exhortation to the son, whereby the Father exhorts his son to the commitment to the effectual working of the education he's getting from his Father, and in light of the Father confronting his son with the nature of the curriculum being one of impressive power, capacity, and might, in a similar way, God our Father has the apostle Paul pointedly confront us with the issues of the power, capacity, and might of what He has provided for our sonship lives and edification.

All we can do at this time is to simply look at it and point it out. For now, simply being aware of it and knowing about it ahead of time will be beneficial to you. So, to see this, we head back to Romans 8.

After bringing up the issue of sonship prayer in vv. 26-27, and after dealing with the information in vv. 28-30 that sets forth a series of things (much like the links of a chain that the Father has forged for the son; a veritable ‘chain of provision’ forged for the success of our sonship lives), beginning in vs. 31, God has the apostle Paul ask us a thought-provoking question ...

Romans 8:31 **What shall we then say to these things?** If God be for us, who can be against us?

That opening question is meant to be “thought-provoking.” It is designed to get you thinking about and discerning some things about the nature of your Father’s education and the provisions He has made for you, that He put into the curriculum for you, so that you will be successful in your sonship life that has just been described.

What’s more, to ensure that we perceive what we ought to perceive, as we thoughtfully consider “these things,” our Father has Paul direct our consideration by asking us a series of questions which provoke us to clearly perceive the specific issues of the power, capacity, and might that are resident in the provision for our sonship lives.

Hence, after asking the thought-provoking question, “What shall we then say to these things?” Paul goes on to direct us to consider some other things by asking the remainder of the questions.

Romans 8:31 What shall we then say to these things? If God be for us, who can be against us?³² He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?³³ Who shall lay any thing to the charge of God's elect? It is God that justifieth.³⁴ Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.³⁵ Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?³⁶ As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.³⁷ Nay, in all these things we are more than conquerors through him that loved us.

Now, as you think hard on the questions and the information given to you here, the ‘gist’ of what the son is to perceive here is that every-thing our Father is giving us in this curriculum is all geared for our success. Our Father has wisely and prudently provided for everything that we need to be successful. That includes incorporating into the curriculum all of the things that are necessary for us to obtain the full objective of being conformed to the image of his Son.

Moreover, He has provided for us to victoriously deal with and overcome all resistance and opposition—even to the point of ‘turning the tables’ (so to speak) on some of it so that it actually works out to advancing us on in our own sonship edification! (That’s what’s involved with being “more than conquerors.”)

So, what is supposed to be the result of giving the son the whole body of information and having him perceive some things about it? The result is that the son has generated in him, some very deep-set and strong convictions (being fully persuaded of these things) - (belief/trust) regarding your ability to succeed in your sonship life by giving yourself whole-heartedly to the curriculum and trusting in it implicitly (in your Father’s words/wisdom coming out of his mouth) to do the job it is perfectly suited to do; the godly edifying of your inner man by means of the sonship curriculum.

The issues that you get confronted with here in Romans 8:31-37 ought to generate within us the very same powerful convictions expressed by the apostle Paul when he concludes answering the question, “What shall we then say to these things?” by saying what he does in the remainder of the chapter in vv. 38-39.

Romans 8:38 For **I am persuaded**, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, **shall be able to separate us from the love of God**, which is in Christ Jesus our Lord.

By impacting us with the full power of the effectual provision, that He has wisely and prudently designed for the success of our sonship lives, our Heavenly Father has provided us with the first thing that we need in order to be able to respond with the appropriate measure of positive commitment to the effectual working of the things He teaches us. He has confronted us with the nature of the curriculum for our sonship education and we therefore perceive that it is, indeed, perfectly suited to do its job.

By impressing us, first of all, with the fact that He has ‘geared us for success,’ God our Father has made it so that we can respond to the curriculum for our sonship education with the unshakable conviction and implicit trust that it not only can do its job, but that it will do its job.

Now, we can move on to the 2nd Component to the son’s Commitment to the Effectual Working of What He Learns: The Trustworthiness of the One Who Wrote It.

Once the son perceives the nature of the curriculum is such that:

- It is perfectly suited to do its job
- it’s geared for his success...

the next step is to take that strong conviction and confidence and produce in us a “spirit of faith” in the very things our Father

teaches us as we receive our sonship education. In other words we need to implicitly believe everything that He teaches us, and operate upon those things He teaches us BY great FAITH. (Thereby completely depending upon the curriculum to do its job.)

This expression, “spirit of faith,” is one that is utilized by the apostle Paul over in II Corinthians and is the result of his own understanding and appreciation for sonship education, even as it was expressed back in the book of the Psalms. Let’s take a look at Psalm 116:10, which is the very verse Paul is going to quote. Actually, just for context, we will begin reading at vs. 1.

Psalms 116:1 I love the LORD, because he hath heard my voice and my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.
3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
5 Gracious is the LORD, and righteous; yea, our God is merciful.
6 The LORD preserveth the simple: I was brought low, and he helped me.
7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.
9 I will walk before the LORD in the land of the living.
10 **I believed, therefore have I spoken:** I was greatly afflicted:
11 I said in my haste, All men are liars.
12 What shall I render unto the LORD for all his benefits toward me?
13 I will take the cup of salvation, and call upon the name of the LORD.
14 I will pay my vows unto the LORD now in the presence of all his people.
15 Precious in the sight of the LORD is the death of his saints.

Verse 10 is the part we are after for now. There was generated in David, a spirit of faith. That is why he said, "I believed, therefore have I spoken." In other words, what comes out of his mouth is out of what's in his heart. That's the verse Paul is going to quote in 2 Corinthians.

As you know, 2 Corinthians is the book for us today when we are undergoing the sufferings of Christ and the comfort that is afforded us. We are not to go to Peter or Job, as is so often done. Paul wrote I Corinthians to get them to get back on track with their sonship and they did so. Now, they need something to enable them to go through the things (attacks of the policy of evil) that are coming their way because of their sonship.

By the way, this is the antithesis of what is commonly preached today.

2 Corinthians 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

The "treasure" is what the Corinthians had finally come to teach and learn and publish concerning their sonship. What Paul is about to call "the excellency of the power" is seen by most churches as "laughable." They do not see the list that is about to follow as having anything to do with "the power of God," let alone "the excellency of the power." They see the power manifested in bigger buildings, fancier interiors, paved parking lots, large auditoriums filled to capacity, their membership roles sprinkled with a "who's who" of prominent people, having a nationally recognized ministry, being respected and well thought of. But I want to read Paul's list, which, if the truth be told, most pastors and churches today would look at someone with this going on in their life and call them a "loser" and "failure."

I am referring to this physical evidence that almost everyone uses to gauge God's blessings and favor to their standing before God. So, let's take a look at what "excellency of power" looks like.

2 Corinthians 4:8 **We are troubled on every side**, yet not distressed; we are perplexed, but not in despair;

And here is modern-day Christianity's cop-out statement: "if God wills." If it's God's will, He will keep you from troubles and if He doesn't, then it wasn't His will. They can't produce a single verse from Paul's epistles to back that up, but they believe it like it was in the Bible. That's your back door so that if your prayer doesn't work, you have an "out." It is so easy to think, if something disastrous happens, then it must have been God's will. Again, all you have in Paul's epistles is doctrine to the contrary, but that doesn't slow them down one bit.

So what does Paul say is happening? "We are troubled on every side." Here is the power, now watch this. On the one hand, he describes the external thing that is happening (troubled on every side), but on the other hand, he shows you what is happening in his inner man, which is far more powerful than anything that could ever happen if, physically, the trouble was taken away. What was going on in his inner man? "Yet not in despair." Keep reading the list and notice the comparison between what was happening outwardly and what the inward response was.

2 Corinthians 4:9 Persecuted, but not forsaken; cast down, but not destroyed; 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for

Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 **We having the same spirit of faith,** according as it is written, **I believed, and therefore have I spoken;** we also believe, and therefore speak; 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

Now look at vs. 13. Notice that is a small case “s” for spirit. Vs. 13 is where he quotes that Psalm 116 verse, but he cuts it off at “therefore have I spoken” and he inserts, “we also believe and therefore speak.”

Paul is going to write to Timothy who was suffering under the “spirit of fear” from the policy of evil.

2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Note again, the small case “s” “spirit.” The “spirit of fear” is not some kind of a demon or unclean spirit producing fear or some other thing. In fact, this is not describing demonic activity at all.

The word “spirit” as it is used here, is understood to be: “The active or essential principle or power of some emotion, frame of mind, etc., as operating on or in persons. We use the term just that way when we talk about the “Spirit of ‘76” or the “Spirit of St. Louis.” That is the same way Paul is using the word here. Preachers like to put the word spirit onto everything and pretend you have a “spirit” that needs to be cast out, and that would be wrong, dead wrong.

Hence, just as a “spirit of fear” isn’t some kind of demonic, unclean spirit, so too a “spirit of faith” isn’t some kind of supernatural, angelic host or some supernatural phenomena or sensation that mysteriously gifts us with faith.

A “spirit of faith” is the description of what is actively and powerfully operating in our human spirit, giving us an essential frame of mind. What is active and powerful in our human spirit is faith; faith in the words and the doctrines and the exhortations of our Father!

It should go without saying that a son is expected to know that his earthly or biological father can be trusted. (If the father is what he ought to be). And in view of all that the father has provided for the son, all that he has lovingly designed and purposed for him, along with all that the father has already done for his child, (and given him to know), from birth to “the adoption of sons,” a son should know that he can believe whatever his father says to him and that he can trust in it implicitly.

In fact, throughout the childhood years, one of the most fundamental things that a father does is to generate and establish a “spirit of faith” in his child. He wants his child to know without a doubt that he speaks the truth and that ‘his word is his bond.’

Hence, the father deliberately manifests his faithfulness and trust-worthiness to his child on numerous occasions, confronting him with them so that he comes to understand and appreciate his father’s veracity (truthfulness) and dependability. So that, by the time a child receives “the

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adoption of sons,” he’s expected to already possess a strong “spirit of faith” in his father and in his father’s words. In fact, his father is to be the most trustworthy person that he knows!

In connection with this, upon receiving “the adoption of sons” and being established in his sonship status, the son is expected to become the most trusting person with whom his father ever deals!

In other words, a father looks for his son to believe him implicitly in whatever he says to him and in whatever he teaches him, because doing this is not only perfectly consistent with having a strong “spirit of faith,” but the very success of the son’s sonship education absolutely depends upon him doing this. This is because the effectual working of much of what the son will be taught by his father through the curriculum for his vocational education and training demands that he (the son) believe things implicitly and that he operate upon them steadfastly, even in the face of more attractive and more seemingly-believable alternatives.

The same thing is not only true of an earthly father, but it is also true of our Heavenly Father. As adopted, adult sons, we ought to have a consistently strong “spirit of faith” in God our Father and in His words to us, because He too, worked to generate and establish just such a “spirit of faith” in us before He ever told us about our sonship status. (Rom. 1:1—8:13)

Proverbs 2:7 corresponds (exhortation-wise) to this 2nd Component that makes up the son’s measure of commitment to the effectual working of what he is taught by his Father.

Proverbs 2:7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

Once again, you’ve got one sentence made up by 2 clauses, separated by a colon. Just by the terminology and the way it’s stated, there is something that should be generated in your thinking. Think about “layeth up wisdom.” What comes into your mind when you read and think about that. “he is a buckler to them that walk uprightly.” What comes into your mind when you read and think about that?

I think we will be about out of time by the time we get here, so we will take this up in our next session.