

Session 59 – The Commitment to Edification

Having left behind the commitment to the education along with its 3 components, we have now begun to examine the commitment to the edification. As you know, there are 3 issues associated with this major commitment, just as there was to the education.

But in the commitment to the edification, it is the Lord who takes it upon Himself to accomplish the 3 issues with regard to the effectual working of the curriculum in the inner man of the son. The son, in edification, is called upon to believe all that his Father has said.

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 3 issues regarding the commitment to edification are:

- 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).

The first thing the Lord does is demonstrate the nature of the curriculum to the son. That is to say, that this curriculum is of a certain kind and character. Your heavenly Father has put together a curriculum which has the ability to effectually work in you to produce all the things the curriculum itself calls for. What your Father is after, in showing the son the ability of the curriculum to effectually work in him, is to develop within the son an implicit trust in the curriculum's ability to effectually work.

To say it another way, your Father needs to you to know that the words that come out of His mouth (the doctrines) have the ability to effectually work within you to produce the desired function of each and every part of the education.

In addition, the curriculum has been assembled with every contingency taken into account. You are to be so persuaded of the adequacy of the curriculum that even though you know that you will encounter various kinds of opposition, those things need not prevent you from attaining the fullness of your sonship life and education thwart. You are made aware that your Father has wisely made provision for any and all oppositions that can come against you, enabling you to cope with anything that comes your way.

You are to view this curriculum as being complete. It contains everything you need, not just educationally but effectually. Therefore, you are not to look for any alternatives. Why not? Because there is nothing else, anywhere, that can achieve what this curriculum can achieve. You will know there are no shortcuts or alternate routes to what is laid out in your Father's curriculum.

When you realize that nothing else can do what this is designed to do, that generates a great respect for the curriculum. You need to hold the curriculum in such high esteem that you continue in it regardless of what happens. In the end, you should be super-impressed with all the curriculum is (the nature of it) and with all it can do (the effectual working of it).

In our last session, we went back over to Romans 8 to just point out the doctrine that is meant to produce that full persuasion of the curriculum's ability, to instill that great respect that nothing else can do what it can do, that it has the power to handle all oppositions; all for the purpose of

impressing you to the extent that you allow nothing to keep you from continuing in it.

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.

All we are doing here is pointing out the doctrine that produces this when we get back to Romans 8. The issues that you get confronted with here in Romans 8:31-37 ought to generate within you, the very same powerful convictions expressed by the apostle Paul when he concluded answering the question, “What shall we then say to these things?” by saying what he did 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.

In these verses, God will impact you with the full power of His effectual working, showing you that it is designed to produce a successful sonship life. And by that, he has shown us that His curriculum is perfectly suited to do its job – producing a confidence in the nature of the curriculum.

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 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 BY 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. I know the passage does not say that, but Paul will say it when he quotes part of that passage. The fact that David has a “spirit of faith” is the reason 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, as 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 sufferings (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, membership roles sprinkled with a “who’s who” of prominent people, large offerings and even larger bank accounts, having a nationally recognized ministry, and being respected and well thought of by all.

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, a failure, out of God's will, a sinner undergoing chastening, a backslider, etc."

I am referring to this physical evidence, that almost everyone uses, to gauge how God is blessing you, how much God favors you because of your actions, and even your standing before God. You know how it works. If you have all the bills paid and money in the bank, then God is blessing you. When some good thing unexpectedly comes your way, it is a sign of God's favor. When those around you are suffering in this way or that, but you have no such problems, then you interpret that as God showing you how pleased His is with you; you are in "good standing" with Him. But the apostle Paul would disagree with that kind of assessment. 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.

(It's like the water-tower monster. Only believers can see him and speak to him and hear him answer. The water-tower monster keeps you from being killed in an accident – as long as you believe in him. You see, I've created a situation that automatically answers any objection to my belief system. But that doesn't make the water-tower monster real.)

Saying, "if it's God's will" is nothing more than a 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.

This leads us back to where we were when we interrupted the passage whereby we were having described for us, “the excellency of the power of God.”

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. ⁸ *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

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 distressed.”

He says the attack is “we are perplexed,” but did you notice instead of the intended result, Paul says “but not in despair.” The whole idea of these attacks were to cause distress and despair. But those things did not successfully produce that.

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 trustworthiness 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 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 noticing the terminology and the way things are stated, there is something that should be generated in your thinking.

Proverbs 2:7 He **layeth up** sound wisdom

Think about "layeth up" wisdom. What comes into your mind when you read and think about that? The idea is that something (wisdom, in this case) has been "put in reserve" for you. If God has some wisdom set aside ("layeth up") then you know there is no need to panic, for panic sets in when you run out of information. Your heavenly Father is not going to run into a situation or circumstance He hasn't already accounted for. He won't get taken by surprise. He won't be out-manuevered. No one can "out-think" Him. He won't be caught "off-guard." He is never "asleep at the wheel." What I'm driving at here is the trustworthiness of your heavenly Father; the One who gave you the curriculum.

What He does is, "He layeth up sound wisdom;" that is, He 'has it in store' for every detail of every situation and circumstance you'll ever face. Think of it as though He has it "in layaway" just for you. It's sitting there, with all it's might and power and capacity to cause you to be 'more than a conqueror,' just waiting to be turned loose so it can effectually work in you. It will all be there, ready to go, without alteration, just when you need it to effectually work.

Proverbs 2:7 He layeth up **sound** wisdom

When He says "sound" wisdom, this is not just any wisdom and not just any doctrine. It is called "sound" because it's solid, firm, and free from defect. The word "sound" makes it so that you see that the curriculum

(and the education you're getting) is not only perfectly suited to do the job, but that more than that, it's completely dependable. It's free from error, it's accurate, and it's free from corruption of men.

Proverbs 2:7 He layeth up sound wisdom for **the righteous**:

This is not just the "righteous" in the sense of being JUEL, but this is dealing with those who are putting their sanctified position into practice in righteousness. For us, in this dispensation of grace, it would be "the righteous" in the sense of us walking after the Spirit in righteousness, or putting your position in Christ into practice in righteousness. (which is why the issue of righteousness gets brought up in those opening 13 verses of Romans chapter 8).

Then, observing the colon (once you have paused enough to get the understanding and appreciation and benefit from the first clause), the second clause goes on to say, "he is a buckler to them that walk uprightly."

Proverbs 2:7 He layeth up sound wisdom for the righteous: he is a buckler

The term "buckler" is amazingly precise. The other translations may change it to shield, but even though they had the word "shield" available to them, they still chose "buckler". The question is, "why would they do that?" The answer is that there is something particular about the context in which "buckler" is used because of a shade of meaning it has that is more excellent to use in certain contexts than merely a "shield."

For those who would try to standardize the terms in the Bible to make it so-called 'better' and 'easier to read,' they would have tough time with a verse like Psalm 91:4.

Psalms 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy **shield and buckler**.

In our next session, we will take a look at the “buckler” and notice some things about it, but more than that, I want us to understand why this word is the perfect choice to describe what is going on in this verse.