

Session 65

We left off in our last session by looking at the summary statements for each of the 4 decision-making skills listed in the table of contents.

Proverbs 1:3 To receive the instruction of wisdom, justice, and judgment, and equity;

Let's begin this session by examining the summary statement for wisdom. Before we look at that summary statement, let me qualify something about it; I am looking at this from the standpoint of not only "having knowledge," but also behaving in accordance with what you know. Does that make sense? In other words, in a given situation, you may understand what choice should be made or what action should be taken, but that knowledge alone is not wisdom. Wisdom is more than just "knowing" something, it also involves the proper use of that knowledge. Only then can you be considered "wise."

What I am doing in this summary statement is combining the two because having the knowledge to discern what your Father's will is and then failing to act in accordance with that knowledge is not wisdom. You can have knowledge and still not have wisdom. That's why we say that wisdom is knowledge put to its proper use.

In fact, your heavenly Father has a term for not conducting yourself according to wisdom; foolishness.

Swinton's Word Analysis: wisdom is broken into 2 parts; "wis" and "dom." "Wis" is the older English for the word "wise" and "dom" means "condition" or "possession." Adding the "dom" suffix to the word "wise" is the condition of being wise.

By the way, we use the word "sonship" to describe aspects of our being adopted sons. For example, we talk about the sonship education, or the sonship curriculum or sonship orientation, etc. Do you know what the suffix "ship" means? The suffix "ship" comes from the word "shape." Therefore, sonship, in the context of Romans 8, refers to us being "shaped" into sons! So, your "sonship education" is the education that shapes you into a son. A "sonship decision" is any decision that you make out of your being shaped into a son. If a decision is made out of anything other than that, it is not a "sonship decision." Well, that's enough of the word study, let's get to the summary statement for wisdom.

If we were just looking at a general definition of wisdom it would be to have knowledge and to put that knowledge to its proper use. But what we are looking for is wisdom in the context of being adopted sons who are being educated to think like our heavenly Father thinks.

Summary Statement for: "to receive the instruction of **wisdom**"

Receiving the instruction of wisdom involves being skilled in discerning the "path" of your heavenly Father from all other "paths," and choosing that "path" based on who you are and what is "reasonable" in your conduct as an adopted son.

It is important for you to see that your Father's "paths" are:

- consistent (with who you are as an adopted son)
- reasonable (as to your conduct and behavior)

Living in accordance with who you are (who you have been made to be when the Spirit baptized you into Jesus Christ) is at the core of how we live for God in our daily lives. We learned that back in Romans 6-8:1-13. Once we were informed in Romans 8:14-15 that we are adopted sons of our heavenly Father, and we understand all that involves, we immediately recognize our need for godly wisdom.

When faced with choices, we need to be able to discern what our Father would do. That ability is achieved by learning to “think like our Father thinks.” The first aspect of this godly thinking is the category of “wisdom.” Not just any wisdom, but godly wisdom; literally, your Father’s wisdom installed in you.

Therefore, we conclude that, only by the effectual working of godly wisdom, can we begin to conduct ourselves according to who we truly are. We are no longer sons of Adam, we are adopted, sons of God. God has justified us and sanctified us. In our sanctification, we are made to be His adopted sons. It is true that we are also members of the new creature, “the church, the body of Christ,” but you haven’t yet been given that information in Romans. But when you are given to know your position as a member of the body of Christ, you will also know that godly wisdom will enable you to act in concert with God’s purpose for that body as a whole. But we will get to that later on.

Since God has adopted us as His sons, the first thing He will do is instruct us so that we can conduct ourselves like the sons we have been made to be; no longer like the world, but like our Father. Conducting ourselves like our Father is the 2nd component of godliness. By our godly conduct, we put on display that we’re no longer following the path charted for this world, by the Adversary, but now we’re following the path charted for us by our heavenly Father. That is why Romans 12:2 talks about not being “conformed to this world.”

“Receiving the instruction of wisdom” provides for you to have the kind of keen and insightful decision-making skills to be able to immediately discern the paths which are consistent with the children of Adam from the paths which are consistent with being adopted sons of your heavenly Father.

Now, we move to the next summary statement.

Proverbs 1:3 To receive the instruction of wisdom, **justice**, and judgment, and equity;

Summary statement for: “To receive the instruction of...justice:”

“Receiving the instruction of ... justice” is the ability to discern between right and wrong, and make “just” and “right” decisions, based upon your heavenly Father’s norms and standards of what is right and what is wrong.

Justice is a basic quality of being just or right. It has the concept of dealing with what is either right or wrong based upon a set of norms and standards that are vested in either someone or something (such as a court, a congress, etc.) that has the authority of determining and setting forth the norm and standard of what is right or wrong.

In other words, justice is what is right and lawful in the eyes of someone or some thing that has the authority to declare what is right and what is wrong. The idea being that, when you’re

dealing with an issue of justice, someone has to have the authority to declare it— whether it's a system of laws that men have put together (like a constitution or something along those lines, or a bill of rights, or a compact or by-laws, etc.) or whether it's God, Himself. (It can't be just arbitrary.)

Usually, when you're talking about justice, you're talking about it in the sense of it being an issue of determining what is right and what is wrong. "Determining" means a choice has to be made, hence it is a decision-making skill which is especially critical in ruling or administering in government.

Justice is usually an issue that is supposed to be void of emotion. It is not to be subjective, but objective in its use. (hence, 'blind-justice' or the Supreme Court Justices at the State of the Union Address)

The fundamental concept of "justice" is that it conforms to what is right, as set down by some authority, either in the way you deal with others, or in the way you respond to institutions and the like.

There is much more to see about each of these, but all we are doing here is giving a summary statement and brief explanation of what we are looking at in Proverbs 1:3.

Proverbs 1:3 To receive the instruction of wisdom, justice, and **judgment**, and equity;

Summary statement for: "To receive the instruction of...and judgment"

"To receive the instruction of ...and judgment" equips the son with the capacity to distinguish between multiple choices when there is no clear-cut right or wrong choice to be made.

As we have gone through the first 3 of the decision-making skills, have you noticed any kind of a pattern at work? What I hope you can see is that there is a progressive nature to the terms. That is, you start with simply discerning God's path from those which are not His (wisdom). Then you graduate up to what is right and what is wrong (justice). When you get to judgment, you now are dealing with your own ability to distinguish between certain things which are beyond just clear-cut right and wrong. Now, it's going to deal with situations and circumstances where you're 'on your own' (so to speak) to put your decision-making skills into practice in not just a basic, practical way, (though it may involve that), but to distinguish and make judgmental decisions when confronted with a more fluid situation or circumstance that's going to be more advanced than issues concerning justice.

The difference between justice and judgment is that judgment relies heavily upon that capacity or ability to distinguish on your part, and not on the part of an existing absolute authority. In this case, you're the authority in making this decision. In fact, what makes the discriminating difference between justice and judgment (they are very similar words) is that judgment is the weighing of options and alternatives when there IS NO absolute authority to appeal to. (as there is with justice)

In utilizing your skills in making godly judgments, you're going to have to deal with options laid out before you and you're going to have to weigh those options and determine which one is most right, most correct, and most proper. In other words, of several "good and right and proper"

choices, which one would your heavenly Father choose? And you will make that choice not blindly, but you will make that choice because you will know “why” He would make that choice!

Judgment is the determination of the right, correct, and/or proper course of action to take in the absence of a final authority or objective standard to make an appeal to.

Proverbs 1:3 To receive the instruction of wisdom, justice, and judgment, and **equity**;

The last of the four decision-making skills is equity. Equity is a little tougher to fit into one simple statement and that alone should tell you something about the progress that’s being made in these 4 components.

OED = The quality of being equal or fair; fairness; impartiality; evenhanded dealing.

Summary statement for: “To receive the instruction of...equity”

“To receive the instruction of ...and equity” is to make a decision based on what is fair, right, equal, and unprejudiced in interpersonal relationships & dealings with others, prompted by a heart of good will which puts the interests of another ahead of your own.

If you recall what we saw in judgment, where you make determinations concerning several options available to you, equity seems to have an even greater amount of options or possibilities whereby, the determining factor isn’t going to be clear-cut right and wrong, but you might say the determining factor is going to be more along the lines of what is right and right. Because what you’re really going to be dealing with are more like ‘matters of the heart’ (so to speak) rather than a cold set of laws or a codex that you’re operating upon.

Let me give you an example. Let’s say you are a police officer. As you are driving you notice a driver that is exceeding the speed limit. Not only that, but they are working back and forth from lane to lane, obviously attempting to get ahead of the traffic. You know it is your job to pull them over and give them a citation. But when you pull them over, you discover that the man’s wife has gone into labor and he is trying to get her to the hospital before the baby comes.

While the law does not make an exception for breaking the speed limit (not even for an ambulance with a dying patient aboard) that officer may well refrain from giving them a ticket. In fact, he may actually lead them, clearing the way with lights flashing and siren sounding, to the hospital. He may, based on circumstances, make a decision not to ticket the man for exceeding the speed limit.

If you are looking only at “justice,” then it is a clear case of right and wrong. In this instance, the man broke the speed limit, therefore, he gets a ticket. When I used to fly out here every Sunday, I used to leave home for the airport around 4:00 in the morning. Coming through a small town where the streets were deserted, I was about 10 miles over the speed limit. Out of nowhere (it seemed) an officer appeared behind me and turned on his lights. After looking at my license he said this to me: “The speed limit here is 30 mph. I’m only going to give you a warning this time, because there is no traffic on the roads. But if you had done this at a time when the road wasn’t

empty, you would be getting a ticket right now. Slow it down. The road may be empty, but that is not an excuse to break the speed limit.”

In my case, he didn’t just use “justice” to determine what to do with me, but he combined it with equity. Now, let me say this. This is a form of equity from the world’s point of view. You will be educated in godly equity; that is, equity from your heavenly Father’s point of view.

One of the things that equity carries with it is the idea of reasonableness and moderation in the exercise of one’s rights; and the disposition to avoid insisting on them too rigorously. It is like adding “grace” to the way in which we deal with others, where we are not only fair, but we are not insisting on our own rights because we have good will toward the other person.

And that is really what is at the heart of equity; you have a heart of good will for this person and you want what is best for the other person. In equity, you are putting your own self-interests behind the interests of another.

When we, as an assembly begin to put godly equity at work among ourselves, we will find that it is an extension of godly charity and love. In equity, we are dealing with matters of the heart more than a cold set of laws and regulations.

Now that we have defined these 4 words from Proverbs 1:3, I want to remind you that these are:

- 4 decision-making skills
- These are skills for one who will govern properly
- You will need these skills in the heavenly places
- These are skills that you don’t yet possess

I only remind you that you do not yet possess these skills because the only thing that can teach them to you is the doctrine contained in the curriculum. We may all have what we, and others, consider to be wisdom, justice, judgment and equity, but we only have it as the world understands and practices it. And by that, I’m not saying that when faced with choices in the past, that you have never made the “right” decision. What I am saying is that you made that decision out of something other than godly wisdom, godly justice, etc. Godly wisdom, justice, etc. can only be possessed by someone in whom the curriculum has effectually worked to produce it. Nothing else can produce godly wisdom, etc. And the kind of wisdom, justice, judgment and equity that you are going to need in the heavenly places is the “godly” variety.

I don’t want you to misunderstand. Let’s take justice for instance. The world at large runs on some form of justice. That’s a good thing, by the way, because if it did not, things would degenerate into total chaos. But my point is that the laws that govern people are different from what God Himself has in mind. And in order to be utilized by God in His business, we will need to know how God views the components of justice, because if all we know is the way the world sees it, we will not be able to carry out His business, His way. In other words, we will be unqualified to labor with Him. Hence, we will be educated in godly justice in the curriculum.

Again, just to sort out any misunderstandings, some of what we presently know is not necessarily “wrong,” it’s just that they are lesser forms of what our Father will teach us. Other parts of what we know are actually competing against the godly wisdom, justice, etc. Those are the counterfeit forms of wisdom, justice, judgment and equity. Not everything you know runs counter to godly

wisdom, but some of it does. But even the part that does not run counter is incomplete or insufficient to produce what is needed to function in your Father's business.

Now, let's run some verses that demonstrate that these are decision-making skills that concern ruling, reigning and governing. The first reference finds two these 4 skills mentioned in a single verse. The context is the time when the queen of Sheba came to Jerusalem to see if what she had heard of Solomon was true or not.

1 Kings 10:1 And when the queen of Sheba heard of **the fame of Solomon concerning the name of the LORD**, she came to prove him with hard questions.

Notice that what the queen of Sheba had heard about the wisdom and greatness of Solomon was "concerning the name of the LORD." That is, she understood that the kind of wisdom Solomon had was different from that which other men had. By this time, Solomon has completed his education and is reigning as king of Israel.

1 Kings 10:² And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. ³ And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not. ⁴ And when the queen of Sheba had seen **all Solomon's wisdom**, and the house that he had built,

Notice what is the first thing in the list of things that the queen of Sheba saw; "all Solomon's wisdom." Isn't "wisdom" the first decision-making skill you will be taught? It is.

1 Kings 10: ⁵ And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. ⁶ And she said to the king, It was **a true report that I heard in mine own land of thy acts and of thy wisdom**. ⁷ Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: **thy wisdom** and prosperity **exceedeth** the fame which I heard.

I want to recognize that this is the "head of state" of a foreign land that has come to recognize the wisdom of God, in Solomon. She marvels at his wisdom which is "godly wisdom" according to Israel's program. You can see that this godly wisdom was doing exactly what it was supposed to do in God's program with Israel; making an impact upon the earth and the people in it!

Now there is something here that you need to understand. What is happening with Solomon is peculiar to God's program with Israel. Their doctrine is designed to make an impact to the extent that the whole world will stand in awe of that godly wisdom. **That is not the way it will happen with us.**

Our education in the godly wisdom that pertains to this dispensation of grace will NOT produce that effect. It will produce the very opposite response from the world in that our godly wisdom will be perceived by the world as FOOLISHNESS. And it is more than just the world. The churches that have all fallen victim to the policy of evil's attempt to keep the mystery a secret, that fail to rightly divide the word, they will view us as FOOLS. And it is even beyond that. Even those churches who know about right division, and the 2 programs (Israel & Mystery), and

the King James issue, and how God is dealing with us by grace; even those churches which are not involved in sonship will see us as FOOLS because none of the things I listed have anything to do with getting godly wisdom, justice, judgment and equity.

I Kings 10:⁸ Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, **and that hear thy wisdom.**

The fact that Solomon's servants are happy to serve him tells me that Solomon is utilizing all of his decision-making skills in his reign (at least at this time). I believe that the fact that the servants are "happy," indicates the "equity" skill of treating those Solomon reigns over. It isn't like most kings who demand service at the end of a spear.

I Kings 10:⁹ Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, **to do judgment and justice.**

Judgment and justice are necessary skills in order for good and proper rulership to take place. Again, even though equity is not mentioned by name, I believe you could make a case for all 4 decision-making skills being utilized by Solomon, especially since 3 of them are mentioned by name. These are qualities a king needs!

Now turn to Psalm 89, which is a psalm concerning the Lord Jesus Christ functioning as Israel's Avenger. Before we read, notice the superscription before vs. 1 starts.

Psalms 89:1 <<**Maschil of Ethan the Ezrahite.**>>

When you see a psalm is a "maschil" you are to understand this is a psalm of instruction. The psalm is calling on God to remember the Davidic Covenant in the midst of the situation Israel is in as they face their 5th CoP and the Lord puts His Jehovahhood into effect—especially in accordance with being their Avenger [Book III].

Psalms 89:1 <<Maschil of Ethan the Ezrahite.>> I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. 2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. 3 I have made a covenant with my chosen, I have sworn unto David my servant, 4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

All we are after in looking at these first 4 verses is that an appeal is being made to God to do some things in accordance with the covenant He made with David. Now we skip down to vs. 13 which is referring the Lord Jesus and the just judgments He will make as the ruler of the earth.

Psalms 89:13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.
¹⁴ **Justice and judgment** *are* the habitation of thy throne: mercy and truth shall go before thy face.

The Lord Jesus will be the "just and perfect" ruler when He reigns on this earth. Here we see 2 of the 4 skills we have been examining.

Now turn with me to Psalm 98 which is in the 4th book of the Psalms, extolling the King and His kingdom. This is one of the “new song” psalms, of which you find reference in the book of Revelation. It is said in chapters 5 and 14 that a “new song” will be sung around the throne in the 3rd heaven. People wonder what that “new song” will be and there is a lot of speculation about it. Well, it has been recorded in the “new song” psalms! This is one of those psalms.

Psalms 98:1 <<A Psalm.>> O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. 2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. 3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. 4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. 5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm. 6 With trumpets and sound of cornet **make a joyful noise before the LORD, the King.** 7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein. 8 Let the floods clap their hands: let the hills be joyful together 9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, **and the people with equity.**

I don't want to dwell on this, but the people will rejoice over the LORD'S righteous reign because this will be the very opposite of what Israel had experienced from their rulers in the past and also from those in the day of wrath. But what I'm after here is that we have another decision-making skill being brought up in conjunction with ruling and reigning.

And to apply this to what this should mean to you, as you are instructed in these 4 decision making skills, and as you put them into practice, even in the smallest of decisions, you are displaying to the angels the very skills you will bring with you to the heavenly places to govern in your Father's business. And God's angels rejoice over that!

Our next reference is found in Psalm 99.

Psalms 99:1 The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. 2 The LORD is great in Zion; and he is high above all the people. 3 Let them praise thy great and terrible name; for it is holy. 4 The king's strength also loveth **judgment**; thou dost establish **equity**, thou executest **judgment** and **righteousness in Jacob.**

I want to call your attention to the phrase, “righteousness in Jacob.” That word “righteousness” has to do with doing the “right” or “just” thing “in Jacob.” That would equate to “justice.” So, you wind up with the 3 of the 4 being mentioned in the passage.

Do you see how that if you pay attention, you would know that when you're confronted with the 4 decision-making skills in Proverbs 1:3, that they are the necessary things you must have in order to rule and reign as some kind of a governmental ruler, and do it properly; even as God Himself would do it?

The next passage is found in Isaiah 9. Again, this is said in light of the Davidic Covenant.

Isaiah 9:6 For unto us a child is born, unto us **a son** is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God,

The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with **judgment** and with **justice** from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Just as an aside, if you notice, there are 5 titles given to the Lord Jesus in vs. 6. Those 5 titles have to do with the 5 mandates of the Davidic Covenant. But in vs. 7, you have the kingdom, when He will rule with “judgment and justice.” There you have 2 of the 4 skills in which you will be instructed. Have you noticed how “judgment and justice” often go together?

The next passage is in Isaiah 11. As you read this passage, notice how many other sonship terms you run into.

Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of **wisdom** and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with **righteousness** shall he judge the poor, and reprove with **equity** for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

If you noticed that word “counsel” in vs. 2, as far as the table of contents goes, who gets that? You know that “counsel” is an advanced concept of sonship that pertains to a “man of understanding;” a fully educated son! Also notice that the “spirit of ...” is always with a small case “s” so that these are the things operating in his human spirit.

The issue of equity comes up here because as we noted before, it’s not just wanting what is fair and just, but it’s also got this idea of wanting what is best for them in this situation, which was a characteristic or skill totally lacking in the governing and rulership of Israel. Israel’s leaders despised the meek and abused the meek, but the Lord is going to reprove them with equity. He’s going to look out for their best interest, which is what the leaders of Israel were supposed to be doing. The leaders of Israel were supposed to be caring for the interest of the meek more than their own, but they weren’t. This is a trait of how the Lord will reign and how He’ll judge.

What you heavenly Father is offering you is the opportunity to be educated in the very same decision-making skills, but according to His purpose with the body of Christ and His business in the heavenly places.

Now turn with me over to Isaiah 59.

This approaches the issue of these decision-making skills from a different angle, because you’re now dealing with an indictment against the leaders of Israel for their vain apostate condition and how that they fail to display any of these skills put to their proper use. (They’re in the 4th CoP, and meriting the 5th.)

The leadership of Israel is now being indicted for their corruption, and really what gets brought out is their failure and lack in governing properly by means of the very decision-making skills

we now know are to be the things a son is instructed in so that he can govern in a particular realm.

Isaiah 59:4 **None calleth for justice**, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Isaiah 59:7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace they know not; and **there is no judgment** in their goings: they have made them **crooked paths**: whosoever goeth therein shall not know peace. 9 Therefore is **judgment far from us, neither doth justice** overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. 10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. 11 We roar all like bears, and mourn sore like doves: **we look for judgment**, but there is none; for salvation, but it is far off from us. 12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; 13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. 14 And **judgment is turned away backward**, and **justice standeth afar off**: for truth is fallen in the street, and **equity cannot enter**.

I see all 4 skills mentioned here. You may wonder where I see the “wisdom,” and I see it in vs. 8. Remember, wisdom is the ability to discern God’s “path” from every other path and these guys are indicted for going down a “crooked path!” They are functioning according to the wrong wisdom.

This is quite an indictment against Israel’s leaders. And this is what you get when you govern and you don’t have the skills we have been studying. Now you can see why your Father cannot put someone in a place of authority in His business unless they have His godly decision-making skills.

Now let me show you something about the accuracy of your Bible. You know the mandates of the Davidic Covenant. When Isaiah is living, he is living in the 4th CoP. He is prophesying about the things of the 5th CoP. When you place Isaiah on the timeline, you can see that he is living well before any of the mandates of the Davidic Covenant take place. With that in mind, look down at vs. 20 here in Isaiah 59.

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Notice what Isaiah prophesies: that “the Redeemer shall come to Zion...” That is thing that Isaiah sees happening first with regard to the Davidic Covenant. The apostle Paul is going to quote this verse in the book of Romans. Turn to Romans 11, where Paul is informing us of the dispensational change that took place from God’s program with Israel to His program with us, in this dispensation of grace.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Did you notice that Paul changed a word? What does he refer to that Isaiah did not? Paul says “Deliverer” whereas Isaiah said “Redeemer.” Why does not Paul say Redeemer? Because by the time Paul is writing the book of Romans, Christ as already functioned as Redeemer. Since the prophecy is for the future, Paul accurately recognizes the next mandate of the Davidic Covenant when Christ will function, in the day of wrath, as Israel’s Deliverer! So he inserts the word “Deliverer” as the next way that God will function according to His Jehovahness and grace for Israel! How good is that!

Now turn to Jeremiah 23.

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute **judgment and justice** in the earth.

Next, turn to Micah 3.

Micah 3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; **Is it not for you to know judgment?** 2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; 3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. 4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings. 5 Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. 6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. 7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. 8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. 9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that **abhor judgment**, and **pervert all equity**.

By now, it should be very clear to you that when we get to Phase 2 of Level I of our sonship education, that we’re going to be receiving the instruction of some things that we’re not innately aware of; that we do not know naturally, and that we are now going to be able to do some things that we’ve never done before.

We're going to receive the instruction of 4 decision-making skills. We should be able to clearly see that wisdom, justice, and judgment, and equity are really dealing with 2 major issues:

1) We recognize that the skill that we are acquiring and that we should expect to gain is that of the ability to make keen decisions that are godly and are the very decision-making skill of God Himself, and therefore they are pleasing to Him. Moreover, they comprise the bulk of the decisions we will ever make as sons of our Heavenly Father.

2) We recognize that these 4 skills of wise decisions, just decisions, judgmental decisions, and equitable decisions are not just giving us skill in making decisions in the details of our life, but anybody who can make these decisions are actually putting on display that they are fit to be

involved (on some level, at least, not that you're fit to take over the greatest positions of ruling and governing at this point), but on some level you are manifesting that to some degree you do have the capacity to govern.

In our next session, we are going to take up these 4 skills in a different way. We are not going to just define the terms, but we are going to talk about what they mean for you, specifically, as a member of the body of Christ.