

By now you know that our curriculum for Level 2 Sonship is found in the books of Ephesians, Philippians and Colossians. So, where are the corresponding exhortations (the Level 2 exhortations) for Israel's program in the book of Proverbs? Those are found in Proverbs 6:20 – 8:36.

Now, remember that in Proverbs, God is talking about the outworking of His plan for Israel and His purpose in the earth. As we take up our reading in Proverbs 8, we see that wisdom is personified, that is, wisdom is doing the talking.

Proverbs 8:12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

Keep in your mind that statement that “wisdom dwells with prudence.”

Proverbs 8:22 The LORD possessed me in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was. 24 When there were no depths, I was brought forth; when there were no fountains abounding with water. 25 Before the mountains were settled, before the hills was I brought forth: 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. 27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: 28 When he established the clouds above: when he strengthened the fountains of the deep: 29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: 30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; 31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Now we are taken back to before the creation and it turns out that “wisdom” was possessed by God before He ever began to create. One of the things you are given to understand is that even the creation is according to God's wisdom. The placement of the earth was according to that wisdom. Wisdom was “daily” His delight in those days of creation.

So, by His wisdom, God determined some things before even the creation. And that is what Ephesians does, it takes you back to some things that God decided before He even created.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ⁴ According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love: ⁵ Having predestinated us **unto the adoption** of children by Jesus Christ to himself, according to the good pleasure of his will,

In Ephesians, God takes you back to some “wise thoughts” He had before the creation of the world, just like He talked about in Proverbs. Now, recalling “wisdom and prudence” in Proverbs 8, take a look here in Ephesians 1:8.

Ephesians 1:8 Wherein he hath abounded toward us in all wisdom and prudence;

So what does it mean to have “prudence?” Prudence speaks to the ability to make decisions with more than “the now” in view, but with a view to what is coming in the future. That's prudence.

So prudence is the ability to make wise decisions, taking into consideration how those decisions will work out far into the future. You can put this in the framework of a business somewhere and see how prudence can come into play. But as a Level 2 son, you are not just supposed to get subilty to see down the road in some business decision, but you are supposed to be seeing what you are going to be doing in the heavenly places (down the road!) and making “wise decisions” right here and now. And you are going to understand how your present behavior, (for example), is going to impact your future in the heavenly places.

Things you would have done before you had prudence, are things that in Level 2, you are going to be much more careful with. That’s when your wisdom and your prudence begin to dwell together. Prudence not only takes wisdom into account, but it also foresees down the road, that a present action that, right now seems to be “wise,” will actually later turn out to be not so wise. It foresees dangers down the road that at the present, seem to be harmless.

It is possible to have wisdom without prudence, but the most excellent thing is to have the two of them working together. Especially when you are facing an adversary who is attempting to counterfeit godly wisdom to begin with.

Now we turn our attention to phase 2 of Level 2.

Proverbs 1:4 To give subilty to the simple, **to the young man knowledge and discretion.**

In Paul’s epistles, this would be chapters 4-6 of Ephesians, Philippians and Colossians. Keep in mind that everything in Level I (both Phases) are still up and running (so to speak) and everything that the Father has done to give the son subilty in his sophomoric stage is still up and running.

What I’m after by saying this is that it would be wrong to think about the sonship curriculum as phases that you go through and then you leave them behind or “put them on shelf” so to speak. The curriculum has been so wisely designed by the Father that every part that you learn is going to continue to be utilized by you and will come into play for the remainder of your sonship life as it serves as a foundation for the doctrine that is to follow. (That is “sense and sequence.”)

Now, there is something that I want to show you. Turn to Proverbs 2. If you recall, we looked at the commitment to the education over in the first 5 verses of this chapter: Honest Attendance, Interactive Learning, The Top Priority.

But now, look at the verses which follow, which we also looked at under the “commitment to edification.” But there is something more that I want you to see.

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.

Firstly, did you notice the mention of those decision-making skills that were listed back in Proverbs 1:3? What I want to draw your attention to is found in vs. 8. To understand what is being said here, it may help us to observe what is not being said.

Proverbs 2:8 He keepeth the paths of judgment, and preserveth the way of his saints.

It does not say He “chooses” the paths (plural!) of judgment. With the sonship skill of “judgment” there will be many different choices you can make in your sonship life. And while you are the one making the choice about the “paths,” it is your Father who is going to “keep” those paths.

It also does not say He “determines” the way of His saints. He “preserves” your way. You, as a son, will make a decision – He is not going to make it for you – and He is going to preserve it.

Once the son has succeeded in gaining the subtilty that the Father wants to give you (in Phase 1 of Level 2 education) and once you’ve got it effectually working in your inner man, then the son can move on to the next phase of his education.

So, subtilty with regard to your Father’s business means that you really understand some things about your Father’s business.

When you move from phase 1 to phase 2 of the Level 2 education, you are talking about a major change taking place. There are 2 things that will be given to you; knowledge and discretion.

Proverbs 1:4 To give subtilty to the simple, to the young man **knowledge and discretion**.

What do think the “knowledge” here is talking about? To answer that question, the usual thing to do is to define the word “knowledge.” So, your answer may have been that knowledge is “information” or “education” or “understanding” or something like that. And those would not be wrong at all. But let me ask you this: are satisfied with those answers? Probably not.

What we need to be able to do is take this word, identify its context and then narrow down the word knowledge to something more specific than just “information” or some other such definition. So, let’s do that. If you are finding this word where you do in the table of contents, then where is it? It is in phase 2 of Level 2. And what books of Paul do you find this “knowledge?” In Ephesians, Philippians and Colossians, more specifically, in the last half of those books.

What we are doing is taking a very broad word like “knowledge” and we are narrowing it down to something very specific, a certain kind of knowledge that you are now going to encounter as a “young man.”

Now, as move into phase 2, the way your thinking about things is going to change again. Now, the “knowledge and discretion” will allow you to see the genius behind what your Father is doing, but also what is at stake in that business and in you! That is why, in Philippians, Paul calls it a “high calling.”

Philippians 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means

I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

The phase 2, Level 2 education works to generate in your thinking (who is now a “young man”) an understanding of “what’s at stake.”

You now begin to realize not only the seriousness of this business of his Father, but also the ‘highness’ of it (just to use that expression of Philippians 3).

You are now gripped with the sober reality of how much the Father has invested in His business and how much the Father has invested in you.

The son is now (really for the first time) thinking, not just about his Father’s business, but he is now thinking the very same thoughts his Father thinks about that business. In other words, the son is now thinking WITH his Father! Once that kind of thinking is taking place in the son, that’s the very thing that begins to characterize the “young man” stage now.

That’s one of the chief characteristics of a “young man” as opposed to the “simple” son. All those things that characterized youthfulness and frivolity and easily being distracted and always needing to be told to ‘incline your ear’ and ‘attend to my words’ begins to fall by the wayside.

There’s no need to come along and admonish the son to not turn his ear away. By now, the son has successfully repelled all those kind of attacks and opposition by the time he reaches Phase 2 of Level II.

In Ephesians, Philippians, and Colossians, the saints are at a point where they don’t have to be admonished about the value of what they’re learning; that value is well-recognized by now. What needs to be recognized now is this critical new aspect to the son’s education, both in how he will be getting knowledge and discretion, and in the details of the Adversary’s opposition to him ever getting that knowledge and discretion.

And when you get to this place, you begin to realize that THERE’S FAR MORE AT STAKE (especially for me, personally) THAN JUST A HINDRANCE TO MY EDUCATION.

At this point, you begin to realize that what the POE is after is the ruining of your reputation, the ruining of your good conversation and the elimination of your godly impact and influence that you now possess as a Level 2 son.

Knowing this allows you to begin to think about those 2 terms in the Table of Contents that make up the body of information that the son is going to be given; “knowledge” and “discretion.”

“Knowledge” is a very broad term which can refer to a myriad of things, depending on the contexts. But now you know that the “knowledge” the son is going to be given isn’t just any old

knowledge on any old subject. But, it's specific to the curriculum the son is receiving in Phase 2/Level II of his education.

The "knowledge" the son will now receive concerns his INFLUENCE, his IMPACT, and his REPUTATION as it concerns the creatures up in the heavenly places. And we're given understanding that, really, that's the MAIN REALM of our impact and our influence as members of the new creature of the church, the body of Christ.

In phase 2, Level 2 you understand that the main thrust behind your conduct and behavior, (and your sonship decision-making) is not only to (or even primarily to) the eyes of men on this earth, but we are to begin thinking about our conversation being in heaven and the impact and influence we are having on principalities, powers, thrones, mights and dominions in heavenly places.

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ² Set your affection on things above, not on things on the earth. ³ For ye are dead, and your life is hid with Christ in God. ⁴ When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

I'm not saying you weren't aware of the heavenly places before Level 2, of course you were. But in Level 2 you understand that THE HEAVENLY PLACES ARE THE MAIN SPHERE OF EMPHASIS.

What Paul says in Philippians 3:20 is not true for every member of the body of Christ.

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

The word for "conversation in Greek is "Polituma." The "ma" suffix has to do with being a citizen. But that is not the first meaning of the word "polituma." The first meaning is "the administration of civil affairs or of a commonwealth." That's what polituma really means.

But some guy saw that suffix and concocted a doctrine that says "every single believer is a citizen of heaven," and then they started down a trail of what it means to be a citizen. At the end of it, they conclude that we are all citizens of heaven and therefore, we all have the same rights and privileges as anyone else.

As we deal with the English word "conversation," we find that is another one of those words that gets constricted and narrowed down to mean only one thing; "a talk" (a spoken exchange of thoughts, opinions and feelings.)

Originally, the word conversation meant "to have an impact or influence, not only by what you say, but also by how you present yourself." With regard to "polituma," you are having an impact on the commonwealth in which you reside. In the old days, conversation was a description of the impact that a person's conduct had on other people.

And if you think about it like that, conversation and citizenship do have a point at which they meet. My report card in elementary school had a place to grade me in "citizenship." That had to do with my "deportment" or how I conducted myself. In this case, if a student's behavior

adversely affected the rest of the class, then he was marked down in citizenship. If your behavior benefitted the rest of the class, then you were marked up in citizenship.

But conversation is the more excellent term for it conveys an aspect that citizenship does not. Webster's 1928 defines conversation as: "the general course of manners, behavior and deportment, especially as it respects morals."

One of the things you should understand about Philippians 3:20 is that this is not being said of every believer in Jesus Christ. I'm not saying they aren't going to heaven, they are. I'm not saying they won't get a glorified body, they will. But what I am saying is not every believer will have a "conversation" in heaven; that is, they will not all be known and they will not all be talked about, and they all will not have an impact on that realm and they won't all have a sonship reputation that can be ruined.

By conducting ourselves in connection with how he describes proper sonship conduct & behavior there in Philippians 3, that we have that full impact and full conversation in heaven and make that influence we are privileged to make there. The son now has a sober understanding of the 'highness' of his part in the Father's business so that the son looks at his own personal conduct and behavior and determines that if he is not careful, he could ruin what has been done, in shame and disgrace.

THAT'S what characterizes a young man. When the Father hears that kind of thing being said by the son, the Father can say, "Son, you're a young man!" (Because that's the characteristic of a young man.)

The young man is at a place where when others see him, he wants them to see his Father in him. What he does, accurately reflects what the Father is doing and that is where the "discretion" comes in. This kind of knowledge makes it so that the son now WANTS to make discretionary judgments and decisions.

And, as you might imagine, there is also an increase in the assault by the adversary, which is why, as you go through Ephesians, Philippians and Colossians that you have the Adversary using men who teach doctrine ("winds of doctrine"), and you've got all that "cunning craftiness" you're going to have to now deal with and all those "wiles of the devil" over there in Ephesians 6. It is with these assaults in view that you're given (in Ephesians 6) "the whole armour of God" and a detailed analysis of each piece, because you're going to need each piece of it from here on out.

Subtlety will allow you see what is really behind those "wiles of the devil" that will seek to undo your reputation and impact. Knowledge and discretion will allow you recognize just how your conduct and behavior will affect the son and the Father's business. The son now recognizes that the big issue is the CAUSE of the Father's business is everything.

You are now carrying the Father's reputation and, as a result, EVERYTHING YOU DO MATTERS! It not only matters to those who see you here on the earth, but also those creatures in the heavenly places. In phase 2 of level 2 you understand that the Father's cause is your cause and, in view of the ramped up POE, you desperately need discretion.

That knowledge and discretion will make it so that your reputation, your Father's reputation, and the Father's business never come under disrepute or disgrace by your lack of discretionary conduct, behavior or judgments.

This is why matters of "your walk" come up in Colossians or matters like how you treat your wife (or husband) or children come up in Ephesians. That's also why you are told to "set your affections on things above" in Colossians. Those passages aren't meant to be a seminar on marriage, but they are written in the context of realizing the areas of your conduct and behavior that affect the Father's cause.

I'm not using the word "cause" lightly here. God's "cause," in Level 2 of your education, becomes the big issue. I know it was in Israel's program, but take a look at I Samuel 17 where David is responding to Israel's cowardice at Goliath's challenge.

1 Samuel 17:29 And David said, What have I now done? **Is there not a cause?**

So let's translate that "cause" to us members of the body of Christ. Our Father is not waiting until we "get to heaven," but He is talking about us having an impact on creatures in the heavenly places right now. And His "cause," which we are engaged in, is greatly impacted by our conduct and behavior in ways which go beyond simply sinning or not sinning. And, as His cause becomes our cause, it takes on such a proportion, that it changes the way we think entirely.

For example, the cause we are engaged in goes far beyond whether or not I "have a good day or a bad day." In the issue of suffering, this cause has reached such a zenith in our life that we are willing to sacrifice ourselves for this "cause" of Christ. There have been men throughout history that have lived for a cause that was of sufficient significance to them, that they were willing to give their very lives for it.

Well, the doctrine of Phase 2, Level 2 is geared to produce that kind of commitment to this "cause" that we, as sons, are engaged in. If this kind of thing frightens you right now, don't let it. This is not going to be fully produced in you until you get to Phase 2 of Level 2 and the doctrine has effectually worked to produce this in you.

2 Corinthians 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants **for Jesus' sake**. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 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; 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 alway delivered unto death for Jesus' sake**, that the life also of Jesus might be made manifest in our mortal flesh.

Again, the cause becomes the big issue in Phase 2 of Level II, which is indicated by the phrase that Paul uses in vs. 5; "for Jesus' sake." The cause is described in the passage as "Jesus' sake." Do you know what it means to do something for some else's sake? You do it for their benefit; you have them in view which impacts your actions.

In Level 2, Phase 2, you are made able to deal with the greater levels of opposition which can even include ‘being delivered unto death for Jesus’ sake’ — because the greater cause now is “Jesus’ sake.”

Which is why you’d be able to say, (as the apostle Paul), “I want the fellowship of his sufferings! I want to be made conformable unto his death! (Phil. 3:10) Death for me is gain!”

Philippians 1:21 For to me to live is Christ, and to die is gain.

In other words, at this level of the education, you would rather die, than bring reproach on your Father’s business. There are men and women who did give their lives just so that people could have a Bible, and the notable thing about that is that they never knew what you know about sonship. Yet they thought making the word of God available was worth their very lives. How much more a Level 2 son, who understands there is much more at stake than just getting Bibles into the hands of people (as noble as that is)! Because getting Bibles into the hands of people does not educate you to function in the creature, it does not impact the heavenly places and it does not necessarily mean that God’s cause is understood. I’m not saying it’s a bad thing, in fact, quite the opposite; for if those men and women sacrificed their very lives over an issue that is not directly connected to God’s cause, as it pertains to sonship, then how much more should a Level 2 son, who does understand God’s cause, be willing to temper his own behavior, be willing to suffer the sufferings of Christ, and be willing to give his very life.

Also, in Phase 2 of Level 2, you are, in view of the escalated attacks against you, told to put on the “whole armor of God.” It is not just “put on the armor of God,” but “put on the whole armor of God.” The reason it says it that way is because you already have on part of the armor.

You will have put on part of that armor back in Level 1, in Romans 13, where you put on the armor of light.

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

In Level 1, you need the armor of light, but in Level 2, you are told you will need the “whole” armor. You had part of it, but in Level 2, you will need it all. And that is because the attack is going to escalate to such a degree that you are going to need all of the armor.

Now, take this back to Proverbs and let’s identify those terms.

Proverbs 1:4 To give subtilty to the simple, to the young man **knowledge** and discretion.

The “knowledge” that a member of the body of Christ is going to receive in Phase 2, Level 2 is the knowledge that he has a reputation in the heavenly places and that there is a conversation going on up there regarding him. This is a large part of the knowledge a son gets at this time.

And just so we are clear, what would be an example of how you could ruin your reputation? One example would be: going back under the law in some area of your life. To succumb to some enticement by the POE to get you operate under the Law in some area of your life would bring reproach upon the very cause that sonship is geared to promote.

Angels that you will one day judge, (administrate over) are watching you and if you go back under the law, then they see you as untrustworthy. In other words, you will damage your reputation. They have an idea of what is honorable and what is not; and they are watching your conduct and behavior, they are listening to the words you speak, and it all has an effect on them. This is part of learning how angels think.

So let's put Phase 2 of Level 2 in a nutshell: The young man, on his way to becoming a wise man, is going to need "knowledge and discretion."

At this stage, the son has an increased involvement in operations of his Father's business. He advances in his education with regard to the objectives and goals of the business so that he more fully appreciates what the Father is seeking to accomplish. And lastly, this advanced education equips him, not only to make shrewd business decisions, but he also comes to understand how not to compromise the business, or tarnish its reputation, or allow, by his actions, for the business to be discredited. This, by the way, is going to be accomplished by the "discretion" portion of the sons' education in Phase 2.

Now, let's come back to Proverbs 1:4 and look at the two terms that we find in vs. 4, which turn a "young man" into a "wise man."

Proverbs 1:4 To give subtilty to the simple, to the young man **knowledge** and discretion.

"Knowledge" = the education concerning your conversation, impact and influence of it on others people, your Father's business, on yourself and on your ability to go on and to become a "wise man."

But this knowledge is not limited to these things. It is also an education that convinces the son that the Father's cause is the greatest issue of all. The son will see that he is carrying the Father's name and reputation. He understands that it is through him that the operations of the Father's business will be accomplished.

Therefore, the son's education will be from this perspective. That is, the son will be taught from the standpoint that everything that he says, everything that he does, is meant to have an impact and influence. This is the issue of his "conversation."

So, it is no surprise that this is the very issue presented in Ephesians, Philippians, and Colossians.

Now, let's move to the second word in Proverbs 1:4; discretion.

Proverbs 1:4 To give subtilty to the simple, to the young man knowledge and **discretion**.

When you understand what discretion involves, you will also see the son's desperate need for it. It is discretion that will save the son from being victimized by the POE. Not only that, but it is discretion that provides for the grace, that operates in his functional life, to "abound more and more." And not only that, but discretion is the thing that qualifies a son for ruling and functioning in the very highest operations of his Father's business.

So let's review, the "knowledge" of Proverbs 1:4 concerns:

- Your conversation is now in heaven
- Your Father's "cause" and the "highness" of it is everything to you

- You carry the name and reputation of your Father & His business
- You now have an impact on the heavenly places
- There is a very real threat of failure

What do I mean by “threat of failure?” What constitutes “failure?”

Before we answer these questions, let me make one point clear; the entirety of the Father’s business is not wrecked if a son fails here at Level 2. In other words, your failure at this point is not going to destroy the Father’s business.

So, how is it that discretion is needed by the son, to keep him from failure? In order to answer this, think of this:

- The focus is not just on injuring the Father’s business
- It is also upon the son, himself (i.e. his reputation, influence and impact)

At this point in his education, the son clearly:

- Sees the grandeur of his Father’s business like never before
- Understands the operations and objectives of the business
- Perceives the wisdom & genius behind what his Father has done
- Takes his Father’s cause to be the “high calling” of his life
- Notices the subtle opposition of the Adversary to the Father’s business

Now, in Phase 2 of Level 2, the son is made aware that:

- His part is to have his conversation in heaven
- He can have an impact & influence either positively or negatively
- Everything in his life is to work toward the success of the Father’ cause
- In this, the Father and the son are truly laboring together
- “Success” for the son will be the maintaining his good conversation—his good influence—his good impact and not bringing reproach or shame or disgrace upon the cause of his Father’s business

Therefore, to answer those earlier questions:

- “Failure” is the issue of having his own reputation, influence, and impact ruined
- Failure is a son having his conversation ruined in the very place where the Father has designed for it to be made

And based on what we just said, the son is aware that if his conversation gets ruined, what is at stake for him, personally, is the **LOSS OF REWARD** in his Father’s business!

You don’t have to get all the way over to Level 2 doctrine to get introduced to this concept. We see the issue of reward coming up in Romans 8:16-17.

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that **we may be also glorified together**.

That “glory” is a reward! We can see a furtherance of the doctrine in Corinthians.

1 Corinthians 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. ² I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. ³ For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? ⁴ For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal? ⁵ Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? ⁶ I have planted, Apollos watered; but God gave the increase. ⁷ So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. ⁸ Now he that planteth and he that watereth are one: and **every man shall receive his own reward according to his own labour.**

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

People have a misconception about the Judgment Seat of Christ. It comes from a lack of knowledge of sonship. In other words, they have not yet come to the very first issue in the table of contents, they have not come “to know wisdom and instruction.”

Because they do not know sonship education exists, then they do not properly apply the judgment seat of Christ, but rather they make it out to be a judgment of sins, or a judgment of earthly good deeds and bad deeds. We have been taught that at the Bema Seat, we are going to be evaluated on human good of some kind. And that is just plain wrong.

You are going to be evaluated upon: you being a son, utilizing the wisdom of your Father vs. the wisdom of this world. At that judgment, the whole issue of sonship is going to be opened up. It is going to make known who we are as sons, how we are trained, what our training accomplished on the earth, and what positions we will hold in the creature.

Just to give you a “sound-bite” understanding, you will be judged, at that judgment, for how much you operated under your Father’s wisdom which was given to you in the sonship education (i.e. the “good” of 2 Cor. 5:10). Those things you did under the wisdom of men (i.e. the “bad” of 2 Cor. 5) will not result in reward, no matter what the nature of your deed was.

The issue of reward comes up again in the book of Colossians.

Colossians 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Colossians 3:24 Knowing that of the Lord **ye shall receive the reward of the inheritance**: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

The “wrong” mentioned here does not come up in the midst of some kind of list of sinful actions, so don’t get to thinking that it is referring to the nature of some kind of act. In other words, the “wrong” is not referring to telling an lie, or stealing or such things. It is talking about operating in your marriage (vv. 18-19) in your family (vv. 20-21) in your job (vs. 22) according to the wisdom of your Father.

Now, to tie this back in to our discussion on discretion, failure to get discretion will result in the loss of reward at the Judgment Seat.

Now that I have your attention concerning the importance of the son getting discretion, which, if it is gotten will prevent that loss of reward, let us now talk about what that discretion is.

“Discretion” = the action of separating or distinguishing; the ability to critically discern or judge or distinguish what is correct and proper, always directed by caution.

Having caution guide your actions and decisions, particularly as they apply to the cause of your Father’s business is a very big issue because, an indiscretion will have devastating personal consequences.

But there is a shade of meaning with discretion that is important to know, and here it is: discretion is the English term that is used TO REGULATE THE CONDUCT OF MEN in ordinary life.

To say it another way, “discretion” is the combination of wisdom and prudence used to make judgments (judgmental decisions) with caution and circumspection (cautious attention to all the facts & circumstances in the case, and to the natural or probable consequences of a decision with a view to a correct course of conduct, or to avoid danger) in order to regulate the conduct of men.

A son in Phase 2 of Level II sonship edification desperately needs discretion because that’s the very thing that will serve to properly regulate his conduct & behavior according to all his Father has made him to be in His business. The son needs to know how to make decisions that, while they may seem to be right according to his sonship liberty, they may be entirely wrong (and/or dangerous) in light of some other facts and circumstances that now come into play.

The son needs to be able to make judgments that will avoid bringing shame and disgrace upon his Father’s name and upon his Father’s cause, especially in the arena in which there is the greatest impact of all; his conversation in the heavenly places.

Therefore, discretion describes the type of decisions you make when your REPUTATION is in view. And that’s a big thing, because we don’t talk about murder, for instance, as being an indiscretion. We reserve the term indiscretion for someone who has done something to damage their reputation.

This whole discussion is meant to make you aware of the fact that it’s in this very area (the area of making an indiscretionary decision), that the bulk of attacks and opposition from the

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Adversary's PoE is going to come. It's going to come in the form of attacks upon your own personal, Christian, sonship integrity! (Especially as it pertains to the business of the Heavenly Father in which you and He are in partnership to get accomplished.)