

(71-72) Sonship Orientation

One of the last things we saw in our previous session was the time when you, for the first time, become a threat to the adversary. It is at this point that you become a “son” in earnest. Therefore, you encounter, for the first time, works of darkness. And in the beginning, the policy of evil will employ some aspects of the world in its attack against you. For example, keep reading in Romans 13.

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. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Do you see that the things mentioned in vs. 13 sound very much like things of this world? That is because they are things of this world. And this is an example of how (and when) the policy of evil will employ aspects of the world in its attack upon us. Therefore, the **FIRST WAY THE POLICY OF EVIL WILL ATTEMPT TO TRIP YOU UP IS BY USING THE THINGS OF THE WORLD** against you to destroy your sonship life. This is the strange woman’s first attempt to attract you away from your sonship. If you don’t fall victim to that temptation, then you will see the strange woman shift her tactics to something else that may attract the son.

The goal is to “de-sanctify” God’s people. That’s why you get that list of things like, “rioting, drunkenness, chambering, wantonness, strife and envy.” But when the son resists all this and refuses to fall prey to the tactics of the policy of evil, then the “strange woman” will ramp up her attack in an entirely different way.

Just to begin to show this to you, let me point out that the education proper (to produce a simple son) runs from Romans 12:3 to 15:7. As you work through the doctrine, you will come to realize that as soon as your heavenly Father is finished educating you in godly equity, He cannot just end the book of Romans. You will see that there is something else that needs to be said. And indeed there is, for the book continues for another chapter and half.

It is in that additional information that the policy of evil’s shift in tactics is pointed out to you. Just to look at it momentarily, turn to Romans 16.

Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Do you see those “good words and fair speeches?” Does that remind you of the description of the strange woman? And who does she deceive? She deceives the “hearts of the simple!” By this point, you are indeed a simple son!

Proverbs 7:5 That they may keep thee from the strange woman, from the stranger which **flattereth with her words**. 21 With her **much fair speech** she caused him to yield, with the **flattering of her lips** she forced him.

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And if you return to Romans 16 for a moment, there is one more thing you should notice. How do we know what is going on in vv. 17 ff. is the strange woman? How do we know this is the policy of evil? We know, first of all, from the fact that there is a religious or spiritual overtone to what is happening. Look at vs. 17.

Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

These are people in the local assembly, which are causing divisions and offences contrary to the doctrine you are learning. We know from the next verse that these attacks are meant to “deceive the hearts of the simple.” But look at who is behind all this, mentioned in vs. 20.

Romans 16:20 And the God of peace shall **bruise Satan** under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

This is the first time that Satan gets openly named like this in Paul’s epistles. By the open mention of Satan, what you have is the equivalent of a declared statement of war. Things are now about to get serious. It is no longer about Satan trying to trip you up with the world; now the attack is going to be more direct. By this time, you are a level 1 son with an education in godly wisdom, justice, judgment and equity. By this time you are on Satan’s radar. By this time you have put on that armour of light. And in view of where you have advanced to, as a son, the attack is going to change from what it was before (an indirect attack utilizing the world) to something entirely different. Now, the attack is going to come from the word of God itself! You can see that in vs. 17 – “offences contrary to the doctrine...” describe the different nature of the attack. This is no longer about being “like the world,” but now it is a full, frontal attack against the doctrine of your sonship. More specifically, it is an attack against the education in godly wisdom, justice, judgment and equity. In other words, it is an assault on your godly edification and it is going to be accomplished by the mishandling of God’s word to produce a contrary doctrine.

What you come to understand is that the Adversary is going to utilize the mishandling of the word by men who stand in churches and preach every week. These men, by “good words and fair speeches” will seek to deceive the hearts of the simple.

With all of this in view, then you also know that there is something else that is about to begin happening to you in your sonship life. You are about to begin “the sufferings of Christ.” These are not the “sufferings of this present time,” which everyone is eligible to undergo, but these are sufferings that come your way only, and because of, your sonship life and your advancement in it.

From this point onward, the attack is going to go away from its attachment to the world and now it is going to be much more crafty, more subtle mishandlings of the word. It will put forth corrupted forms of Bible doctrines that may be very alluring to a son.

In Proverbs 8-9, you have the final exhortations to the education. Since this concerns a son who is advanced in his education, we find in chapter 8 that wisdom is personified. Wisdom is talking and exhorting because wisdom is now living in the son's inner man.

Proverbs 9:1 Wisdom hath builded her house, she hath hewn out her seven pillars: 2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. 3 She hath sent forth her maidens: she crieth upon the highest places of the city, 4 Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, 5 Come, eat of my bread, and drink of the wine which I have mingled. 6 Forsake the foolish, and live; and go in the way of understanding.

Now, what I'm after here is that wisdom is the focus at the start of the chapter. Later on in the chapter, you will run into the strange woman again. And this time, bear in mind this is for an advanced son, in order to be effective, the strange woman is going to use the exact same words as wisdom! Take a look at it. Drop down to verse 13.

Proverbs 9:13 A foolish woman is clamorous: she is simple, and knoweth nothing.

This "foolish woman" is the "strange woman." Now, look at her actions.

Proverbs 9:14 For she sitteth at the door of her house, on a seat in the high places of the city, 15 To call passengers who go right on their ways:

Now look at the next verse and notice what she says.

Proverbs 9:16 Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

Compare that to what wisdom says in vs. 4.

Proverbs 9:4 Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

It is the exact same words that are meant to entice the son to "turn in!" But what does wisdom say to the son?

Proverbs 9:5 Come, eat of my bread, and drink of the wine which I have mingled.

Notice how close the strange woman's words are to this.

Proverbs 9:17 Stolen waters are sweet, and bread eaten in secret is pleasant.

Do you see that all the elements are there? An invitation to eat and drink is in both! There is an ungodly twist that the strange woman gives to wisdom's words and she makes them her own. That is what the strange woman will do. Just to drive this point home by using something in our epistles, let us turn to 2 Timothy 3.

Now get this in your mind. What the strange woman is going to do is use the words of wisdom, and by slight manipulation, she will create a form of godliness; a form of godly edifying. That is, she will produce a form of Bible instruction from the words of wisdom, but it will deny the power thereof, which means, it has denied the power to produce a son. And if it denies the power to produce godliness, then what has it done to the son's life? It has killed it! She will have ruined the sonship life of the son.

2 Timothy 3:1 This know also, that in the last days perilous times shall come.

People read this verse and suddenly they want to talk about we are living in the last days. Again, this is the error of defining a word in only one way. Since this is in Paul's epistles, he is not talking about the last days of Israel's program, but he is talking about the way things will take place, throughout this dispensation of grace, AMONG SAINTS! I was tempted to write that Paul was describing events in the dispensation of grace in the church, but there is a lot of "Christian" activity that takes place outside of the church. Therefore, I just say it the way I did, "among saved people." That would include churches, Bible studies, Bible colleges and institutes, various and sundry ministries, t.v. and radio programs, Bible correspondence courses, Bible conferences and seminars, and anything else that puts itself forward as having to do with spiritual, religious issues.

Now, don't lose the point. What we are about to read is what the strange woman is going to do with her "flattering words" and she is going to do it in churches and every other venue.

2 Timothy 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

The "men" mentioned here are believers in Jesus Christ. They have been justified unto eternal life by faith in Christ. But look at how they are described in their actions and attitudes.

2 Timothy 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴ Traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵ Having a form of godliness, but denying the power thereof: from such turn away.

Because they have a "form of godliness," we know this is not talking about the lost world, they are interested in such. These are believers who have fallen victim to the policy of evil's perversion of the words of truth. And what does Paul tell Timothy to do with these people?

2 Timothy 3:5 Having a form of godliness, but denying the power thereof: **from such turn away.**

Don't have anything to do with them, is Paul's advice. The goal of the policy of evil is to produce this counterfeit form of godliness which cannot and will not produce an edified son. The policy of evil will produce this counterfeit form of godliness in the midst of a great music ministry (so that you feel so good that even if you catch a whiff that something is wrong, you still will not give it up), with promotion from the "who's who" among the Christian world

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(which will prove beyond any doubt that this must be the right thing to do and believe), in the mega-churches of the world (can that many people be wrong?), by the ever so subtle manipulation of the verses in the Bible. That way, you can rest assured that what you are being taught is “from the Bible.”

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The goal of the policy of evil is to keep you from becoming a fully educated son. One of the ways in which it does that is by producing a counterfeit form of godliness which cannot and will not produce an edified son. The policy of evil will produce this counterfeit form of godliness in the midst of a great music ministry (so that you feel so good that even if you catch a whiff that something is wrong, you still will not give it up), with promotion from the “who’s who” among the Christian world (which will prove beyond any doubt that this must be the right thing to do and believe), in the mega-churches of the world (can that many people be wrong?), by the ever so subtle manipulation of the verses in the Bible. That way, you can rest assured that what you are being taught is “from the Bible.”

What you have, in the pastoral epistles, is an education in all the strategies employed by the strange woman in this dispensation of grace. The amazing part of this is that Paul outlines the policy of evil in the very same order given in the exhortations in the book of Proverbs. That is why back in I Timothy you start with basic assaults against the “godly edifying which is in faith” (I Timothy 1:4)...

1 Timothy 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; ² Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord. ³ As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they **teach no other doctrine**, ⁴ Neither give heed to fables and endless genealogies, which minister questions, rather than **godly edifying which is in faith: so do.**

...all the way to the counterfeit form of godliness in 2 Timothy 3. When Paul says that this thing is a “form of godliness,” he is saying that it looks just like the real thing. Outwardly, it looks right. It will even use much of the same terminology. But the power has been substituted and another power is operating instead of the power of godliness.

In our next session, we are going to return to the table of contents and look at things in level 2 of the sonship education. In other words, we will be looking at the things which follow the education that makes you a simple son. I think you will be very excited to learn about these things.

As we get ourselves started, I would like to go back to Romans 8:14-15, the verses we came to in our study through Romans before we backed up for the necessary background to our adoption.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

I know that all of you, that have followed along up to this point, understand biblical adoption. Just to make sure that we are thinking about this the way we are supposed to, I want to make sure that you see your adoption as more than just an event. It is an event, to be sure, but it is more than that; it is a status. It is important that you see it as a status that you are to live out of every day.

Just as Milt and Barbara got married, the event of their marriage changed their status from single to married. By the Father's adopting us when we received Jesus Christ as our Savior, we also had a change of status. That change of status is of such importance to God, our heavenly Father, that our status as adopted sons is THE big issue with Him from this point onward throughout eternity.

Our sonship adoption is what our sanctification has been driving at from the beginning. The sonship status has a real impact in some very important areas of your life. For example, this is going to impact your prayer life. This is also going to inform you as to your Father's expectations of you.

And in order to have a full appreciation for what should already be in our thinking when we first get to Romans 8:14-15, we have gone back to look at the structure of adoption in the only place it was given; in Israel's program. We have not, and will not, put ourselves under the doctrine of that program, but we are seeing the format of adoption and the exhortations that precede the doctrine. And just so you know, it is necessary that we do this. Without this back ground, you will not be able to jump over to Romans 12 and have all of that fully working in you. Again, Paul is going to refer to some things that he is not going to explain.

You may be wondering if what I am saying is accurate. Does Paul ever presume on our knowledge of something that happened back in Israel's program? I can give you an easy example of this. Look with me at the end of Romans 3, where Paul is talking about being justified by faith alone. Paul has set forth a proof and a conclusion based on that proof.

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Now when Paul gets ready to defend his conclusion, where does he take you? The very next verse (which is Romans 4:1) takes back to Abraham.

Romans 4:1 What shall we say then that **Abraham** our father, as pertaining to the flesh, hath found? ² For if Abraham were justified by works, he hath *whereof* to glory; but not before God. ³ For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. ⁴ Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ⁶ Even as **David** also describeth the

blessedness of the man, unto whom God imputeth righteousness without works, ⁷ *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. ⁸ Blessed *is* the man to whom the Lord will not impute sin.

Firstly, Paul brings up Abraham. Then, in vs. 6, he brings up David. If you did not know about either of these men, Paul's argument would be meaningless to you. He doesn't take the time to go back and give you their history, he expects you already know it. He quotes from back in Genesis (Abraham) and the Psalms (David) in order to make his point.

It's interesting that Paul quotes Abraham and David, as though you know about them already. Well, when we go back to Proverbs, guess who we are talking about? David! What was written back there, to Israel, you are supposed to already know and understand. Only by that knowledge and understanding can you fully comprehend what Paul will be saying to you when the education proper begins. That is one of many reasons why we have to come back here instead of jumping straight into the education in Romans.

That means that you should know about Proverbs 1:2-6 (which functions as a table of contents for the entire curriculum). You know that there are 3 levels to the education and that each of those levels is broken into two phases. You also know that those phases are broken into parts.