

Session 72

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;<sup>2</sup> Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.<sup>3</sup> 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**,<sup>4</sup> 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.  
<sup>15</sup> 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? <sup>2</sup> For if Abraham were justified by works, he hath *whereof* to glory; but not before God. <sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. <sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as **David** also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup> *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> 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.

~SONSHIP CURRICULUM: ROMANS~	
LEVEL I	
Phase 1	Phase 2
<b>Table of Contents Pro. 1:2a</b> <i>"To know wisdom and instruction;"</i> <b><u>Our Sonship Curriculum:</u></b> Romans 8:14-15	<b>Table of Contents Pro. 1:3</b> <i>"To receive the instruction of ..."</i> <b><u>Our Sonship Curriculum:</u></b> "wisdom," → Romans 12:3-16 "justice," → Romans 12:17-13:7 "and judgment," → Romans 13:8-14 "and equity," → Romans 14:1-15:7
<b>Table of Contents Pro. 1:2b</b> <i>"to perceive the words of understanding;"</i> <b><u>Our Sonship Curriculum:</u></b> Romans 8:16-39 (Romans 9-11)	

Once you finish Level I, there's now a solid path that you, the son, are on. Your education is in existence and you now know some things. But, you also know that there are many more things to learn and that those things will be built upon the things you have previously learned.

Once you have concluded the level 1 education, you finally have an appellative attached to you; simple. You are no longer just "adopted," but you have advanced to being a simple son. Before, as an adopted son, you were empty. Upon completion of the level 1 education, you are in possession of some decision-making skills that allow you to think the thoughts of your heavenly Father, as they apply to this dispensation of grace.

Not only do you begin to think like your heavenly Father thinks, but you can, to some degree, begin to do things His way. And even though it is not to the extent of a full measure of laboring, you actually do begin to labor with your Father in what He is doing. All of that can be in place and functioning by the time you get to the end of the book of Romans.

I told you at the end of the last session that we would look at the next level of education. Looking at Level II of the chart, you will notice that the epistles that take you through that part of your education are the books of Ephesians – Philippians – Colossians.

You may be wondering what happened to the books of I & II Corinthians and Galatians. These books are part of the education, for sure. But they address problems of understanding that may arise during the Level I education given in the book of Romans. While it could accurately be said that there is no new doctrine in these books, at the same time, there are issues concerning the doctrine that are not addressed in the book of Romans.

Why? Firstly because the Romans needed no such correction as either the Corinthians or the Galatians. In a nutshell, Corinthians addresses the problems that come from falling victim to the “evil man,” while Galatians addresses the problems of an assembly who has succumbed to the “strange woman.” The Corinthians’ problem was, in a nutshell, the world. They liked the fashion of this world and they gave great heed to the wisdom of this world. They wanted to be well looked upon by the world at large. The sufferings of Christ terrified them and before they got out of the doctrine of Romans 8, they had made a decision that they were not going to go down the same road as the apostle Paul.

The book of I Corinthians is written to get them back on track, straighten out their wrong thinking and address misunderstandings. The Corinthians had other problems as well, such as abusing their liberty in Christ. But all we are after here is a brief statement of their problem.

Once they got back on track with their sonship, Paul writes the book of II Corinthians to them to educate them further on how to handle the “sufferings of Christ” which before, had terrified them.

The Galatians’ problem was that they were victimized by the “strange woman.” More specifically, they were enticed to go back under the law of Moses. As you know, going back under the law put an immediate stop to their sonship lives. Evidently, the material in Romans 6:14 – 7:25 did not effectually work within them. They must have had two problems:

1. They went through that material in Romans and proceeded on before they were fully convinced of how impossible it is to live for God under the Law of Moses.
2. They did not have the proper background they would have had if they had known the material in the book of Acts – which, in a biblical theology, they would have known prior to beginning the book of Romans.

Now, why do I say these were their problems? I say the first problem because for anyone to be enticed to go back under the law, they certainly did not have it nailed down, once and for all, about how impossible it is to please God by employing the Law in any form and to any degree. And I can say this because that is what the Romans doctrine (specifically in Romans 6-7) is designed to do. If had effectually worked in them, they would have never gone back under the

Law. Therefore, they must have had some doubts and were not clear about some aspects of the doctrine.

The Galatians had some “slick talkers” show up at their assembly and those men were nothing more than messengers of the policy of evil; the strange woman. They convinced the Galatians either by outright lies or by the clever manipulation of Scripture to go back under the Law.

I can say what I do about the Galatians’ second problem because Paul does exactly what I said they did not do; he takes them back to dispensational change in the book of Acts and talks to them about what God was doing with him and what God was doing with Peter and pointing out the differences. Then he launches into an amplification of what he has already given in Romans; that righteousness cannot come by the Law.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

In view of that, Paul gives them some additional information to convince them that it has to be under grace and never by the Law.

Galatians 1:6 I marvel that ye are so soon removed from him that **called you into the grace of Christ** unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law **am dead to the law**, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for **if righteousness come by the law, then Christ is dead in vain.**

You can see the dichotomy; grace (in vs. 6) and the law (in vv. 19 & 21). Look at vs. 19 and tell me what that means. You know it already. You, “through the law am dead to the law.” What does that mean? This was explained to you back in Romans 7 when Paul answered the objection that a man was under the law as long as he lived – the idea that a man was always under the law, no matter what Paul said. Do you remember what Paul did to answer that objection to his saying to them that they are no longer under the law, but under grace?

He gave them an example from their own law – how that a woman who was under the law, bound to her husband, became free from the law even though she still lived! The law itself bore testimony to that! So what is Paul doing here in Galatians? He is taking them back to things already taught back in the book of Romans!

Galatians 3:2 This only would I learn of you, **Received ye the Spirit by the works of the law, or by the hearing of faith?** 3 Are ye so foolish? having begun in the Spirit, **are ye now made perfect by the flesh?**

Why does Paul use the word “flesh” (at the end of the verse) instead of repeating the word “law” (which he used at the start of the verse)? Because he is again taking them back to Romans doctrine where you learned that the law could never bring a man functional life because it was “... weak through the flesh!” You learned back there in Romans that the law had no power in and of itself, but depended on a man’s flesh for its power. The flesh was “weak” and was no match for sin, therefore, sin triumphed over the flesh (“wretched man” syndrome).

Galatians 3:11 But that **no man is justified by the law in the sight of God**, it is evident: for, The just shall live by faith.

Galatians 3:13 **Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But **after that faith is come, we are no longer under a schoolmaster**. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been **baptized into Christ** have put on Christ.

Did you pick up on vs. 27’s reference to being “baptized into Christ?” Where did you first learn that you were baptized into Jesus Christ as it pertains to living for God in your everyday life? From Romans 6! You see how Paul is not really giving them any new doctrine, but he is restating and illustrating and enlarging on the doctrine that is already given.

Galatians 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

If a redemption from the law had not taken place, there would be no adoption of sons for anyone to get. Paul tells the Galatians that the redemption provided for Israel, which was under the Law, was sufficient for us Gentiles to receive the adoption. And we know that even though it was a secret, Christ did make a provision for us in His death, burial and resurrection. That provision included a perfect justification and a perfect sanctification, of which the capstone is “the adoption of sons!”

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and **be not entangled again with the yoke of bondage**.

The yoke of bondage is the law. In Romans he called it “the law of sin and death.”

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me **free from the law of sin and death**.

Romans 8:15 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 think this review of things we have already encountered is a good thing for us to do, the refresh ourselves on just how certain we are that we can never employ the Law (or any form of it) for our sanctification.

### Session 73

Now, as we prepare for a look at Level II of our education. Remember what we are doing; we are pretending that we have come out of the Level I education and we are now simple sons. And because you are not truly Level II sons, I need to set up some things for you, so you can understand what Level II is actually doing.

The set up is this: when you come to the end of the book of Romans:

- You will understand that your entire life is actually a dress rehearsal or a apprenticeship for what we will be doing in eternity (You really will see your whole life as a training ground and as a practice field for your eternal vocational training)
- You will be putting those Level I decision-making skills into practice every day. You are going to get more and more skillful with them by your practice of them
- You will no longer look at each other (the members of this assembly) the same way
- You will no longer view your job the same way
- The things that happen to you in your life (both common and uncommon circumstances), you will begin to view differently
- You will understand that what you learn now is going to translate into abilities and capacities and might and power that you will draw from in the Creature
- You will know what every doctrine contained in your Level I sonship is for and how to put them to use in your life
- You got the attention of and you have faced the adversary for the first time, as he opposed your sonship education
- You have encountered both the “evil man” and the “strange woman” oppositions to your sonship life and education, including their great temptation as to how you will spend your time (Don’t make the mistake of underestimating that one)

You have not suffered the full assault of the policy of evil, for his temptations and attacks must be in accordance with your advancement through the education. He cannot ever deal with you beyond your place in the education.

- You know precisely where and when the strange woman will produce its first powerful seduction with its temptations and allurements (I have already blabbed about this, so you should know about this, even though you haven’t actually been through Level I yet, but we are pretending that you have)

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.

There is the place where you first encounter the policy of evil, which is referred to here as “the works of darkness.” When you get this far into the Level I curriculum, you put on the armour of light and “bingo!” you get the adversary’s attention because in “casting off the works of darkness” by use of the instruction in godly judgment in Romans 13, you show yourself to be the kind of threat he has to deal with. Therefore you know that when you get to the instruction in the 3<sup>rd</sup> decision-making skill, (judgment) that is the first time you will encounter the adversary.

Also, it is in your education in godly judgment that it finally begins to show that you are gaining the necessary skills to govern. This is where your sonship life begins to really shine. When you

are educated in judgment, along with equity, you to finally become a valid threat to Satan's realm.

Think of it like this: when Israel was down in Egypt, there were not a real threat to Satan's continued possession of the earth. But when they came out of Egypt; when they crossed the Red Sea and began to move toward the land, that moved Satan against them in ways they had never seen before. Why? Because as long as they were in Egypt, they were no threat at all, to what he was doing. But when they crossed the Red Sea and started toward the Promised Land, then they were a threat that had to be dealt with. Well, think of your education in judgment and equity being your Red Sea crossing. Before, you were no real threat to him and your impact in the heavenly places was nil. But when you get into the area of godly judgment, and by that education you "cast off the works of darkness," then that changes everything.

In order to understand the impact that you will be able to make on the principalities and powers in the heavenly places, we can continue to look at our Israel analogy. For just as the "miracles, signs and wonders" of a properly functioning Israel impacted the Gentile nations, these skills of godly decision-making (especially judgment and equity) make that kind of impact on the angelic creatures in the heavenly places.

You see, the angels are not impressed by the miracles; after all, they have seen God create the universe out of nothing. But what does impact them is seeing the "manifold wisdom of God" operating in a member of the body of Christ, enduring the sufferings of Christ without God putting His hand between the saint and the suffering, and making those excellent sonship decisions, not according to the wisdom of men, but by the wisdom that was taught to them by their heavenly Father. That is what impacts angels. And believe me when I say that it doesn't happen very many times.

If saints today could only see how much more powerful of an issue that is than God healing you of some disease or bailing you out of some adverse circumstance.

Those skills of judgment and equity get you noticed, not only by God's angels but by Satan and his hoards too.

Now, listen to me carefully. Not only do you have this to deal with, but the policy of evil is now going to reveal what may be some "personal inner problems." These "inner problems" are going to be stumbling blocks to your sonship. Therefore, the policy of evil will use them to ruin your sonship life.

Next, we will begin to look at some of these and we will identify the large, looming temptation that a son will face as soon as he completes his Level 1 education.

For now, let's just talk about one of these "personal inner problems." There is a malady, if we can call it that, that you may encounter before you get to Level 2 of your education. I'm calling it a malady because, in a way, it is like a disease that you could possibly get. Hopefully, you will be immune to it by the time get to this place, but most are not.

In 2 Corinthians it is called the "straightening in your bowels." This is not like a man's bowels are straightened out, but it is a straightening "in" your bowels, like a restriction that causes



severe internal problems. As we study it, you will see that it has to do with your emotions and feelings. But we will get to that in due time.

The point I am making is that you are going to do some suffering. This should not catch you by surprise as you were told about suffering back in the sonship establishment.

Romans 8:17 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.

In addition to the “sufferings of Christ,” you are also going to face a giant temptation. Once you become a simple son, there is a huge, looming temptation waiting for you – and it is very powerful. Once you get those 4 decision-making skills taught to you, the thought will come into your mind that you now know some things. And it is true, you do know some things, but you are still very one dimensional with what you know. But here is what is going to happen, you will look at what you now know, compared to what you used to know, and that will produce this powerful temptation to stop your sonship right where you are, and not go any further.

Knowing that this will happen to most simple sons, your Father has written some things in the books that apply to your Level 1 education, to counteract that temptation to be satisfied and no longer pursue your sonship education. This is another aspect of what your Father is doing in the books of Corinthians and Galatians. It is in the book of I Corinthians that God will talk to the son about some wisdom that He has purposefully held back, which He calls “hidden wisdom.” The “hidden wisdom” is not a reference to the wisdom of God in the mystery, but it is a wisdom that is reserved for those who are “perfect.” And you know that word “perfect” is not about sinless perfection, but about completing an education. In other words, there is a special wisdom, that God has reserved for those who continue on in the sonship education, to become that “man of understanding.” And part of the reason for doing it like that is to encourage you to continue.

As for suffering, we all suffer the “sufferings of this present time,” just because we live in a fallen world. They do not come upon any of us because of where we are in our sonship education, or because of our being punished, or because Satan is fighting us, or any such thing. We come into the world suffering these kinds of sufferings. Some of us suffer more than others.

But when you become a Level 1 son, even though you are only a simple son, you will have begun to experience another kind of suffering; the sufferings of Christ. This is the result of the strange woman who is changing tactics against you.

It is at this point that the policy of evil utilizes another prong of the attack which I want to describe to you. As a simple son, the policy of evil will “with flattering words,” attempt to take you back under the Law. Now you may not think this is going to be any significant temptation, but let me tell you that these attempts are going to be very subtle. When I say it will be subtle, I mean that it will be done under the auspices of the Bible. Can you see how clever it would be for the policy of evil to utilize Bible study, Bible teaching, and Bible conversations to get you back under the Law? The idea is that no saved person could ever think badly of anything that had to do with the Bible, and there is the trap!

Let me see if I can illustrate how this could happen. This could be done by getting you involved in a Bible study that is going on somewhere, or getting you to lead a Bible study, or participate in

a situation where pressures are brought to bear to make you give a little here and give a little there, and back up just a bit on this point or that. It slowly eats away at you.

Before you know it, for example, you are consenting that the Sermon on the Mount is for people to live by today. And what you may, or may not presently understand is that, teaching the Sermon on the Mount for today is more egregious to your heavenly Father than you can imagine. If you say, well, I find Paul saying the same thing over in such and such a place, then my response is for you to learn it from what Paul said, not out of the doctrine given to Israel.

I don't know if you realize it, but preachers are largely divided into 2 camps, each with a damaging temptation. The first camp contains preachers who want to control everything about you. Even without knowing what it is, they want to be your tutor and governor. They want to make decisions for you and make you feel guilty if you don't abide by their decisions. The cliché behind this kind of ministry is "these men are not leading sheep, they are herding cattle."

These men are often loud, angry and controlling. If you line up and do what is expected, then they are kind to you. If not, then you suffer varying degrees of ostracism. The good thing about this kind of guy is that if he ever knows the truth about something, he is not afraid to say it, no matter the consequences. The problem is, he will push his opinions just as hard, and put the same authority on them as he does Bible truth.

The second camp is full of preachers who don't want to rock the boat. They are not going to offend anyone, they are not going to stand for anything, and they will not allow anything that is controversial. They will go to any lengths to avoid conflict and then they will disguise their cowardice as "spirituality."

The problem with this group is that they have no backbone. They want everyone to like them. They often cannot afford to hurt anyone's feelings, lest these disgruntled people quit giving (or worse, leave the church!), so their sermons are little more than boring homilies that give witness to their disloyalty to the truth.

The reason I'm telling you this is to illustrate how the policy of evil will work by getting you involved in some kind of Bible study that is not about your godly edification. To use what I said about the two camps of preachers, let's suppose you are leading a Bible study. On the one hand, you want people to understand and believe what you are teaching – but you will have to avoid being their tutor or governor while you do it.

On the other hand, let's say that you are teaching a part that you know is unpopular with some people in your group. You know they may leave and never come back if you persist. There is tremendous pressure to back off so they won't leave. You will justify this "backing off" by saying to yourself, "what good can I do if no one is coming to the study?"

Sometimes it is hard to balance these things. I try to never become your tutor or governor. But I also say what I believe to be right, even if I figure someone isn't going to like it. I try not be obnoxious about the controversial things, but I try not to shy away from them either. I don't always do it perfectly, but I do know this, my commitment to what I believe to be true outweighs my job security, my popularity, our church attendance numbers or your giving. As for giving, what we are doing here either has value to you or it doesn't.

If it does, then you should give. If it doesn't, then you are wasting your time here. Fortunately, this group has been good in your giving. You have taken care of the very first thing a church ought to take care of, which is to "un-muzzle the ox." In case you don't know what that means, it means that you are supposed to provide for the pastor who doing the work in the word, and then giving it to you. (I'm not too sure how I feel about being compared to an "ox," but then, maybe the ox isn't crazy about me being compared to him – probably a matter of perspective!).

Paul talks to the Corinthians about this matter.

1 Corinthians 9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 3 Mine answer to them that do examine me is this, 4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

I'm not spending time on this because you are doing this, but only to point out that this is the responsibility of any church. To expect a man to do his part and the church not do theirs is not right and I have seen this done many times in my years of ministry. Not so much to me, but I have seen frightful things done to others.

But now I am off point. I want to get us back to the policy of evil, the change of tactics. I think it is necessary to spend some time exposing this attempt by the policy of evil, and at the same time, give you an appreciation for what the books of Corinthians and Galatians are written for. I don't want to take much time in doing it, but I want you to see the purpose in these books that follow Romans because you are going to undergo a very subtle attack from the policy of evil.

And, as I said, one of these subtle attacks is for the purpose of drawing you back under the Law in some fashion, for the purpose of destroying your sonship life. And you need to understand that this attack is going to be Bible doctrine and Bible learning. To see this, let's go back over to the book of Galatians.

The book of Galatians is given to you, after you have become a simple son, for the purpose of combating the flattering words of the strange woman. Remember that by this time, you have already refused to succumb to her tactics of using the evil man (the world). Therefore, we will

see her change her tactics. She will use “flattering words” that are meant to make you compromise yourself back under the law of Israel.

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

This “other gospel” is not talking about a gospel that says you can go to heaven by believing in Allah, or Buddha, or Confucius, or any such thing. This is not even talking about someone preaching that salvation is by becoming a part of their church.

Verse 7 will define this as the gospel of Christ’s death, burial and resurrection being perverted back to the gospel of the kingdom, which was preached by Jesus and the “12.” And you already know from earlier in the book of Romans that there is a natural attraction in a man to the Law.

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup> Which is not another; but there be some that trouble you, and would **pervert the gospel of Christ.** <sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. <sup>10</sup> For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. <sup>11</sup> But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup> For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. <sup>13</sup> For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

What was “revealed” to Paul by Jesus Christ (vs. 12), was his sonship life, which he sets in contrast to what he had when he was “in the Jews’ religion.” (Vv. 13-14) Notice that Paul made a lot of money from persecuting the church (vs. 14). He also profited in status, not just money.

As we continue to read, I want you to notice the terminology that Paul is using and I want you to remember what he is doing in the book of Galatians in the first place; he is correcting their messed up sonship! Something has “de-railed” the Galatians and as a book of correction, Paul is writing to get them straightened out.

Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 **To reveal his Son in me...**

Did you notice that phrase? This is what the whole sonship education is about; to form you into the perfect son, to conform you to the image of Christ!

Galatians 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: <sup>17</sup> Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Paul says that what he was preaching, he did not get from any man. He got it by direct revelation from Jesus Christ as part of the revelation of the mystery. And what did Paul get from Jesus Christ? He got everything that comprises the sonship education. He is now going to set this in contrast to that “perversion,” which has seduced the Galatians away from what Paul preached to them. And get this: this perverted gospel comes right out of the Bible! And it comes out of the mishandling of God’s word.

This should bring to your remembrance the statement that I made to you a few sessions back, how that the policy of evil is going to use the very word of God to destroy your sonship life.

Now, I think that is all I want to say about this for now. Therefore, we are ready to go back to Proverbs and look at the next step that a simple son will take to continue his sonship education.

## Session 74

~SONSHIP TABLE OF CONTENTS~					
LEVEL I		LEVEL II		LEVEL III	
Phase 1	Phase 2	Phase 1	Phase 2	Phase 1	Phase 2
(vs. 2)	(vs 3)	(vs 4a)	(vs 4b)	(vs. 5a)	(vs 5b&6)
To know wisdom and instruction;	To receive the instruction of wisdom, justice, and judgment, and equity;	To give subtilty to the simple,	to the young man knowledge and discretion.	A wise man will hear,	and a man of understanding shall attain unto wise counsels:
(Rom. 8:14-15)					
to perceive the words of understanding;				and will increase learning;	To understand a proverb, and the interpretation;
(Rom. 8:16-39)	(Romans 12:3-15:7)	(Eph., Phil., Col.)		(I & II Thes.)	the words of the wise, and their dark sayings.
(Rom. 9, 10, 11)					

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

Level 1 is the longest part of the education. So, take heart, once you get this part behind you, you have done the most intensive part of the education. When it comes to Level 2, notice that both phases, put together are described by only 13 words. But you understand that this is only a table of contents, so it is short by design. You can also see from the chart that the two phases of Level 2 are given in the books of Ephesians, Philippians and Colossians.

But, Level I contains the most information, comprises the longest period of time, and deals with the most doctrinal information than any other level of your sonship education. By the time you get to Level 2, you are no longer an empty son; you are a simple son.

Another thing to make sure you bear in mind as we go through all of this is that these Levels and even the Phases within the Levels all build one upon another. Level II builds on Level I, so when we talk about “subtilty” and when we talk about the young man getting the knowledge and

discretion, it's not like you're now doing something completely different than you had been doing in Level I.

Let me explain it this way. You learn 4 decision-making skills in Level 1 and that are the only ones you will be taught as a son, for that is all there is. Everything fits into those 4. So, in Level 2, you are not going to be taught 12 more decision-making skills, but you will be taught something that will enable you to become much more skillful in the use of those 4 skills.

The issue in all the sonship decision-making is going to carry on, but now there's going to be an increasing to the capacity that's already there in all those issues gained in Level I.

So, since we are pretending that we have all come through the education and we are now simple sons, let's talk about what it that means. What does it mean to be simple, in a context like this? (If you're using simple as an adjective to describe a person—or even a thing—what is that saying about them?)

Various definitions: not complex; unadorned; free from refinement; unsophisticated, plain, homely.

NOTE: Most often, when you use the word simple it is most often used in a bad sense or a degrading sense or a belittling sense to refer to someone who is stupid or ignorant or silly or an idiot or dull minded (“Simple Simon”) — dimwitted, slow or even a fool.

But that's NOT the sense it's being used here. A son who has been properly educated & edified through Level I CANNOT be called “a fool.” Simple can be used to refer to the mental powers of a person.

We're dealing with someone who already possesses fundamental and rudimentary operating skills as a son at this point and that's exactly where he's supposed to be. That's not a slap in the face or anything along those lines; it's a statement of reality.

When defining the word simple, one thing that helps us out is the prefix of the word “sim” - which is from a Latin prefix “sem” = one (such as in the word simplex as opposed to duplex).

Definition (I) - simple = single, consists of one thing, uncompounded (nothing added to it), unmingled (not mixed), not complex. If you think about it, this is a very apt description of a son at the end of Level I.

“Simple” points to the fact that you've completed 1 Level, you don't have a comprehensive education and really, in the whole scheme of things, you're really only one-dimensional at this point.

Ephesians 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

The issue here in vs. 18 is that of finally being multi-dimensional. You're going to be taught that there are many more dimensions to your sonship life than you were previously aware of.

For instance, you're going to begin to think about something you've really not thought much about before, such as:

- You have a reputation to uphold
- your conduct and behavior is going to become paramount
- you're going to begin to be talked about in the heavenly places (your conversation is going to be in heaven)

And one of the big things you're beginning to see is that when you emulate your Father in making these sonship decisions according to what you've been instructed by Him:

- The things you do reflect upon your Father

But you're still one-dimensional.

Definition (II) - simple = deficient in knowledge or learning characterized by lack of acuteness or quick comprehension/apprehension.

The son, at this point, needs to acknowledge that, while he's not a freshman by any means,

- he is a sophomore in his knowledge
- there are potential dangers connected with it
- he's deficient in his knowledge (he has not mastered this curriculum)
- he knows enough to know that there's more he has to know

Because you are in that sophomoreic stage, there's a temptation to think that you know more than you really do; to see yourself as more advanced than you really are.

A son who sees himself properly at the end of Level I will determine that he is "simple;" that he's got some things, but he's a singular dimensioned son and deficient in the knowledge he needs to have.

In a sense, this is where another word that so well defines what "simple" is in this context comes into play = "unadorned." Think of a room that is empty except for the basic necessities for living there. It may sound

Strange, but a lot of things had to go on in order to finally get to being "unadorned."

God chose this word "simple" to indicate to the son just exactly what he is at this point. The word "simple" carries with it the idea that when you're in this sophomoreic, simple status, you are very vulnerable and susceptible to being victimized by someone who does know more than you do and does know some 'subtle' means to manipulate (or "beguile") you out of your reward.

Colossians 2:1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 In whom are hid **all the treasures of wisdom and knowledge.** 8 **Beware lest any man spoil you through philosophy and vain deceit,** after the tradition of men, after the rudiments of the world, and not after Christ. 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.

The truth of the matter is, you, as a son, are going to have to be able to deal with a very determined and highly skilled (and very successful) Adversary who knows very well how to deal with adopted sons in Level II of their sonship edification. And if you fail to get the subtilty you're supposed to get in Phase 1 of Level II of your sonship education—you will become "simple" in the worst sense of the word!

A working definition for what the simple son is:

(I) = It's a state of being one-dimensional in the understanding and appreciation of your Father's business.

(II) = It's a state whereby your deficiencies in knowledge and lacking of acuteness of comprehension makes you vulnerable to the subtleties of the Satanic Policy of Evil—vulnerable to being attacked & victimized by it.

Hopefully, if you have perceived properly what it means to be called "simple" at this point in your sonship education, you should clearly understand why you are to be given "subtilty." You should have some idea why that makes sense for the first part of the information you're supposed to receive at the beginning of Level II consists of taking what you've already learned and adding to that (not so much more additional information), but adding to that subtilty so as to make you no longer a 'greenhorn' (so to speak), to give you depth and acuteness into your Father's business, as well as into the wiles and tactics of the Adversary and his PoE and how he is going to oppose & resist your sonship edification.

Really, the solution to being "simple" is to add, "subtilty." So, the next logical thing to do at this point is to turn our attention to "subtilty" and acknowledge what that means.

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

What does "subtilty" mean? (especially as something you're going to get from your Father)

Just as with the word simple, we're going to see that subtle has 2 basic ways in which it can be used and applied; 1 in a good way; the other in a bad sense.

In that bad sense, you've got it meaning things like, "crafty, cunning, sly, clever."

But in the good sense, subtilty means "fine or acute in thought. (sharp, keen perception, sensitive and penetrating thought."

Subtilty (in a dictionary-definition-type) = penetrating; acuteness in thought (as opposed to lacking acuteness, not dense; involving careful discrimination or fine points.

Subtilty = Extreme acuteness in penetrating and discriminating the finer points of a thing.

Charles Smith ('Synonyms Discriminated'):

"The subtle mind analyzes motives, sees minute differences. The subtle intellect can follow out a subject into its complicated (complex) relations without becoming perplexed by its intricacies, or misled by its casual resemblances to that which may be alien to it.

A subtle adversary is formidable, because he will dissect either truth or falsehood as far as it may suit his purpose."

It's the capacity of the mind to see mentally into or through a thing, insight, acuteness in discernment."

When we talk about subtilty being this acuteness of thought and penetrating thought, it becomes the cure for the simple, because your going to be given some information and additional features to your already-working decision-making skills you learned in Level I, and by those additional features, you gain the capacity to see (or comprehend) some things that are hidden by a veil and are impenetrable to common observation!

My illustration of what it means to be "simple" is like learning to play music. As a simple son, you learn to read the notes on the page and you know where that note is played on the piano. You know where middle "C" is on the keyboard and you know how to look at the notes on the page and know what they are.



But the simple son can only play the single notes. Also, the nuances to the music are lost as his timing is off as he hunts for each note. At the end of his "hunt and peck" method, you may know what the song is, but you also know something is missing. You also know he doesn't need to learn more notes, he needs to have more skill in using the notes he knows.

As the son gains some skill in the single notes, which is "subtilty," musically, it sounds like this.

Then, as the son gets more "subtilty" he plays those single notes like this.

Then, as the son gets "knowledge and discretion," he is more than just capable with each individual skill, but now he is able to put those skills together in various combinations, just as an orchestra blends many instruments into a single sound.

Now, even with that illustration, I want to say more about "subtilty" and "discretion." I want to lift them back out of the music field and plant them back into sonship and have us take a look at them there. And this is what we will do in our next session.