

Session 75 - Actual

In the midst of your Level 1 education, you encounter the POE for the first time.

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.

Then you find a different kind of suffering will come your way.

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.

Then, you will be tempted to quit after Level 1 is completed.

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.”
- “Perfect” is not about sinless perfection, but about completing an education.
- There is a special wisdom, that God has reserved for those who continue on in the sonship education, to become that “man of understanding.”
- 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.

The POE 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 to 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.

I want to get us back to the policy of evil, the change of tactics.

- 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 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.

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: 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. ⁹ 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. ¹⁰ 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. ¹¹ But I certify you, brethren, that the gospel which was preached of me is not after man. ¹² For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. ¹³ 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)

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
- 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: ¹⁷ 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.

~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; the words of the wise, and their dark sayings.
(Rom. 8:16-39)	(Romans 12:3-15:7)	(Eph., Phil., Col.)		(I & II Thes.)	
(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 of “Simple”: 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 it 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'):



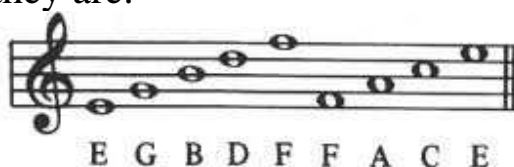
“The subtle mind analyzes motives, sees minute differences. The subtle intellect can follow out a subject into its complicated (complex) relations without becoming perplexed by its intricacies, or misled by its casual resemblances to that which may be alien to it.

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: **play single notes on CD.**

Then, as the son gets more “subtilty” he plays those single notes like this: **play advanced single notes on CD.**

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: **play 4400 fanfare on CD.**

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.

You should see the need to gain subtilty

- to penetrate and discern into the complexities and multiple dimensions of the Father’s business
- the capacity to understand and comprehend things that are hidden by a veil and are impenetrable to common observation
- to observe things that go far beyond the merely obvious!
- That’s exactly what the curriculum for sonship education & edification in Level II does!)

- For example: - (Creature—slide #40)