

Sonship
Raising Up Sons, Part 1

Studio Session 66
Sam Soleyn
11/2004

The question of course, that is more or less an underlying question, is: If you do not have the law as an incentive, how do you actually discipline the people of God? How do you raise them up? How do you bring them to maturity? Or perhaps the question is: how ought they be brought to maturity? It is clear that if you can put upon people the requirements of law then you have a way of holding them accountable and you can, by that, attempt to control various forms of behavior. But I would suggest to you of course that there is much, much more to raising up a child of God than just restraining their behavior.

Jesus put it this way, “If a man looks upon a woman to lust after her, in his heart he has already committed adultery with her.” (Inserted – actual verse—“ **‘You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.’**” – **Matthew 5:27,28**) Or, “If a man hates his brother, in his heart then he has already committed murder.” (Inserted – actual verse—“**Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.**” – **I John 3:15**) Now under the law, the only time you would be guilty of either of those sins—adultery or murder—would be if you actually did it.

If a man actually had sexual relations with a woman to whom he was not married, in that case he would commit adultery, or if a man actually took the life of another in some pre-meditated fashion that would qualify as murder. Then only then would he have violated the law. So one can hardly argue that the choice is between law and lawlessness because the greater value—that the law never touches—remains undisturbed, which value is: beyond the law, how is a son of God raised to meet the purposes for which he or she was created. The purpose is to be like God, to be like God in nature and in conduct and that, I would suggest to you can never be accomplished by

the law.

In fact more than suggest, let me show it to you. This is from the book of **Colossians, chapter 2**, beginning at **verse 14**, Here it says, **“Having canceled the written code, with its regulations,”** a reference to the law, the Torah and the Ten Commandments, **“...that was against us and that stood opposed to us; he took it away, nailing it to the cross.”** If you backtrack it is pretty clear what he was saying. **“When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ,”** that’s verse 13, **“He forgave us all our sins, having the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.”** (Inserted – **Colossians 2:13,14**)

So he is saying that Jesus absolutely brought an end to the law because he sees the law as that which condemns men. That’s something that people don’t understand, who want to go back to the law. The law will condemn you. How does it condemn you? Any time you are subject to it and do not keep it, it condemns you. Jesus however, took all of that out of the way and nailed it to the cross, so now you are not obligated to keep the law and therefore it doesn’t condemn you. **“There is no condemnation to those who are in Christ.”** (Inserted – actual verse—**“Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.” – Romans 8:1,2**))

Because you see, again the difference is not “law,” and “lawlessness.” Those are the two polemics; those are the two poles within this dichotomy. The notion being: if you are not keeping the law, then you are lawless. That’s nonsense, that’s rubbish. It is about time we get over that sort of foolish thinking. There is an alternative that is neither law nor lawlessness—it’s the alternative of a relationship to God as sons.

What I am pointing out is that the Scriptures are telling you that the law is inadequate because it does not allow you to relate to God as a son. It puts you under the condemnation of failing to obey it. It goes on to say that, but I wanted to point out that Jesus took it out of the way. **“Therefore,”** verse 16, that being so—Jesus **“having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. Therefore,”** that being so **“... do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.”** (Inserted – **Colossians 2:15,16**)

The people who have been judging you by whether or not you keep the Kosher laws, people who would judge you by whether or not you keep the Sabbath, would put you back to a time before the cross. Because the cross you see, fulfilled the requirements of law for you and took this stuff out of the way. You may recall from previous

broadcasts that what I was saying was that God first offered the Jews something other than this. He offered them sonship, to be a royal priesthood and a holy nation. It is when they did not want to come into the presence of the Lord that they ended up with the law.

If you have become a child of God and someone has seduced you with these Judaizing doctrines back under the law—indeed back to the law, you were never under the law—then they have emptied the cross of its purpose and robbed you of your sonship. To suggest that you can be a better Christian, or be perfected, by keeping the law—having been saved by grace—that’s utter rubbish. It is unbiblical and it is harmful; it is harmful in the sense that it robs you of sonship and deposits you in the ranks of slaves. That’s what the Scriptures are plainly saying: **“Therefore do not let anyone judge you by what you eat or drink...”** (Inserted – **Colossians 2:16**)

Listen, if you want to eat pork, you can eat pork, and whoever judges you in respect to that, or whether you keep the Sabbath, they are the ones who are wrong. Now they are wrong because, **“These are a shadow,” verse 17, “of the things that are to come; the reality, however, is found in Christ. Do not let anyone who delights in false humility,”** this abuse of the body is considered false humility, **“...and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.”** (Inserted – **Colossians 2:17,18**)

You’ve heard endless intricacies about Torah in recent times. The Bible considers that form of behavior false humility practiced by unspiritual minds who puff you up with idle notions. That’s pretty harsh. Such a person has lost connection with the head. They are no longer listening to the Spirit of God. He is the connection to the head and if you fall into these idle notions, you too will find that you have lost connection to the head. Watch how your peace has been destroyed, watch how your sense of well-being has been taken from you and now you are scrambling to find Kosher food because you think that’s what makes you more pleasing to God.

It says, **“Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: ‘Do not handle! Do not taste! Do not touch!’ These are all destined to perish with use, because they are based on human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but,”** listen to this, **“...they lack any value in restraining sensual indulgence.”** (Inserted – **Colossians 2:20-23**)

That’s what Jesus was saying. Jesus said, “It was said that you shall not commit adultery, but I say to you, ‘If a

man looks on a woman to lust after her, he has committed adultery with her in his heart.” (Inserted – **Matthew 5:27,28**) Tell me what the law has to do with your heart. Tell me what your dietary habits have to do with the condition of your heart. Tell me whether or not you keep the Sabbath... what that has to do with the condition of your heart. A son of God is not one who emphasizes the restraint upon his behavior. That’s for people who practice false humility, for whom idle notions about spirituality dominate their thinking.

A son of God is supposed to be like God... like God, one who knows God, one who walks in the liberty, freedom and peace of their Father. Not people who go back under a law, which they got in the first place from refusing to come into the presence of God. Now I’ve been very pointed about this: If you choose to keep observing the law after you’ve heard messages like these, then know this: that you have fallen for the deception that you have been brought under. It will not help you with your walk with God and you will not become a son of God in maturity in this way. You may be already a son of God, but you will not mature as a son in this way and your life will be consumed with trying to figure out what pleases God so that you can do it and feel better about yourself. All of this is self-righteousness.

Now the question is: If this is not so, that is, if you are not supposed to keep the law how do you raise a son of God? How is a child of God to be raised? The answer is: You have been given the Spirit of your Father and, more than anything else, the Spirit of God is responsible for raising you. And the Spirit of God will raise you in multiple ways. His forms are not limited to one. For example: part of what the Spirit of God will do in raising you into the fullness of maturity is that He will begin to bring into your life certain difficulties that you must face, and by these difficulties He will walk you through a process that results in your becoming more patient, more understanding, more kind and the like.

That’s one aspect of it, and I’m just laying out now the disciplining of the sons of God. I’ll come back through and we’ll deal with these aspects in detail. But you are not just meant to become peaceful and tranquil and those forms of behavior. Beyond that, you are meant to operate in power and beyond that, you are meant to fulfill your destiny. So the Spirit of God has arranged the means by which the government of God and the order of his kingdom operate in your life to transform you into a responsible, mature son of God. Now what we have seen before is that the law treated you as a slave, but the kingdom treats you as a son. A slave is always trying to please his master but a son is raised to the maturity of his responsibility.

There are these two aspects that go into the raising of a son: one is internal with respect to your personal character and the other is external with respect to how you handle your inheritance as a son of God. So discipline, and the

way that the sons of God are disciplined is meant to produce internally a relationship to God that causes you to be like God. Externally, the manifestation of this is that you take up more of your relationship to God, and you take up more of what it means to be a mature son of God. This flies in the face of two things. One, it flies in the face of the law because the law does not recognize you as a son of God. Most people fail to recognize that under the Mosaic law, the Jews never saw themselves as sons of God. And to this day, the Jews do not see themselves as sons of God although they keep the law.

If you go to

Israel, on the Sabbath day—or in their observation of Saturday as the Sabbath—you can't find public transportation. If you are staying in a hotel, the Arabs come in and take care of you. The elevators do not work in ways that they do the rest of the week. They have all these things that they do in the nation of Israel to keep the law, but nobody in Israel—no Jew—sees himself as a son of God. They are sons of Abraham, they are descendants of Abraham but they are not sons of God. What are you doing, as a son of God, relinquishing yourself, relinquishing that estate to become more like the Jew? No, this is about raising sons. God has sons. They are not sons of Abraham; they are sons of God.

Judaism is not the tree; the Jews were branches on the tree. The tree is the Living God. The mistake that people make is that they think we have Jewish roots. No, we have heavenly roots. We have roots that are not Jewish. We have roots that are eternal. The Jews are branches, according to Paul in **Romans 11**; Paul refers to the Jews as “natural branches on an olive tree.” (Inserted – actual verse—**“If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. You will say then, ‘Branches were broken off so that I could be grafted in.’ Granted, But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either.” – Romans 11:17-21**)

The tree is the Living God. Jesus said it in a different way, He said, “I am the vine and you are the branches.” The vine is heavenly. (Inserted – actual verse—**“I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.” – John 15:5**) Jesus said, “You are from below, I am from above. You are from this world, I am not of this world.” (Inserted – actual verse—**“But he continued, ‘You are from below; I am from above. You are of this world; I am not of this world.’ – John 8:23**) So the fruit in our lives is not Judaism and the keeping of the law. The fruit that is meant to be born in our lives is already in the vine.

The purpose of a branch is to give place to what is already in the vine. The fruit is God's character being born in you—that's not Jewish, it's not Gentile—there is neither Jew nor Greek in this matter. (Inserted – actual verse—**“There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” – Galatians 3:28**) It is a heavenly fruit born and on display in an earthly form. Here, it says it this way in **Colossians, chapter 3, verse 1, “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things as these...”** (Inserted – Colossians 3:1-8a) And then he summarizes it by saying,

“Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.” (Inserted – Colossians 3:12)

None of these things are the result of the law but they are the fruit of the Spirit, for it is the Spirit of God who bears these fruit in your life. Now how exactly does He do that? When the Holy Spirit comes into you he begins to change your understanding. Until He comes into you, you have been governed by your soul. When the Spirit of God comes into you, he begins to govern your spirit. There comes then to be a change in your mind. Your mind begins to be opened to the things of the Spirit and there is a new mind that is in you—the same mind that was also in Christ because that's the mind of the Spirit.

You do not obtain that mind by somehow disciplining yourself according to the law. You obtain that mind as the release that comes into your being when the Holy Spirit begins to work in your spirit. Now as He does that your understanding begins to change because your point of view begins to change. The way you start looking at everything is in relationship to how God sees things, not so much how your soul sees things. The difference is: when you look at things from the standpoint of your soul what you look for are things that threaten you—things that threaten your existence, things that threaten your well being, things that threaten your peace of mind. And you manage these circumstances to try and guarantee an outcome in which you are more or less unshaken by these events.

On the other hand, when you are lead by the Spirit of God you begin to look at things from a heavenly standpoint. In short, you begin to see things the way God sees things. You begin to look at people the way God looks at them.

You begin to see and observe beyond the external into the internal because the Spirit of God who searches the heart of man begins to inform you, through the gift of the Spirit of discernment. You begin to look at a person and hear what they are saying in their hearts—from their hearts—not what they are saying with their mouths.

When you begin to see how a person is thinking then your principle preoccupation is not with how you defend yourself but how you address the things that you are seeing—not for the purpose of defense but for the purpose of clarity and to bring about the understanding of the truth. So your point of view begins to change. From self-defensiveness you begin to take on an attitude of wanting to see the truth spoken in the public place because you are no longer worried about your safety, you are no longer preoccupied about your well-being. You are beginning to see that God is in control of everything and that people are just playing games in which they are trying to hide what it is they are actually thinking and to begin to maneuver and manipulate things for their own comfort and well-being.

Your point of view changes. When you begin to see others behaving that way it really disgusts you. You begin to want to be different and so God begins the process of training you to be different. One of the main ways that He trains you to be different is through suffering... through suffering. In this broadcast I will not have the time to develop the role of suffering in the life of a believer but I will, in these ending moments, I want to tell you that suffering is one of the most vital and useful aspects of the training of a son of God. It is far more effective in developing the character of God in you and in revealing the character of God in you than the law ever could have thought of being.

The law is your ability to try to maintain the status quo, to try to keep things together, try to prevent uncertainties from occurring. The Spirit will guarantee that uncertainties occur. [Peter] puts it this way in [I Peter 4:1] “He who has suffered in the flesh ceases from sin.” (Inserted – actual verse—“**Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin.**”)

An end to sin in the life of the believer is not to be measured by whether or not you can keep the law because everyone knows you can't keep the law. An end of sin though, has to do with a changed nature. The law does not change your nature, even when you keep it, even if you *could* keep it. But the Spirit of God is well able to change your nature and suffering is one of the main tools by which He effects this change. So in the next broadcast I would like for us to seriously consider the role of suffering in the training of sons. You are sons of God and, as a result, it is the responsibility of your Father to raise you to be a partaker of his divine nature and character. I'm Sam Soleyn. God bless you; let's continue our discussion.

Scripture References:

Matthew 5:27,28

I John 3:15

Colossians 2:13,14

Romans 8:1,2

Colossians 2:15—18

Colossians 2:20-23

Romans 11:17-21

John 15:5

John 8:23

Galatians 3:28

Colossians 3:1-8a

Colossians 3:12

I Peter 4