

Session 89 – A Special Inheritance

In this Sonship Orientation, we have been looking ahead at what it means to be a Level 2 son with subtilty. The doctrine that will give us subtilty will be found in Ephesians, Philippians and Colossians. We have also been looking at some of the things that we will be doing in the heavenly places; reconnecting the creature with itself and the earth and the dismantling of some other things.

We also have taken an expanded look at our timeline and we saw some things that will be done in the dispensation of the fullness of times. Today, we are going to be looking at that part of the timeline once again. And what are we after in doing this? To give you a further understanding of what subtilty is going to do for a son or daughter of your heavenly Father.

What I'm about to show you is something that you will be given to know not long after you get into Level 2 of your education. And just to set this up for what it really is, what we are about to look at very briefly, is one of the grandest, most glorious things you will ever hear. If I can do it justice, that is the way you ought to view the subject matter today.

I also should say that we will only look at this briefly for a couple of reasons. Firstly, because this is only an orientation to it. We will not be going through the doctrine of it. Secondly, because I do not yet have all the details of it. So I'm probably not going to be able to answer very many of your questions about it. But as time goes by, I will be getting more and more of this settled out in my own mind.

But even if this is only a introduction to this subject, it should still have a very powerful and deep impact upon you. To see this, we will go over to the book of Ephesians and look at verse 10, which we have seen already a number of times.

Ephesians 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

We will return to this verse later one, but for now, notice that it is the “dispensation of the fullness of “times” (plural). That is important to notice. Now, look down to verse 15 and let's read starting there.

Ephesians 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

Packed into this passage is more information than you might imagine. But what we want to do with this passage is use it to describe what our heavenly Father intends for the next dispensation to be like. I'm talking about what it will be like when all the connections are put back together, all the dismantling has been done, and the earth and the creature can begin to function as God originally intended them to function.

Before we examine a little of this passage, let me remind you that what you are reading, because it is part of the revelation of the mystery, is found exclusively in our epistles. In other words, you cannot go to any of Israel's doctrine and find the things pertaining to the dispensation of the fullness of times.

We have some information given to us in Ephesians and Colossians (don't worry about Philippians for now) which deals particularly with the fullness of God's wisdom. That phrase, "the fullness of God's wisdom" should not be read casually. That "spirit of wisdom" that Paul talks about in vs. 17 involves quite a lot of issues, not the least of which is the total destruction of Satan's plan of evil. (Note: plan not policy) That destruction will be so complete, that there will not be any part of it left to observe at all.

Yes, we will know who he was and what he planned to do, but the God's plan for the destruction of the plan of evil will be so complete along with the fullness of what God's wisdom will provide for, the thought of Satan will hardly ever come up or enter into our minds. It is as though we will be so involved in "getting on with it," and we will be so mentally captured by what God is doing with us and through us, we will be so "forward looking" that neither Satan nor his plan of evil will come up in our thinking. And that, as they say, is poetic justice, for that is exactly what Satan wanted to do with God, make it so that no one retained God in their knowledge.

Romans 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

He wanted to make it as though God never existed and lo, and behold, that is what will happen to him!

When God brings up the issue of the dispensation of the fullness of times to the apostle Paul, He doesn't bring it up as though it is the ultimate end. Instead, He brings it up as our glorious role in our eternal vocation.

The preparation for that began back in this assembly, where you heard the words of your sonship education. Then you began to practice those things in this church and in the other areas of your life. Through that putting into practice the very things you learned, you honed and sharpened those sonship skills. And those are the skills that you will employ to function in your heavenly vocation; your job in eternity.

One of the things I want you to see is that our vocation goes way beyond the "restitution of all things." Our "job" is not just to put the connections together and tear down certain other things. We do that for sure, but there is much more to it than that.

You could say that our vocation has different phases or aspects to it. You already know about some of this, as you go through a phase of getting the education and a phase of putting it into

practice and then the phase of being put into a position in the heavenly places to put that knowledge to use in the Father's business.

This may go without saying, but just to drive the point home, there is absolutely nothing that you are taught that is for no reason. Every part of every instruction is going to be needed and will come into play in your vocation. There is no superfluous information. You won't be asking the question, as you may have done in high school or college, "when am I ever going to use this?" You will use every single part of your sonship education because your heavenly Father has included only the essentials in it. That is how wisely this curriculum has been put together.

When I say that all the knowledge that we receive is going to be necessary and useful, what that's going to involve is doing all of the things necessary in the heavenly places to bring about the restitution of all things, which, in turn, leads up to that dispensation of the fullness of times.

So, just to lay this out so that I can be sure we are all thinking about this the same way, here is how I see it going: (at least for now)

- Learning and Practice (during our earthly life)
- Dismantling of policy of evil, reconnect Heaven and earth (times of restitution of all things – in Millennium and following)
- Our Vocation in the Heavenly Places (dispensation of the fullness of times – following restitution of all things)

Perhaps the best way to see this is by looking at the sonship life of the Lord Jesus. Paul will give us some insight into this in the book of I Corinthians. In that chapter, he is describing the order of the resurrections. That is one of the reasons that "death" is mentioned in this chapter. Paul is giving them instructions that will affect their thinking as they go through "the sufferings of Christ" and they eventually face death. In this chapter, they are given some doctrine that will enable them to do just that; face death. This doctrine is designed to give them hope and assurance in the midst of all that.

1 Corinthians 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him** that put all things under him, that God may be all in all.

What I'm after is the last verse. What you have not known, until this very moment, is that there comes a point, in every son's life at which a son relinquishes his sonship. And, as we just read, that even happens with Jesus Christ. And for us, this will take place when the first 2 aspects of our sonship life have run their course. The education and practice are over (1st aspect) and the restitution of all things is past (2nd aspect).

In the dispensation of the fullness of times, we will enter into an even more intimate relationship with our Father, so that we can participate in some things that the Father has held back waiting

for this time. And this is what the dispensation of the fullness of times is about for us, as members of the body of Christ.

At the beginning of the dispensation of the fullness of times, the Lord Jesus Himself, will subject Himself unto His Father, that God may be all in all. At that time, God will take the heavens and the earth, and join them together, and we're going to enter into a further relationship with our Father, which involves Him giving us some things and doing with us some things and working in way that He held off on doing until this time, that, to put it this way, the term sonship is inadequate to describe.

The dispensation of the fullness of times is going to be (just as any dispensation) a program put into effect to achieve a particular purpose or purposes. It's going to be composed of multiple ages, which is why they're called "the ages to come" in Ephesians 2:7; an age is a stage within a dispensation.

Ephesians 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: ⁷ That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

God has a progressively UNENDING program for the use of His whole creation, in a BRAND NEW RELATIONSHIP with Him that has never been experienced yet. That's what He's holding in reserve. The whole "son to Father" dynamic, as close as that is, is going to be given up by the sons, to their Father, so they can enter into a brand new relationship which is going to be unending in its scope and its program, as our Father puts the whole creation into effect. And that is a relationship that has never been experienced and won't be until that time comes.

And now I need to bring you back to Ephesians 1:18 and point out something that we read over, but it probably didn't stick in your mind.

Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what **the riches of the glory of his inheritance in the saints,**

The end result of sonship is that the Father gets an inheritance. We know about our inheritance, it is one of the first things we are taught after we are told that we are sons, back in Romans 8. All that God has done in providing Justification (in all its parts) and Sanctification (in all its parts) is for the purpose of the Father getting an inheritance and that inheritance is you! Not the angels, but you. That's what He has been waiting for. The end result of sonship is: THE FATHER GETTING AN INHERITANCE!

He invested so much value in us when He sent His Son to die for us (Redemption). For all that it cost Him to redeem us, He's now going to get a return on that investment; His sons become His inheritance! Now, knowing this, just imagine the Father's joy when He hears a son make that initial cry of "Abba, Father!" Now, don't misunderstand what I'm saying in all this; I don't mean to make this out as some kind of gross greediness on the Father's part. What this has to do with is the Father being "all in all."

- When the Father gives you the spirit of wisdom and revelation in the knowledge of him—which is what He gives at the beginning of

Level II of sonship education, so that with the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Well, that's enough about that for now.

What we are talking about is gaining an appreciation for what we are going to be learning in phase 1 of our Level 1 education. 1734

Session 90 – The POE

I remind you, once again, that we are looking at the subtilty that we will receive when we get into Level 2 of our education. Before we leave Phase 1 of Level 2, I want us to look at something other than our Father's business and our part in it, I want us to look at the subtilty as it pertains to the satanic policy of evil.

By the time you get to Level 2, you will already be familiar with the policy of evil and you should know the difference between the Plan of Evil and the Policy of Evil. In fact, it was back in Phase 2 of Level 1 that you had your first real encounter with the policy of evil in the education.

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.

As it happens, this verse falls within the education in decision-making skill of judgment. And even before you get to Romans 13, you were given a warning that the adversary is going to "separate you from the love of Christ." That warning came to you in Romans 8, during your sonship establishment.

Romans 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Notice that vs. 35 says "who," not "what." The list of "whats" in the verse are the means by which he attempts to separate you from the love of Christ. But it is a "who" that is doing it. So, we understand there is a character that will attempt to separate you from "the love of Christ," which, as we will discover when we get to Romans 8:35, has to do with your sonship life. But all I'm after right now is that you are warned, early on in Romans 8, about the adversary's coming attack.

Then, as you are educated in those 4 decision-making skills beginning in Romans 12, you are not just being educated in godly thinking, living and labor in each of the skill areas, but there are 2 places where you really are beginning to take on a conformity to Christ.

The first place this happens is in the education of godly judgment and the second place is in godly equity. Let me show you one of these in Romans 13.

Romans 13:14 But **put ye on the Lord Jesus Christ**, and make not provision for the flesh, to fulfil the lusts thereof.

In Romans 15, you get the decision-making skill of equity.

Romans 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Now, having read that, let me ask you a question. When we briefly went over a definition of each of these 4 skills, what is the one striking feature that sets “equity” apart from all the other skills? Answer: it is a heart issue where you have the best interest of the other person in mind.

When you make an equitable decision, even though your own rights may be violated, you are willing to give up that which you have a right to for the benefit of the other person because you have their best interest at heart. That is why vs. 1 says what it does.

Romans 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour **for his good to edification.**

Do you see vs. 2? What you do is for the good of the other person; for their good “unto edification.” Do you see how this conforms to Christ?

Romans 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Isn't that exactly what Jesus did when he took the reproaches of others on Himself, (when He deserved no such thing) for their benefit? The Cross is one of the best examples of “equity” ever put on display.

What I'm showing you is that there are 2 places where you are beginning to be conformed to the image of Christ. Your thinking and living allows you to labor in the exact same way as Christ (or your Father) would. And this is the thing that provokes the adversary and you are supposed to provoke him. Why are supposed to provoke him? Because some of what you will be taught can only be honed, to the necessary degree, in the fight against the adversary. No wonder you are later referred to as “a good soldier of Jesus Christ.”

I should say that right now, as we are only being oriented to things that are “way down the road” right now, it may be that hearing about provoking the adversary and getting into the fight may be disconcerting to you. And that's okay. Bear in mind, you haven't yet received the doctrine that not only enables you to do these things, but it also makes you willing to do them. So until that time comes, if you feel a little apprehensive, don't let it worry you; the doctrine will take care of everything you going to need.

For now, all I'm showing you is the first places where you actually begin to look like Christ (not physically, but in your thinking, actions, etc.). I just need you to see the significance of the education and what is being dealt with and accomplished by it.

When you get those last 2 decision-making skills of judgment and equity, you are making progress that can no longer be overlooked by the adversary. And there is a “signal” of sorts whereby the adversary will begin to do battle with you – for the purpose of separating you from the love of Christ – and that signal is when you put on some armour.

In Level 1, a conversation about you begins to take place in heaven because you are beginning to make an impact up there. And when you get into Level 2, you are going to advance to such a degree that you will need to have more than just the “armour of light,” you will need “the whole armour of God.”

What you need to realize is that for the rest of your sonship life, your entire sonship education and edification is going to take place underneath that Adversary’s policy of evil. All the “sufferings of Christ” that II Corinthians talks about, are going to be produced by that policy of evil. In fact, the majority of our conformity to the image of Christ takes place under the effects of the policy of evil. And God deigned it just that way. In fact, you were told about that back in your sonship establishment!

Romans 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Being “more than conqueror” involves taking the tactics of the one who wants to conquer you, and turning it to your advantage in order to advance your own cause! In his wisdom, and according to His plan, God has designed it so that when we’re under the policy of evil’s attacks, we are able to take advantage of what’s going on and use it to advance our sonship! Those attacks actually work to advance our conformity to God’s Son, to the humiliation and chagrin of the Adversary! And guess what – there is no other way for it to get done. That is why I told you that from that point in Phase 2 of Level 1, as you are educated in godly judgment and equity, from that point onward, your entire sonship education and edification is going to take place under the satanic policy of evil. It is important for you to get that in your mind. That is why you were told what you were back in Sonship Establishment in Romans 8.

Romans 8:36 As it is written, For thy sake **we are killed** all the day long; **we are accounted as sheep for the slaughter**. 37 Nay, in all these things we are **more than conquerors** through him that loved us.

Let me say it again; once you are prepared, once you are suited up in your “armour of light,” once you are at the place in the curriculum where you are ready, Satan not only takes notice of you, but He is allowed to attack you (more on that later). The main purpose of his attacks, from his standpoint, is to separate you from your sonship life; to get you to “throw in the towel,” to quit. He wants you to be out of the game, off the field, and only a spectator. But from the standpoint of your heavenly Father, the purpose of Satan’s attacks against you are for the purpose of advancing you as a son!

I’m telling you this so you can see the proper place of the POE within the context of our sonship education. Now you can understand why God does not “put His hand” between us and the attacks of the adversary. Now you know why your prayers about the adversities that come your way should be different from those who have no knowledge of sonship. Now you can begin to understand why a prayer for deliverance is tantamount to throwing in the towel. It’s like a half-back coming out of the game crying for the coach to make the other team to stop trying to tackle him – it’s how the game is played.

Well, in sonship, this is how your sonship is advance. The attacks under the POE are going to do one of 2 things: they will either make you quit (Satan's goal) or they will make your sonship advance (your Father's goal.) Either you will be separated from the love of Christ (Satan's goal) or you will be conformed to the image of Christ (your Father's goal). Either you will succumb to the attacks of the adversary or you will become more than a conqueror. You will either give in to the POE because you failed to be edified by the doctrine or the doctrine will have effectually worked in you to allow you to withstand the effects of the POE. That is why Paul prayed the way he did. Notice the way Paul talks about deliverance:

2 Corinthians 1:7 And our hope of you is steadfast, knowing, that as **ye are partakers of the sufferings**, so shall ye be also of the consolation. 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that **we were pressed out of measure, above strength, insomuch that we despaired even of life**: 9 But we had **the sentence of death** in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who **delivered us from so great a death**, and **doth deliver**: in whom we trust that he **will yet deliver** us; 11 **Ye also helping together by prayer for us**, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

Paul's "sentence of death" was the effect the POE was having on him. He was "pressed above measure" so that he thought death was a way out of the suffering. In other words, the policy of evil was so great against Paul that he just wanted to die. But, as Paul describes, God delivered him from that death wish (the effect of the POE), God does deliver (from the effect of the POE) and God will deliver (from the future effects). What I'm after is that Paul is not saying that God is delivering him from the attacks so that there won't be any more, he is saying that the attacks won't have their intended effect.

And also notice vs. 11, that is context in which Paul says the Corinthians should pray for him.

Galatians 1:4 Who gave himself for our sins, that he might **deliver us from this present evil world**, according to the will of God and our Father:

Paul isn't saying that God is going to take away the world, but that it would not have the effect on him. In fact, Paul says that Christ gave Himself for our sins so that we would not be adversely affected by the world. He didn't say that Christ died so He could take away the world. We live in this world every day. We can't avoid it. What we can avoid is being victimized by "this present evil world."

2 Timothy 4:18 And the Lord shall **deliver me from every evil work**, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

When Paul said that God would deliver him from evil work, again, he did not mean that no evil things would happen to him because God would stop them. He meant that those evil works would not be able to accomplish their intended purpose with him. All you have to do is read about Paul's life and you realize that "evil works" happened to him all the way up to his death – and even included his death! He was delivered from evil attacking him – but he was delivered from the effects of those attacks!

And now look at the way Paul prayed. And bear in mind what we are studying regarding the POE.

Ephesians 1:16 Cease not to give thanks for you, **making mention of you in my prayers**; 17 **That the God** of our Lord Jesus Christ, the Father of glory, **may give unto you the spirit of wisdom and revelation in the knowledge of him**; 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Paul prayed for the Ephesians to receive the “spirit of wisdom and revelation in the knowledge of him, that the eyes of their understanding might be opened, and that they would “know” some things.

Philemon 1:4 I thank my God, **making mention of thee always in my prayers**,
⁵ Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; ⁶ **That the communication of thy faith may become effectual** by the acknowledging of every good thing which is in you in Christ Jesus.

When Paul mentioned Philemon in his prayers, what did he pray? Verse 6 tells us he prayed, “that the communication of thy faith may become effectual.”

Ephesians 3:14 For this cause I **bow my knees** unto the Father of our Lord Jesus Christ,
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; ¹⁹ And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

For the Ephesians, Paul prayed that they be strengthened with might by God’s Spirit in their inner man, that Christ would “dwell in their hearts by faith” and they would comprehend some things.

Philippians 1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: ¹⁹ For I know that this shall turn to my salvation **through your prayer**, and the supply of the Spirit of Jesus Christ, ²⁰ According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

Paul says that through the prayers of the Philippians (and the supply of the Spirit) he would not be ashamed. What could happen that would cause Paul to be ashamed? To stop his message. To walk away from his sonship life. To fold under the pressure. Paul wants to magnify Christ whether it be by his life or his death. Now there is a prayer!

All I’m doing is showing once again how your heavenly Father views the adversities, the attacks, the tribulations, the distresses, the infirmities, and the problems that come your way. Do you

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recall when I told you that, in a sense, suffering accelerates your sonship? And I told you that your “joint-heir” inheritance was acquired only “if we suffer with Him.” Well, now we are advancing the issue.

And just in case I have made you fearful of what can happen to you under the attack of the POE, I have some good news for you. The promise to you as a son, and the requirement that makes of the adversary and his POE is that Satan can never deal with you beyond your capacity as a son. That is what Paul is talking about in I Corinthians 10.

1 Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Well, that’s enough for now. We will take this back up in our next session as we continue to get oriented to our Level 2 education.