

Session 91

At the end of the last session, we noticed that the policy of evil can never attack you above your current level of sonship. That ought to be a comfort to you. Therefore, you know that, of those categories of attacks listed in Romans 8, the worst of them (sword or death) will only come upon a fully educated son.

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?

But that leads us to another question; what happens if, while we are engaged in our sonship education, something happens out of the “sufferings of this present time” to end our physical life here on earth? In our own assembly, we have seen this happen twice now, first with Doc and then, just this past week, with Wanda.

Doc’s advancement was to only make that cry of “Abba, Father.” Doc knew what it was to be an adopted son and he wanted to get there. For Wanda, she advanced beyond what Doc knew. Wanda understood some things about the positive and proper response to the suffering and disease that eventually took her life. So the question is, what will they have in the heavenly places?

There is something sitting over in the book of 2 Thessalonians that I understand speaks to this issue. Now, if it is in 2 Thessalonians, what do you know? Well, you know this is an advanced doctrine with a lot of foundational doctrine that you are supposed to already have in place. Since we don’t, let me just briefly talk about it with you. Here is the passage I have in mind.

2 Thessalonians 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: <sup>2</sup> Grace unto you, and peace, from God our Father and the Lord Jesus Christ. <sup>3</sup> We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; <sup>4</sup> So that we ourselves glory in you in the churches of God for your patience and faith in **all your persecutions and tribulations that ye endure**: <sup>5</sup> Which is a manifest token of the righteous judgment of God, that **ye may be counted worthy** of the kingdom of God, **for which ye also suffer**:

As I said, there is a lot that is tucked away in this passage and even more than needs to be understood before you get here, but here is the application I am trying to make today. When God looks at Doc or Wanda, who are actively engaged in their sonship education, and their life (and education) is cut short by something other than the policy of evil, then God is able to “count them worthy.” What I mean by that is that God is able to, based on their love for and commitment to their sonship education, put something on their “account” based not just on what they knew, but of that which they were “worthy” of.

In other words, God is going to look at Doc and know Doc’s heart and desire for sonship and even though Doc only God to Romans 8:14-15 and the cry of Abba, Father, Doc is going to be counted worthy of some position in the heavenly places that is beyond where he was. It is true that Doc never learned any of the sonship education, but God will put some things to his account

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and he will occupy a place further than just “to know wisdom and instruction;” i.e. knowing sonship exists.

God is also going to look at Wanda’s heart and desire for sonship, along with where she was in her education and He is going to account her worthy of more than what she earned by just her sonship education. Therefore, at the judgment seat of Christ, she will be given a position that is above that which corresponds with where she was in her Sonship Orientation. But in addition to that, because of her proper response to the suffering she patiently endured, her sonship gets accelerated; that is, she gets “bumped up” again! (Did you notice the “patience and faith” mentioned in the 2 Thessalonians passage? Vs. 4.)

Now, I don’t mean to say that she will be elevated to the throne of a principality, but because of her positive and proper response to the doctrine, at the judgment seat of Christ, she will not only be given a position above that which her sonship education entitles her to, but she will also be endowed, automatically, with the corresponding knowledge of that position! How good is that!

Because of her proper response to the “tribulations” that came her way, Wanda also will get a “joint heir” inheritance.

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. <sup>18</sup> For I reckon that **the sufferings of this present time** *are* not worthy *to be compared* with the glory which shall be revealed in us.

In Romans 8, both kinds of sufferings are mentioned; the sufferings of this present time, which are the sufferings that are part of living in a fallen world, such as diseases, accidents, etc. Romans 8 also speaks of the sufferings that come from Satan’s policy of evil, down in vv. 35-38. So both kinds of sufferings qualify a person for the “joint heir” inheritance. Wanda gets that inheritance and when we get back over to Romans 8, we will have opportunity to talk more about it.

But there is something else I want to point out. Because of her positive and proper response to the suffering, she is going to receive a glory that is so great in magnitude, that, on the authority of the word of God given to our apostle, no matter how bad Wanda’s suffering was, the Bible says that her suffering is not worthy to be compared with what her heavenly Father is going to give her; a glory so great that her suffering unto death will pale in comparison.

And now, there is one last thing to think about. You didn’t see it, but as Wanda went through her days, rightly responding to her circumstances, she was putting something on display that God was making angels watch. And even though Wanda could not have fully explained it, she was still showing forth part of God’s manifold wisdom.

I’m not sure I can convey how proud I was to see Wanda rest on the doctrine that she believed and had effectually worked in her, but I know that however much it pleased and thrilled my own soul, it meant even more to her heavenly Father and there is such value in that, that she will be His inheritance (just as we talked about last week).

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**,

Now I want to bring us back to our original line of thought which was: the policy of evil's attack against us can never exceed our advancement in sonship. But as comforting as that is, do not be lulled into complacency concerning the POE.

And as we also talked about last time, many of the strides that you will make in your own sonship life will come because of your success against the attacks of the POE. What the adversary does to make you quit and walk away from your sonship life actually turns around (your proper response making you "more than a conqueror") and advances your sonship!

This is probably a good place to stop and take inventory of what we have so far. Back in the book of Proverbs, you get introduced to the evil man and the strange woman. You know what each of those are. If you pay attention to what is said about them, you can see that you are given a brief description of the cleverness and enticing nature of their activities.

And before you ever encounter the POE in your sonship life, what you are supposed to know is there is an opposition out there, it is going to come against you and it is dangerous; it has the potential to damage you and make you quit your sonship life.

When you get into Level 2 of your sonship life, the Adversary increases his POE to the next level of intensity. All the enticements, the allurements, and seductions are going to increase. That's why you find God dealing with things the way He does in the book of Ephesians. For instance, He first of all deals with the issue of giving the son subtility as to the finer points and acute comprehension of the Father's business (chapter 1). You have the salutation in vv. 1-2 and then in vs. 3, you immediately start looking at the Father's business.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

It is not my intent to start teaching this, but what I want to point out is that there is no mention of the adversary at all in chapter 1.

But that changes because, in chapter 2, you're given subtility in connection with the effects of the policy of evil because you, as a Level 2 son, will experience more craftiness and more cunning in the attacks of POE than before.

Ephesians 2:1 And you hath he quickened, who were dead in trespasses and sins;  
<sup>2</sup> Wherein in time past ye walked according to **the course of this world, according to the prince of the power of the air**, the spirit that now worketh in the children of disobedience: <sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

You get both the evil man and the strange woman in the passage. It is in this chapter that subtility begins to affect the son's conduct as he understands he is now making an impact on those heavenly places.

Now look at chapter 3.

Ephesians 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 **To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,** 11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by the faith of him. 13 Wherefore I desire **that ye faint not at my tribulations for you**, which is your glory.

Now, in chapter 3, you begin to deal with things that you cannot see, such as the principalities and powers in the heavenly places. And if God didn't tell you about it, you would never know about this. All I'm after here is that there is a progression to things, not just from Romans to Ephesians, but even in the book of Ephesians itself.

And if you take a look at vs. 13, you can see that there is a possibility of "fainting" in the midst of this. Paul encourages the Ephesians not to faint when they see the tribulations he is enduring – which is exactly what happened to the Corinthians. They knew about sonship, but when they saw what was happening to Paul, they turned tail and ran the other way.

So, Ephesians is giving a son subtilty so that won't happen. Subtilty can make a son willing, in spite of what he is sees is out in the future waiting for him. In a way, it progresses the "more than a conqueror" aspect you learned back in Romans.

Even more subtilty is given as you progress through Ephesians. Look at chapter 4.

Ephesians 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Because of where you are in Ephesians, you are now getting into the "young man" status where there is "sleight of men" and "cunning craftiness" designed to deceive you. These are, by the way, part and parcel of the POE.

Ephesians 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Now you are getting some doctrine regarding your godly conduct and behavior (2<sup>nd</sup> aspect to godliness). This isn't just about some advice on how to be a "good person." This is said within the framework of your Father's business and the attacks that will come upon that business and the attacks that come upon you to destroy your reputation. And I'm not talking about your reputation in the world, but your reputation in the heavenly places. You are being viewed and talked about (at this time in Level 2) in the heavenly places.

And by this time, you are supposed to have a level of great confidence in your Father's wisdom and curriculum and none in your own wisdom and capacity. Self-confidence is the last thing you will need at this time. In fact, the Adversary is looking for such a thing and if he finds it, he will

work on that so that you wind up like the Corinthians in your thinking. If your confidence is in yourself, you are going to “faint” when you see what is happening in the life of your apostle. But you won’t think of it as fainting, like the Corinthians, you will see it just the opposite of what your Father says it is.

1 Corinthians 4:8 Now **ye are full**, now **ye are rich**, ye have **reigned as kings** without us: and I would to God ye did reign, that we also might reign with you.<sup>9</sup> For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.<sup>10</sup> *We are* fools for Christ's sake, but **ye are wise** in Christ; we *are* weak, but **ye are strong**; ye *are* **honourable**, but we *are* despised.<sup>11</sup> Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;<sup>12</sup> And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:<sup>13</sup> Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

You need to carefully consider that all the things the prosperity gospel preaches, if you are properly following sonship, you aren’t going to have any of those things. The Corinthians wanted to be full, rich kings who are looked upon as wise, strong and honorable. Well, who wouldn’t want that? But Paul is clear that those are not the things that sonship will bring you. In view of that, the POE of evil will showcase all those things for the purpose of making you do what the Corinthians did, walk away from their sonship life. And that is what Paul was saying in Ephesians when he said that he didn’t want them to faint over his tribulations.

Today, the POE wants to substitute a “form of godliness” that has all kinds of attractions and none of the negatives that Paul refers to. It has Bible programs of all kinds and convinces its members that they are doing great things for Jesus and those involved “feel good” because they have been busy doing some “spiritual stuff.” And they have no idea they have played right into the hands of the POE. That’s just how crafty and subtle this attack is at this point and it’s only going to increase.

Let me give you an example. One of the things that the policy of evil is going to focus on, in order to keep you from sonship, and this is a powerful one, is to give you a sense of satisfaction. A person is very involved in their church and that involvement brings a sense of satisfaction to such a degree that when they are faced with sonship, even when they see it for what it is, they decline sonship because they are “satisfied” with their church. They are satisfied with their preacher. They are satisfied with their life. A sense of satisfaction is a very powerful weapon in the arsenal of the adversary.

I’m not saying there isn’t a godly satisfaction to be had, there is. But even in sonship, there can be a false sense of maturity, a false sense of spirituality, that hinders a man from sonship or even hinders a son from advancing on. This again reminds one of the Corinthians.

In chapter 11, Paul is straightening out some issues concerning the Lord’s table. Let’s pick it up in vs. 17.

1 Corinthians 11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

Notice that Corinthians were having church. The problem wasn't that they quit having church, they were still "coming together." But Paul says they were doing it, "for the worse!"

I can hear some guy saying, "at least I go to church." But so what? If it is in a church which, like the church at Corinth, was not participating in their sonship, then that guy is going to church "for the worse." "For the worse" means that it would have been better if they hadn't met at all!

1 Corinthians 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.<sup>19</sup> For there must be also heresies among you, that they which are approved may be made manifest among you.<sup>20</sup> When ye come together therefore into one place, *this* is not to eat the Lord's supper.<sup>21</sup> For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.<sup>22</sup> What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

They Lord's Supper and the Lord's Table are two different things. Most churches don't know the difference. And just in case you don't think this is a big deal, how would you have like to have been the one to stand up in front of everyone and read Paul's letter to them?

But here is my point, they were still having church. The strange woman has the ability to take the full activity of a church and turn the whole thing around and destroy the functional life of the saints in that church. And you tell me, and let's not even talk about sonship, the 3<sup>rd</sup> component of our sanctification, you tell me how many people are living out of who the Spirit made them to be when He baptized them into Christ's death, burial and resurrection? How many saved people in churches around the country are serving God solely out of their new identity in Christ? Or how many are just "doing what the church needs, or doing what they think is right, or trying to make the preacher happy or trying to earn something from God, or keeping the law, or keeping some preacher's version of the law, or some other such thing? Because God says that if they are living out of anything other than the sanctification He gave them by grace, then their whole Christian life is nothing but functional death. And their "meeting together" is for the worse. And that is the job of the strange woman.

She doesn't want to destroy your going to church. She doesn't want to destroy the trappings of a church. She doesn't even want to destroy Bible study as long as it is not according to the truth contained in Paul's letters.

Let me take you back to the book of Proverbs to the exhortation that applies to this phase of Level 2.

Proverbs 6:20 My son, keep thy father's commandment, and forsake not the law of thy mother:<sup>21</sup> Bind them continually upon thine heart, *and* tie them about thy neck.<sup>22</sup> When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.<sup>23</sup> For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:<sup>24</sup> To keep thee from the evil woman, from the flattery of the tongue of a strange woman.<sup>25</sup> Lust not after her beauty in thine heart; neither let her take thee with her eyelids.<sup>26</sup> For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.

My point is that the son is now going to begin to experience more craftiness, more cunningness, more mischievous activities from the opposition that's against him which is why, before you get out of Ephesians, you are going to be called upon to "put on the whole armour of God."

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against **the wiles of the devil**.

What is a "wile?" A "wile" is a species of beguile; it's a deceitful trick, a stratagem, or a cunning, crafty ruse which is intended to deceive and ensnare an adversary.

Now, we have one more aspect of the POE to go over, one which we have not talked about up to this point. But we need to go over it and then we can move on to Phase 2 of Level 2's Orientation.

So far, we've mentioned a lot about the book of Ephesians in Level II, and even some things in the book of Colossians. What I'm after here is found in that book in between those 2 books; the book of Philippians.

As you move on in your edification, and as you are enduring those sufferings of Christ, you are going to face some temptations that are specifically aimed at what you are undergoing as you are suffering the sufferings of Christ. And if you don't have "subtily" effectually working within your inner man, you will wind up being victimized by the policy of evil, but in a different way than anything we've mentioned before.

The good news is that you are made aware of this before you ever get to the book of Philippians. This is dealt with back in the book of Corinthians where they were having problems in this very area and they were balking at enduring the sufferings of Christ.

1 Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> And did all eat the same spiritual meat; <sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup> But with many of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup> Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> **Neither let us tempt Christ**, as some of them also tempted, and were destroyed of serpents. <sup>10</sup> **Neither murmur ye**, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

And "ensample" is something that you ignore to your own peril; I am just reminding you of that which have already learned. Now, keep two things in your mind; "tempt Christ" and "murmur" as you realize that this is the kind of temptation you are going to be faced with in Level 2 of your education. You are going to be faced with issues of murmuring and complaining.

Now turn to Philippians 2 and let's take this up in more detail.

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Just as an aside, I hope you realize that the "salvation" mentioned here has nothing to do with being justified unto eternal life. This has to do with a "salvation" connected to your sonship edification; your sanctified life.

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure. <sup>14</sup> **Do all things without murmurings and disputings:** <sup>15</sup> That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; <sup>16</sup> Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

This may not seem like a big deal to you but these are a major threat from the POE as it attacks a son who is undergoing the "sufferings of Christ." In other words, murmuring and complaining about having to endure the "sufferings of Christ." And again, that may not seem like such a big deal to you right now.

And just to emphasize how big of a deal that was, go back to Corinthians or even Exodus and see what happened when they did it and then decide if it was a big deal or not. The ones who "tempted Christ" were destroyed of serpents and the ones who murmured were destroyed of the destroyer. And the reason a son would look at this and not see what all the fuss is about is because you don't yet know what the "big issue" is in the son's life in Level 2 of his sonship. Let me give you a hint: what comes out of the mouth of Level 2 son has a huge impact on things in the heavenly places. Your attitude is extremely critical. The way you conduct yourself in your Father's business is more important than you can know right now – but you will know about it then, when you get to Level 2.

And when you are a Level 2 or 3 son and you start griping and complaining then that is an indication that SOMETHING IS NOT PROPERLY WORKING IN YOUR INNER MAN! Your whining and groaning is an indication of a lack of edification and you are doing just what Israel did in the wilderness. That is a big deal to your Father and it is a big deal to the impact you are supposed to be making in the heavenly places.

These "murmurings and disputings" aren't just general complaining that goes on in everyday, work-a-day life. This is not about complaining about the heat or the price of gas. No, these are temptations that are brought about by the sufferings of Christ that are NOT common to man, in Level II sonship edification.

Does the way I said that make you think of that passage we covered in the last session about your temptations being "common to man?" Well, I meant to make you think of that. Those first temptations that are put in front of you by the POE are "such as is common to man;" that is, they



are the kinds of things that all sons encounter. These that are brought about by our “suffering with Christ” are not “common to man.”

These Level 2 saints are under a withering attack of the POE. These are serious issues because they end up producing what is called ‘tempting Christ’ (back there in I Cor. 10:9) and murmuring and complaining about what God wants to do with them (or you) and that’s why Philippians 2:13 says, “For it is God which worketh in you both to will and to do of his good pleasure.” (DON’T COMPLAIN ABOUT IT!!!)

Again, just to make sure you are keeping this in its context, this is not talking about you not being able to make ends meet or that grocery prices have risen or it hasn’t rained on your fields. This is a Level 2 son who suffering the “sufferings of Christ” (specific attacks from the POE).

That’s why you find Paul dealing with two women who were doing this. Come down to Philippians 3.

Philippians 3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.<sup>17</sup> Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.<sup>18</sup> (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

Those who “tempt Christ” through their complaining and murmuring are considered to “enemies of the cross of Christ.”

Philippians 3:<sup>19</sup> Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

“Who mind earthly things” is why you are told in Colossians to put your mind on things above.

Philippians 3:<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Vs. 20 – “our conversation is in heaven.” Paul is lamenting this because they are ruining their reputation where it counts, in the heavenly places.

Philippians 4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.<sup>2</sup> I beseech **Euodias, and beseech Syntyche**, that they be of the same mind in the Lord.<sup>3</sup> And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

These two women are mentioned because they had been victimized by this very aspect of the POE. They were disgruntled with the sufferings of Christ. But notice how they are dealt with, not as castaways, but he beseeches them. And did you notice that he doesn’t talk to these women like he did to the Corinthians? Paul asks some others to “help” these women. And did you

notice by the things that are said here, that even though they “labored with Paul in the gospel,” they were not “of the same mind?” (See vs. 3)

While the POE did not succeed in getting these women to walk away from their sonship, it did work to produce a complaint and murmuring which also served to side-track their edification. They didn’t oppose the doctrine; they knew what the POE was doing. The problem was that they were griping about it and negating the impact in the heavenly places they were supposed to have. They were ruining their reputation. So here is a warning to us, we can believe the doctrine and even identify the POE, but we have to pay attention to our conduct as we go through those “sufferings of Christ.” And we ignore this warning “to our own peril.”

Now, before you get to thinking too harshly about these women, in all likelihood their husbands had either been thrown into prison or had been killed under the sufferings of Christ. And if that is true, then that explains a lot about them having such a hard time of it.

But in spite of those sufferings, the doctrine that Paul gives them is designed to give them subtle insight into the privilege that they are partakers of, being now privileged to suffer for Christ’s sake, just like Paul!

Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;<sup>30</sup> Having the same conflict which ye saw in me, and now hear *to be* in me.

This is a good place for us to stop. In our next session I want us to jump to Phase 2 of Level 2 and see what it means for a young man to receive “knowledge and discretion.” At least that’s the plan.