

SONSHIP AND DOMINION

I would like to talk about the concepts of “sonship” and “dominion” as found in the Scripture. Most of you know that I have written a series of books—called *Babylon Rising*—regarding the current apostasy. While Satan and his master spirits are the *real* cause of this apostasy, they are using erroneous religious ideas, concepts and the doctrines of demons as a kind of *spiritual engine* to drive the whole thing.

As I tried to bring out in my *Babylon Rising* series, the main error which makes up this engine is what I call “Counterfeit Triumphalism”. Counterfeit Triumphalism results when God’s people *misunderstand* the truth that we can obtain full victory over the kingdom of Satan in this present life. The victory we are promised (if we fully yield to God) is *personal* victory. We have the potential, through the power of the indwelling Holy Spirit, to completely overcome the power of Satan in our own lives.

However, nobody has ever been given the authority to put an end to Satan’s dominion *in society*, or in *this present* world. When you move from trying to obtain personal victory over Satan, to trying to overthrow his authority and power in society or among the nations, you have just crossed the line from truth into error. Lucifer became the “*prince of the power of the air*” (*Eph. 2:2*) when he fell from his position as a covering cherub. God has never changed that situation. He remains the prince of the power of the air. He became the “*prince of this world*” (*John 12:31*) and the “*god of this world*” (*II. Cor. 4:4*) when Adam submitted to him and fell, for you see, Adam was given dominion over this world.

*And God said, Let us make man in our image, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth...And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: **and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.***

Genesis 1:26 & 28

*What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. **Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:** All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*

Psalms 8:4-8

Speaking of Adam, the Psalmist says that God gave mankind dominion over “the works” of His hands, and that He put “all things” under the feet (ie: authority) of mankind. It is obvious from the context of this passage that the “work” and the “all things” are a reference to *the earth*. This is made clear in Genesis. Mankind (through Adam) was *not* give dominion over the heavens or over the creatures in the spirit realm. His authority had to do with the earth. The “works” of God’s hands he had dominion over was the earth. He was given dominion over “*the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth*”. So in the beginning, this earth was given to mankind.

Eve submitted to *the authority* of Satan when she did what *he* said (ie: eat from the forbidden tree), rather than what God said (ie: never eat from that tree). At that point, the Serpent had a foothold on the planet, but he didn't have complete dominion over it yet. Adam could have still redeemed the situation if he would have just gone to God for help when he realized that Eve had obeyed the Serpent. But he didn't. Instead, he chose to obey his wife, who was now under the authority of the Serpent. When he submitted to the desire of his wife, he was in fact submitting to the authority of the Serpent *through* her. At that moment, Satan became the prince of this world and the god of this world. All the authority that was given to Adam by God, was handed over to him—and that situation has *never* changed.

From the moment Adam ate of the forbidden tree, until this very hour, Satan remains the god of this world. Even the Lord Jesus, who thoroughly defeated him at the Cross, did not put an end to his dominion as the god of this world. Satan's dominion over *this* earth remains unshakable and unmoveable and there is *nothing* anyone can do to overthrow it—until the time appointed by God. But the good news is this: that time is fast approaching. Soon his dominion over this earth will be broken once and for all.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

*But the judgment shall sit, and **they shall take away his dominion**, to consume and to destroy it unto the end. And **the kingdom and dominion**, and the greatness of the kingdom **under the whole heaven**, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

Daniel 7:19-27

*The second woe is past; and, behold, the third woe cometh quickly. And **the seventh angel sounded**; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ**; and he shall reign for ever and ever.*

Revelation 11:14-15

The Scripture is very clear as to *when* the dominion of Satan over this earth is to be broken and taken away. It will be at the sound of the seventh (ie; last) trumpet, when Jesus personally returns to this earth. The Lord's return is seen by Daniel in a vision and he described it as the coming of the "*Ancient of days*". When the Ancient of days comes, at that time—and not one second before—the dominion of Satan over this planet will be taken from him and will be given to "the saints". Therefore, anyone who teaches that it's possible to end Satan's dominion *before* the Ancient of days comes, is walking in religious delusion. Yet this whole idea, that we can engage in spiritual warfare and/or political action to regain dominion over the planet (ie: societies and nations), is the engine that's driving the current apostasy.

Those of you who heard my "*Tabernacle In Church History*" teaching may remember that I mentioned some of the important truths that came out of the Latter Rain Movement of the 1940's. I also said a lot of error came forth from that movement as well—and unfortunately, one of those errors is was the idea of re-taking our dominion over the planet as "manifested" sons, before Jesus returns. This is why virtually all of today's "discernment ministries" trace the roots of the current apostasy back to the Latter Rain Movement. They see what's happening right now as nothing more than the re-introduction of old Latter Rain heresies into the churches; and of course, they are partially correct. Dominionism can be found in the teachings of most of the leaders of that movement. One example of this can be seen in the following statement by Bill Britton, who was a fairly well known minister of end time truths:

"I see the great year of Jubilee, when we shall pass through the veil into the very Presence of the fullness of God, to be filled with this fullness and go forth proclaiming liberty to all of creation. Romans 8 calls this the "Manifestation of the Sons of God", and Says the whole creation is groaning and crying for this day. ...**This is the ultimate anointing!** This is the fullness of the Spirit! This is the Spirit without measure that Jesus had, spoken of in John 3:34, **reserved until the end time for His Brethren!**"

Eagle Saints Arise
Bill Britton

Brother Britton is clearly teaching Dominionism in these statements, and this whole idea can be seen in other of his writings as well. He thought the sons of God would be manifested *before* the actual return of the Lord. He talked about how we would empty all the hospitals and different things like that.

Also, his view of what would be manifested was wrong. Notice that he says the manifestation of the sons of God will involve the receiving of another "anointing", which he calls the "ultimate anointing". In other words, at some point he expected the overcomer to receive the Spirit without measure, just like Jesus did. In his view, it would be this anointing that manifests us to the world. But in reality, receiving another anointing has *nothing* to do with the manifestation of the sons of God. When the sons of God are manifested, what they will be "manifesting" will be the *internal*, holy and righteous character and nature of God, which has been formed in them through suffering and tribulation; not be some kind of *external* anointing or power.

In his book, *The Feast of Tabernacles*, George Warnock writes that the three feasts of Israel: "...typify the whole Church Age, beginning with the death of Jesus on the cross, and consummating in the manifestation of the Sons of God—the overcomers who will become perfected and *step into immortality in order to establish the Kingdom of God on earth*" (pp. 14-20). This statement by brother Warnock

would be fine *if* he was talking about the sons of God stepping into immortality in order to establish the Kingdom of God *after* the physical return of the Lord Jesus. But he's not. He saying that we will step into immortality in order to establish the Kingdom *before* Jesus' returns—and that's Dominionism.

Unfortunately, this whole idea of receiving an external, super anointing which will manifest us as the sons of God and make us immortal, and which will enable us to begin establishing God's kingdom *before* Jesus physically returns, has been picked up by today's false apostles and prophets, and it's the foundation of their whole mission and ministry.

Since there is a connection between the error that came forth in 1948, and the error that is being propagated by today's false apostles and prophets, most everyone has rejected everything and anything that has to do with the term "dominion" or the term "sons of God". Even worse, those who have not rejected everything connected to this whole realm of understanding are doing the truth a great dis-service because many of them are misrepresenting it because of the excesses and the errors they propagate *under the banner* of Dominion and sonship. So tonight I would like to show you from the Scripture exactly what the fundamental principle of sonship is, and how it relates to the concept of dominion.

For the majority of those who have seen there is a truth to the whole idea of sonship, their vision seems to be *limited* to the idea of God giving to them instead of them giving to God. Over the years we have heard end time teachers preach and shout about the power that God is going to *give them* when they are manifested, and the riches God is going to *give them* once they have reached full spiritual maturity. Their vision seems to revolve entirely around the concept of getting from God instead of *giving to* God. This mind-set is so pronounced in the minds of many who have heard end time truths, that if somebody begins to minister on giving, they would be prone to say: "He's not preaching about sonship; he's preaching about money. He's just another one of those TV preachers who care only for how much money they can get from people. But for the few who have an understanding of the true, Scriptural, sonship message, this will not be the case because their view of sonship just the opposite. Those who understand what sonship really is, can explain the essence of the message in one word—give.

What sonship is, is a step by step *surrendering* to God of any and every right we have to an individual self life, until we become but vessels through which God might express *His* life. Jesus is our pattern. His life is the pattern of coming forth in sonship. From beginning to end, His life was one of giving away the right to a self life in this world. Giving of Himself more and more to the Father, that He might be a vessel *through which* the life of the Father might flow into the world.

In Luke 2:41-52, we read the story of how Jesus went up to the Temple in Jerusalem with His parents for one of the feasts. When the family returned home, Jesus stayed behind. When His parents realized He was not with them, they returned to Jerusalem, looking for Him. They found Him in the Temple, "*...sitting in the midst of the doctors, both hearing them, and asking them questions.*" When Mary told Him they had been searching for Him and had been worried about Him, He said: "*How is it that ye sought me? wist ye not that I must be about my Father's business?*" Then it says He: "*...went down with them, and came to Nazareth, and was subject unto them*", and He "*increased in wisdom and stature, and in favour with God and man*". In other words, as a young child, Jesus gave away the right to play games and have fun like other children. Instead, He gave himself to the Spirit of his Father, to be taught the wisdom of another kind of life that would prepare Him for his ministry and destiny.

See him again, at the age of 30, giving up his carpenter's profession and the right to earn money, by which he might have purchased a nice home and the comforts of this life (which are so important to us). Once again, he gave himself to the Spirit of his Father, so He would be but a vessel through which the Father's truth and power might flow into the earth.

See Him again, when the multitudes who followed Him for the loaves, fishes and miracles, wanted to take Him by force and make Him king, He gave away an earthly throne so He could be a vessel through which His Father's life might flow, that many might become kings. Jesus gave and gave and gave, until finally the Father called Him to give the *last vestige* of the life He had here on earth—the death of the Cross. In doing so, Jesus took on the new name (or nature).

Our road to sonship is the same road Jesus walked, and it can be summed up in the word *give*. First, giving away our right to play games and have fun, giving ourselves instead to the Lord that we might grow in wisdom and stature, so we will be prepared to fulfil our calling and our destiny. Then giving away our professions and our rights to make money, and along with it, the right to purchase the comforts and pleasures of today, so we can be a vessel through which the life of God might flow to others. Giving away our opportunities for earthly kingdoms and glory and rulership. Giving, giving, giving, until finally one day God will call us to give the last vestige of *our* self life in death, that we might receive the name Jesus received when he overcame, which He speaks of in Revelation 3:12: “*To him that overcometh I will write upon him my new name*”.

Certainly this is what Jesus was teaching when He said: “*He that will save his life shall lose it, but he that will lose his life shall find it*” (Matt. 16:25). This is the truth of sonship. This is the truth that leads to sonship. This is the truth Jesus was trying to get across through the parable of the unjust steward.

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

*So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. **And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.***

*And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. **He that is faithful in that which is least is faithful also in much:***

and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

Luke 16:1-12

Notice the first verse of the parable begins with: “*And he said unto his disciples*”. Jesus didn’t teach this truth to the masses because they were not ready for it. The masses of carnal Christians who still argue about tithing, who must have offering plates stuck under their noses and be exhorted to give before they will give a little to God, weren’t ready to receive the truth of stewardship. This kind of truth can only be received by those who are ready to give their *all* to God because His ultimate purpose for us is that we give Him *all* that we are and all that we have.

In order to understand the truth that is here, it’s necessary that really understand the concept of the steward, as it was understood in the time Jesus gave this parable. A steward is one who is given complete charge over another's goods, to dispense them wisely, not for his own purposes or pleasure, but to *fulfill his master's* purpose and pleasure. So Jesus told of an unjust steward who had dispensed his master's goods unwisely. The steward heard that he was soon going to be called to account for his stewardship, and then lose his job. So in order that when he lost his job he might be given a job among those who owed his master money, he called all his master's creditors to him and told them he would reduce their bills to half of the total owed. He did this to gain favor with them, so that when he lost his job as steward, he might get a job in their houses.

For a long time, as I would read this parable, and the thing that puzzled me was that Jesus said the master *commended* the unjust steward for what he did. Why would the master commend the unjust steward? I mean, the guy pulled an underhanded trick on the master. He caused the master to lose a lot of money. But one day I saw the reason behind the commendation. The master was not commending *the way* the steward did what he did. He was commending his shrewdness in that the steward used what he had at the time *to prepare for his future*. He used the position and authority and all that he had at the time to insure his future; to win favor with his master's creditors that when he lost his position he could secure a job with one of them. He *invested* what he had at the time to prepare for his future.

It was *this* that Jesus commended and it was this truth that Jesus was teaching. This is what He was talking about when he said: “*...the children of this world are in their generation wiser than the children of light.*” The children of this world have enough foresight to invest their material things and their money to ensure they will have a comfortable future in the flesh. Any old unsaved businessman knows that if he does not step out on faith and invest the capital that he has in his business, that business is not going to bring him much of a future. If, when his profits begin coming in, he puts them in a savings account and does not invest them right back into the business, there will be no expansion of that business. He must invest what he has, and he must do it by faith; for as he invests what he has, he has no guarantee that his investment will bring the intended returns. But he has enough faith to take the chance. The businessmen of this world, whatever they believe in, will invest *all* that they have in it. They will mortgage their home and their car and everything they have in faith, that doing so will insure them a future, temporal, self life.

But how is it with the children of God? Do we see them investing all that *they* have to prepare for their eternal future? No. All you have to do is look around you and you will see that Jesus spoke truth when He said: "...in this the children of this world are wiser than the children of light". For our heavenly Father has invited us to invest in the *biggest business proposition* the world will ever know—the Kingdom of God. The prophet Daniel said God's kingdom will become a great mountain and fill the whole earth. It has the wisest most powerful leader of any business that ever was: Almighty God. But how many of the children of light have enough faith in this business to invest their all and stake their whole future on it?

Think about a father who owns a business, and he comes to his son and says: "Son, I have great plans for my business. I plan to expand it until it fills the whole earth; and I want to give you the opportunity to get in on the ground floor and invest in it. And son, according to how much you invest, you will receive equal return on your investment".

Then the son answers: "Well dad, I'll tell you, I have about enough faith in you and your business to invest about a *tithes* worth (10%) of my time and money and resources. But I think I'll save keep back about 90% of my resources because there is another fellow over here who has a business called 'the world'; and his business is a lot bigger and a lot more powerful than yours is right now. I know you have some great plans for your business, but your competitor (Lucifer) has a good thing going right now. So I think I'll invest most of my time and money with him. But I will take a 10% gamble on you and your business (kingdom).

Isn't this what so many of God's children are saying to Him today, as they invest all their time and energy and money in this life and the things of the world?

Let me say that I don't believe in tithing. Tithing was given by God as a law 4000 years ago to a people who were so low on the spiritual ladder, who were so carnal, He had to give them a law *commanding* them to give 10% of themselves and their resources. Tithing is an Old Covenant thing. When Jesus came, He did commend tithing (of mint, anise, and cummin) as a start toward God's ultimate purpose. But at the same time, He gave the people a *fuller revelation* of God's will when He said: "Give and it shall be given unto you, good measure pressed down and running over" (*Luke 6:38*).

With this New Testament revelation, Jesus took the specific limitation of amount away forever. God had only used 10% it as a law to bring His people to the point where He could further reveal the truth that as we are continually giving away to others, not only do we bring a limitless flow of provision from God into our own lives, we also become a vessel through which the provision and blessing of God can flow to others. The New Testament standard is the standard of sonship: not 10% but 100%—all that you are, and all that you have, flowing out to others.

Those who are still preaching tithing are 2000 years behind God in their revelation of His purposes. They are preaching a 10% Christianity and then they wonder why they only get 10% Christians! They are always puzzled because their congregations don't give as they should, or pray as they should, or attend church as they should. Well, if you only preach 10% Christianity you are going to only get 10% Christians. If you preach 100% Christianity you are going to get 100% Christians. If ministers would preach sonship—the true message of sonship—they would get sonship *quality* believers instead of *selfish* believers who are always trying to get as much as they can from God.

In Luke 16:12, Jesus said: “...if therefore ye have been unfaithful in the unrighteous mammon who will commit to your trust the true riches”. Those who understand true sonship understand that *nothing* belongs to us. We are only stewards of our Father's possessions. For all things that were ever created belong to Him, including our own bodies, the air that we breathe, everything. The earth is the Lord's and the fulness thereof, said the Psalmist. That word fulness means everything. God has put us here as stewards over *His* possessions. He lets all things pass through our hands to *test us* and see if we will *prove ourselves* good stewards and use these things *only* to fulfill His purpose and for his glory. He makes us stewards over them to see if we will show ourselves worthy to inherit the true riches of heaven, or if we will use them for *our own selfish purposes* and to *satisfy our lust* for prestige, pleasures, and comforts of this world; proving ourselves unworthy to inherit the true riches.

The unrighteous mammon Jesus spoke of represents all things material in this earth, as contrasted to the heavenly spiritual things. Unrighteous mammon includes all monies, all material goods, and even our own fleshy bodies. If we prove ourselves unfaithful stewards of God in our dispensation of these things, certainly He is not going to commit to us the true riches, the heavenly spiritual treasures.

We need to wake up and recognize that our sojourn in this life is just a testing ground where God places us as stewards over His goods and lets them pass through our hands to test us to see if we will dispense them all to fulfill His purposes, or if we will use them selfishly for our own purposes and glory. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. So said Jesus. The unrighteous mammon of this earth, which God lets pass through our hands, is *least* on the scale of God's treasures He has for those who prove themselves faithful. If we prove ourselves unfaithful in the earthly things, God will not be so foolish as to commit to our hands his eternal treasures, for he knows we would be unfaithful in that also.

Many Christians talk about the day when they are going to receive their eternal inheritance. But if they do not let God do a work in them and prove themselves faithful in the testing period they are going through now, they will never receive any eternal inheritance. Those who do not invest all in the Father's purpose and kingdom in this life will prove themselves unworthy to inherit those purposes and that kingdom when Jesus comes in glory. What Father, though he had a son who is legally heir to all his business and fortune, would be foolish enough to turn that business over to a son who had so little confidence in his father's business that he invested 90% of his time and money into his father's competitor's business? No father would be so foolish as to turn his business over to such a son—and neither will our heavenly Father be foolish enough to turn the eternal inheritance over to such as that. Those who are spending a tithe, or 10% of their time, money, talent, etc., in the Kingdom of God and 90% acquiring comforts and pleasure of this world are like a foolish son in this natural world, whose father is very rich and has a great business. But instead of spending all his time and energy and money proving to his father he is growing strong and wise and mature, and therefore ready to have that inheritance turned over to him, he only spends 10% of *himself* in his father's business, only what the *law demands*. The rest of his time and money he spends drinking, dancing and reveling. Then when he gets to be 21 years old, he expects his father to turn all his inheritance over to him anyway so he can *go on* consuming it on his own lust. No wise father would be foolish enough to do so.

This is also what the Lord was talking about in the parable of the talents, where a certain who went into a far country to receive a kingdom, left talents with his servants that they might invest them and bring Him

increase upon his return. When he returned, the servant who had ten talents had invested all ten and the master commended him. The servant who had only five talents had invested all five, all that he had, and he too was commended. But the servant who stashed his talent heard the master say: “...*thou wicked and unfaithful servant, thou knewest that I required thee to invest my talent that it might bring interest, be thou cast into outer darkness*”.

Many of today’s Christians are going to be shocked when the Lord returns. They have thousands and thousands of dollars laid up in savings accounts in banks, but they are going to be caught with it, even as the servant who laid up his talent in a napkin. Jesus did not judge or reward the servants as to who invested the most talents, but only on the basis of whether each invested *all* that he had. The five-talent servant could not invest ten talents because he only had five talents. But his reward was just as great as the one who had ten talents because he invested *all* that he had. This is the key to sonship. This is what sonship is all about.

It will only be those who are walking in *sonship truth*, those who have come to the place where they are giving and giving and giving, until they have nothing left to give but their very blood, who will eventually be the *catalyst* for the final overthrow of Satan’s dominion—which, oddly enough, does not begin with his being cast out of the earth, but with him being cast out of heaven.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:5-11

As I said in a previous chat session, the result of the manchild being caught up to God—which represents them overcoming the Dragon—is that Michael is released to cast Satan out of the heavens. After this, the Dragon is confined to the realm of the earth. And the way the manchild overcomes the Dragon and is caught up to the throne, is through the blood of the Lamb, by the word of their testimony, and because they “*loved not their lives unto the death*”. That’s sonship!

You see, today’s false apostles and prophets have the cart before the horse. They are trying to take Satan’s dominion away as the prince of this world and the god of this world *before* his dominion as the prince of the power of the air has been removed. That won’t work! As long as he remains “the prince of the power of the air”, he will never be dethroned as “the prince of this world”. First he must have his *heavenly* dominion broken; then his *earthly* dominion can be broken.