

- And during the time of Israel's final installment, those remnant sons who are *men of understanding* are going to have to counsel the rest of the remnant in those portions of God's word that up to that point are *hidden & sealed*.

- And the apostate element of Israel will have to look at those words and either honestly say that they don't know what they mean—or they will make up some meaning/interpretation that has nothing to do with the truth—(and we've always got that kind of thing going on).

- But those remnant *men of understanding* are going to unseal and reveal the hidden meaning—and they are going to counsel the other members of the remnant in some information that, if these *men of understanding* didn't do that, they would never know that doctrine at all.

- And really, that's a gracious provision God makes due to the fact that when God removes the church the body of Christ from off the earth, the time period for the remainder of His program with Israel (as far as finishing off the 5th course of punishment) - that time period is really short! — And it makes is so that a large part of that remnant won't have the time to ever go through all of Level I & II & III.

- Now let's identify some of the bodies of information that have already been written in God's word—but that tell us that these passages are part of that *hidden* and *sealed* information for the remnant to operate upon as they are counseled in it by the *men of understanding that have attained unto wise counsels*:

- Proverbs 1:6 (again) — Let's first of all identify what it is NOT!

- That **can't** mean that a son didn't understand any of the proverbs—because we already recognize that a vast majority of the book of proverbs make up the majority of his education.

- For instance, we already understand & appreciate the section in the book of proverbs that make up the exhortations for each Level of education — as well as the proverbs that make up the corresponding doctrinal section.

- But (:6) tells us that there are still some proverbs that are not understood yet—until the *man of understanding has attained unto wise counsels*.

- But because (:6) tells us that the *wise counsels* is going to be about “a proverb, and the interpretation” — that tells us therefore that there is a section of information in the proverbs themselves, that if you’re not a member of the remnant of Israel who has become a fully educated/edified adopted son; *a man of understanding that has attained unto wise counsels*, **then you’re never going to get those proverbs!**

- (And that includes Solomon himself!)

- **Proverbs 30**—(and it may be there are more than this—it may start sooner, but I can clearly see that at least this section of information is in that category)

- And if you’re honest with the text—you can clearly see that in the last 2 chapters of the book of Proverbs, the information that’s sitting in them—for the most part isn’t understood by me—by you—certainly not by anybody prior to this dispensation of grace—but it will be understood by those Level III remnant sons in the 5th/5th.

- **Pro. 30:1-3**

- There are several important things given in those first 3 verses that tell us a lot about this chapter.

1) These are not the words of David or Solomon.

2) The one who writes it (Agur) - puts a disclaimer on his own intelligence whereby he admits that he’s not a *man of understanding*—he’s not a guy that understands what he’s writing at all—that God gave him this information, and he’s only wise in the sense that God gave him some information to write down, but he doesn’t naturally get this at all.

3) This information is all **PROPHECY!**

- **Pro. 31:1**—chapter 31 is a *prophecy*, too—only these 2 times are you told in the book of Proverbs that what you’re about to get is a *prophecy*: the last 2 chapters (30 & 31).

- Even though some commentaries will say that *king Lemuel* is another name for Solomon—(I can’t argue that) - but even if that’s true, it doesn’t change the fact that this information is **prophecy—and God wants you to view this differently** because He doesn’t say these are the words of *Solomon!*

- God purposely uses another title for Solomon so that you don't think that's the case—or that you see it in a different light if it is the case.

- The point is that these last 2 chapters are prophesies—all this information is dealing with a future time to come—and the real application of this is yet in the future!

- And *Agur* as much as admits he doesn't get it.

- But let's just look at some of it and see if that holds true.

- And some of it—even though it wasn't understood by *Agur*, it does ring of a time (future to him) that now, we can **look back** upon some of that climatic stage that has already passed, and we can see how some of it lines up with that time—(especially the 4th/5th).

- **Pro. 30:11-14**— that passage just screams out to us of the time when John the Baptist began indicting them (he calls them a *generation of vipers*) — and the whole passage looks forward to the day when that **divide** between the believing remnant and the apostate element is made, and there is a **generation** that belongs to Messiah, and a **generation** that's going to receive His wrath.

—and even many of the details are specifically picked up and dealt with by the Lord Jesus Christ to that *generation!* (when they withhold from their parents and give their possessions to the priests; pure in their own eyes, yet on the inside are white-washed sepulchers, etc...) — that's the *generation* deserving of His wrath—and that gets interrupted, **but it will resume** following the dispensation of grace.

- And *Agur* (though not understanding it himself) writes of a **future time** when all this makes sense—and the Level III *man of understanding* will pick this up (right when God resumes His program with Israel), and will be able to **counsel** the remnant sons in connection with it—and that division that was made prior to this disp. of grace will be just as great as when God's program with Israel resumes.

- Let's look at some examples of prophetic proverbs that nobody can really understand properly—even today—notwithstanding that you can read these proverbs and see the **merely obvious**—but we know that that's **not** what a proverb is doing—it's proverbial style teaching—not just the merely obvious!

- Pro. 30:15 - You've got 5 times in this passage where you get this kind of phrase: "*There are three things ... yea, four ...*" where God lists 4 things in proverbial style—and I guarantee that neither you, or me, or a biblical scholar going to the 'original Hebrew' or whatever, really can understand and appreciate how they are to be wisely and properly interpreted to see the 'dark' meaning they will have for the remnant of Israel when they are out in their final installment of their program!
- To do so, you've got to be a remnant member as a Level III/Phase 2 *man of understanding who has attained unto wise counsels!*
- This is going to be information that is significant to the remnant that's only going to be understood by those Level III sons—and then they're going to utilize it to provide **counsel** to the rest of the remnant.
- (:18); (:21); (:24); (:29)
- This is supposed to be the climax of the education??? all these bugs and animals and snakes and people???
(What in the word is going on???)
(This isn't Aesop's Fables!!!!)
- Well, the interpretation of all of that will only be had (regardless of what books might be written about it by the current 'stable of stars'), — it will only be had by that Level III/Phase 2 son who has *attained unto wise counsels* in order to *understand a proverb, and the interpretation* thereof!
- And chapter 31 (a prophesy) isn't merely about a virtuous woman that was written so preachers could have a standard 'mother's day' sermon! — it goes **beyond** the merely obvious (even though there's some great info. there) — but you know that there's a whole lot more than that—that has to do with some understanding that God deliberately intended to be written this way that you're not supposed to get, but that will be gotten by a Level III son in Israel's program when it gets resumed that will provide *counsel* for the remnant of Israel during the Lord's day of wrath!
- Back to Proverbs 1:6 — that's my understanding of what that 1st clause is about: "***To understand a proverb, and the interpretation;***" — but what about the last clause? "***... the words of the wise, and their dark sayings.***"

- “*dark sayings*” — how is that being used?
= hidden from view; hidden from knowing; concealed;
obscured from meaning; hard to see/understanding mentally.
- The Level III/Phase 2 sons in God’s program with Israel are going to be able to see what God intentionally chose to shroud in darkness—these sayings that can’t be understood by the apostate element—they (*man of u.*) will be able to understand and give counsel in light of them.
- **Daniel 12**—Daniel has just received a vision about the final aspects of Israel’s time-table—and he’s given information concerning the rise of the Anti-Christ and how he’s going to sit on the throne in Israel—and how he’s going to set up *the abomination that maketh desolate* (the idolatrous image he places in the temple) - and Daniel gets the details about all that—and it takes them right to the end of their time-table (including a calendar, so to speak, whereby they can even do a day-by-day countdown).
- And the angel Gabriel is doing the talking to Daniel—and notice in chapter 12 Daniel’s response, and what Gabriel says back to him.
- (:1-4) - (:4) - note especially what Daniel is instructed to do with the *words* of the *book* that he’s been receiving?
 - Daniel, even though he doesn’t understand it at all (:8), he’s told to “*shut up the words, and seal the book, even to the time of the end*” — which is interesting in light of the Isa. 29 passage where they realize the book is *sealed* and they are *unlearned*.
 - And notice that it says, “*many shall run to and fro, and knowledge shall be increase.*” — this information won’t be understood at the level God intends for it to be until the time of the end comes—and then who do you think will get that ‘increased knowledge’ ? — (and we’re not talking about the age of technology in the last 150 years!) — the Level III/Phase 2 sons that are members of the remnant of Israel!
- see Dan. 11:32-33—you see the *men of understanding* in operation!
- Dan. 12:5-10 — what’s being described is that very issue in the last clause of Proverbs 1:6—Daniel’s understanding is “*dark*” to these “*dark sayings*” - and he’s not supposed to get it—but someone is...!

- And this shouldn't surprise us—or sound strange to us—because you've got just a few in the final installment to God's program with Israel (these *men of understanding*) who are going to have the *capacity to understand a proverb, and the interpretation; the words of the wise, and their dark sayings*—and the rest of the remnant are going to be in the dark until they are counseled by the *man of understanding*.

- And that's not totally out of the ordinary, even for us in this dispensation of grace—because does everyone who is saved, truly saved/justified unto eternal life today, do they all understand the *mystery*? (of course not)

- And there's a genius of God in doing this the way He does. (In light of what all those kings N,S,E,W are going to be doing, and how the remnant are going to be almost secretly clued in on all the inside information and going's on of the historical events surrounding them).

- And this is **significant** because there's going to be some **life-or-death** information in the *wise counsels* those remnant members get from these *men of understanding*.

- So Proverbs 1:6— *To understand a proverb, and the interpretation; the words of the wise, and their dark sayings*.

- It's particular to God's program with Israel—especially when He resumes it in the final installment of it out in the Lord's day of wrath.

- And there's a reason why Solomon doesn't write those last 2 chapters of Proverbs—he didn't understand it and wasn't supposed to understand it.

- And (:6) looks to the day in which that information is going to be unsealed to the members of the remnant of Israel by (and only by) those Level III/Phase 2 sons who have *attained unto wise counsels*.

- Once again, Level III sonship edification consists of 2 phases:
 - Phase 1— Proverbs 1:5a
 “*A wise man will hear, and will increase learning;*”
 - Phase 2 — Proverbs 1:5b
 “*and a man of understanding shall attain unto wise counsels:*”
 - And all of Proverbs 1:6 is primarily designed and primarily applies to the members of the remnant of Israel who are Level III/Phase 2 sons who have *attained unto wise counsels*—and they will counsel the other remnant members out in the Lord’s day of wrath. (5th/5th)

- Well, the final thing to do now (if all that’s clear and there’s no questions in connection with it) - is to begin looking at (as we always have in the other 2 Levels) - at the exhortations that correspond to Level III and the doctrinal section that corresponds with it—and then to see where Level III corresponds with our curriculum as found in the epistles of the apostle Paul.

- **Exhortations**: all of Proverbs chapter 9 deals with all of Level III.
 - Notice the issue of *increase learning*.
 - Notice that issue of *increase learning* in II Tim. 2:2; Titus 2.
 - [really, the bulk of the pastoral epistles are issues of a Level III/Phase 2 son (Paul) providing *wise counsels* to another son (Timothy/Titus/Philemon)]

- **Corresponding Doctrine**:
 - Phase 1 of Level III— “*the wise man will hear, and will increase learning*”
 - Since we’ve already come to understand and appreciate that in Phase 1, what it is, specifically, that the *wise man* will **hear**; and what that *wise man* son wants to do in Phase 1 of Level III—is the issue of going back over with his Father, everything contained in the curriculum that his Father has taught him through Level I & Level II; and now the son wants his Father to give him the insight into the **methodology** of **how** He taught it to him (to learn the markers, the checkpoints, and appreciate everything from his Father’s perspective; therefore for the remnant of Israel and God’s program with Israel, it would consist of all of **Proverbs ch.’s 10-24 all over again!**)

- By the way, my understanding is that not only will the son go back over with his Father all of the doctrinal sections, but he will also have to go back over all of the corresponding exhortations—because he'll have to get from the Father His perspective on **where** and **why** and **how** to exhort the son in order to provide for the son's (grandson) soul to be primed or as it were, to initialize and format the hard-drive of the son's inner man to properly receive the doctrine.

- So that would include Proverbs 1:7 to the end of ch. 8 as well.

- For us, the members of the new creature of the church, the body of Christ in this dispensation of grace in which we live: the corresponding doctrine of Phase 1 of Level III consists of going back over the curriculum for sonship edification contained in the epistles of the apostle Paul that comprise all of Level I and all of Level II; therefore the son, who is now that *wise man* who now is going to gain the capacity to take the curriculum and act as a Father to another saint or member of the church, the body of Christ—he's going to go back over the information contained in Romans 8:14 through the end of the book of Colossians—and he's going to "*hear*" as it were, the Father's own methodology of learning so that he can reproduce the education in his own son.

- Phase 2 of Level III— "*and a man of understanding shall attain unto wise counsel: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.*"

- **Caveat:** This is an area where I must admit that my own understanding is pretty vague—and where my thinking on it gets really thin! I may be wrong in what I'm about to say—or at least I may have to come back to this some time and make some adjustments in what my understanding is at the moment.

- Because as I said before, when it comes to what (:6) describes, I'm pretty settled in my thinking that Proverbs chapters 30 & 31 are certainly dealing with the proverbs that the remnant members who are *a man of understanding* are going to have the capacity to interpret and are the words of the wise and the dark sayings that they will instruct the other members of the remnant about — it may well be that there is more to it than that—or that it starts earlier in the book of Proverbs than that.

- So in light of that caveat—I am quite settled that when it comes to Phase 2 of Level III (*a man of understanding shall attain unto wise counsels*) — that when it comes to the corresponding doctrine for the members of the remnant of Israel to operate upon—Proverbs chapters 30 & 31 are **prophesies** dealing with that time, and they **do** contain the *proverbs, the words of the wise, and their dark sayings*—but I also think that when it comes to the corresponding doctrinal section that **matches** up with being that *man of understanding*, there is something you’re alerted to beginning of Proverbs 25 that seems to indicate that what is set forth in ch. 25 through ch. 29 deals directly with Phase 2 of Level III.

- And it just may be that they are also of the nature that is described by Proverbs 1:6.

- But either way, I believe we’re on firm ground to say that what is contained in Proverbs chapters 25-29 form the corresponding doctrinal section for the members of the remnant of Israel when God resumes and fulfills His program with Israel.

- Because when you get to Proverbs 25-29, my understanding is that you’re made aware that these following proverbs are to be **separated** from the rest of the proverbs.

- Notice that when you get to chapter 25, all of a sudden, the normalcy of the proverbs gets interrupted!

- **Pro. 25:1** — “*These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.*”

- All these proverbs that begin in ch. 25 and run to the end of ch. 29 are set aside as being very distinct.

- And in accordance with their placement—they’re placed at the end of the proverbs that have brought you to the conclusion of Level II sonship edification.

- So **by default**, these proverbs beginning at ch. 25 **are supposed to line up with Level III of sonship edification.**

- But because of what the Table of Contents tells you about what Phase 1 of Level III is going to consist of—and that is of going back over the curriculum of Level I & Level II— so that **automatically** tells you that these proverbs that begin in ch. 25 and run to the end of ch. 29 **DO NOT** match up with Phase 1 of Level III, but that they must have something to do with **Phase 2 of Level III.**

- And as we've point out—and interestingly enough—you're told in Pro. 1:6 that what the *man of understanding* who has *attained unto wise counsels* is going to be dealing with—(:6) comes along and tells you that part of it is going to consist of *To understand a proverb, and the interpretation; . . .* — and that tells you to expect to find, as you get to the **end** of Level II, that there is a section of the proverbs themselves that are marked off as to be separated from the rest of the proverbs that are to be picked up **after** the son has gone back over the previous proverbs that comprise the curriculum for Level I & II and he (the son) has *increased learning* and become a *man of understanding*—and the Father has given those things that come from His own personal experience so the son can *attain unto wise counsels*.

- And it may be that it's the information contained in Proverbs 25-29 that the Father is going to utilize in connection with giving His son *counsel* and *wisdom* into the experience aspect of it.

- Because as you go through those proverbs in ch. 25-29, they do have to them an experiential-type nature!

- And it could very well be that they come along to assist the Father in imparting to the son the experience aspect to the curriculum (both educational-wise, and **opposition**-wise) that brings about the *attainment unto the wise counsels* that finishes off the son's edification.

- And I believe that an honest handling of ch.25-29 causes you to realize that experiential-type nature that they have whereby just a reading over of them lets you realize that there is something **distinct** about them.

- They seem to address some rather difficult and complex aspects to the experiential application of the wisdom of the sonship curriculum.

- Pro. 25:1-7—experience of kings & princes

- Pro. 25:21-22—quoted by Paul in Rom. 12 in the “justice” section.

- And now we can get back to those verses in chapter 26 that I alerted you to some time back—and now that you've had a lot of time to deal with them, we can say some things about them.

- **Pro. 26:4-5** — this is a good example of some Level III/Phase 2 critical discernment and perception and *wise counsels* (experience-wise) that the son attains unto.
 - This is also a passage that many Bible scoffers like to pick on as proof that the Bible has mistakes in it—or that it doesn't make any sense—or that it needs to be re-translated or whatever. (unreliable, out of date, hard to understand, etc.)
- This is a classic example of not only having to appreciate what is going on in Level III and Phase 2 where the son has become *a man of understanding* and has *attained unto wise counsels* — but it is also a great example of not having a prayer of ever understanding what's going on here unless you've paid careful attention to the context of this passage (and not just within this chapter, but within the entire scope of sonship edification and especially the kind/nature of Level III sonship edification).
- And in connection with the son being *a man of understanding* and him *attaining unto wise counsels*—well, part of that *wise counsels* is that, in view of everything he's been learning through Level I & II and Phase 1 of Level III, he has developed a real, critical, perceptiveness in connection with the **motives** behind **QUESTIONS** that get asked to him, and questions that gets put to him.
- And he comes to the point—and is put in the position whereby he's able to now **DEFEND the truth.**
 - And when you put it into the arena of natural sonship—he's able to **defend** his father's business—and his father's ethics—and the methodology and outworking of his father's business— he's able to defend the honesty of it, the integrity of it—he's able to defend every business decision his father makes and that **he** makes now as he's able to independently do things on his own — and he's able to deal with any and all **challenges** that come against what his father's business is all about and the cause of it all.
- And part of the **skill** the son develops in connection with that, is to know when to answer someone—and when not to answer someone—and when a particular kind of answer is necessary, and when another kind of answer is necessary when dealing with someone.
- And he can do that because by now he has enough understanding as to **how** the human spirit works (as a by-product of sonship edification—it gives you a degree in psychology [so to speak]) as a result of the sheer amount of information that God has revealed as to how the human spirit functions.

- And God has given the Level III son a great amount of information that is designed to demonstrate the perfect way in which His words are designed to perfectly fit the human spirit He created so that there's just a natural development in a son for the mechanics and the operations of the human spirit.
- And the son is not only able to perceive it in himself, as well as working in others—but he's also able to perceive it INCORRECTLY operating in others!
- And he's able to “read” others just by what comes out of their mouth; and the kind of questions he asks them—and by the probing he does with them.
- And when a person is backed into a corner and begins to challenge what the son says, he's able to properly respond to it in a godly way.
- By the way—this is why the doctrine in the pastoral epistles that is designed for the bishop/pastor of the local assembly—it's why the doctrine is put together the way in which it's put together — it's to develop that skill in the bishops and deacons.
 - For ex., I Tim. 6 — 3 *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions*
 - And Paul's able to come along and give a psycho-analysis of that person (pastor) who has been given the corrective doctrine, not to be a teacher of the law, and not to be teaching other doctrines and so forth—and if he won't *consent*, and won't change his mind—Paul then gives a detailed psycho-analysis of that man's human spirit by the effectual working of God's word—and he describes exactly what's taking place in that man's thinking and the operations of his conscience—and he tells Timothy exactly what's going to take place if he continues dealing with that man—and that if he doesn't change his mind to withdraw himself from him because it's not worth it!
- But my point in that is just to point up how, when a man like a pastor who gets to that Level III *man of understanding* stature gains a skillfulness in regards to being able to “read” people—and knowing what a *foolish and unlearned question* is (II Tim.2:23) as opposed to a legitimate one—and to know when someone is *doting about questions*—and know how they are trying to provoke you to anger, and to attempt to compartmentalize your thinking and so forth—those are the kind of skills that pastor attains unto.

- Well, the issue now is that in this Level III sonship edification, that's the kind of skillful son that's being talked about here in Proverbs 26.

- 4 *Answer not a fool according to his folly, lest thou also be like unto him.*

5 *Answer a fool according to his folly, lest he be wise in his own conceit.*

- Here you have Solomon coming along and providing in a proverbial style of communication, the critical, *wise counsel* that a *man of understanding* (Phase 2 Level III sonship edification son) is now being given so that he realizes when it is and how it is, that he is to deal with particular kinds of "**fools**."

- That Level of a son is going to be dealing with *fools* all the time—and this kind of *fool* has already been described earlier on (especially in Level II sonship edification—because the fool comes under a slight variation there, in which the *fool* begins to **challenge** the son who goes on and continues to grow.

- The *fool* may indeed be a legitimate member of the remnant of Israel, or a legitimate member of the church the body of Christ—but he's one whose ear has become inclined to unsound doctrine, and he doesn't heed the warning to get back on track with *the doctrine which is according to godliness*.

- And if he doesn't turn his ear away from it as he was warned:

(Proverbs 19:27-29)

27 *Cease, my son, to hear the instruction that causeth to err from the words of knowledge.*

28 *An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.*

29 *Judgments are prepared for scorers, and stripes for the backs of fools.*

- At the end of chapter 19, the *fools* now change—and the *fools* attempt to get the son to throw in with them and to get him to cease hearing the words of the Father and to *hear the instruction that causeth to err from the words of knowledge*.

- And when a son gets affected by the *fool*, then he becomes one of those *fools* himself—and the *fools* from chapter 20 on are primarily sons who have gotten victimized by that aspect of the policy of evil—and those *fools* actually end up being a 'thorn in the flesh' so to speak to the sons who go on!

- It's both fascinating and frightening!

- But the reason why this needs to be understood is because those fools need to be answered **differently** depending upon what comes out of their mouth!

- They're always being given an opportunity to change their mind.
(They're actually in a position where they are *opposing themselves*).

- And they're in a position where God gives them opportunity for *repentance to the acknowledging of the truth; ... that they may recover themselves out of the snare of the devil* (II Tim. 2:26)

- And so a son who is a *man of understanding* has to know if he is getting a *foolish and unlearned question* from one of these *fools*—in which case he's **not to answer him, lest he be like unto him** — or whether he's getting a question that indicates that this guy is really starting to re-think some things, and his question is really a product of some vestige of honesty of heart beginning to expose itself in him—and in that case the son is to **answer that fool, lest he be wise in his own conceit**.

- That's why Paul goes on to say in II Timothy 2:24
24 And the servant of the Lord must not strive; (that just fuels the situation and that just plays into the fool's hand) - but you've got to handle it just as Paul says there—you've got to be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; (you've got to realize that this is a person who could, if there is any honesty of heart there, repent and change his mind).

- And the son has to have the skillfulness to know what kind of *fool* he's dealing with—and what kind of question he's getting—and that's what's going on in that Proverbs 26:4-5 passage.

- And the information and the *wise counsels* that comes through the last section of the proverbs that pertains to Level III sonship (ch. 25-29) provides for that kind of discernment and perceptive wisdom that allow you to counsel someone appropriately.

- And sometimes the counsel is: **you don't answer them** — and sometimes the counsel is: **you need to answer them**.

- And you can see that very thing happen when you view the Lord Jesus Christ's earthly ministry in the gospel accounts!

- And in II Timothy, Paul is dealing with a similar thing because from chapter 2:16 to the end of verse 10 in chapter 3—he's dealing with foolish members of the church the body of Christ and the various things that put them in the position of being fools.

- And a son who is *a man of understanding* has the ability to evaluate and make discerning judgments about just exactly what particular affects has that tactic of the policy of evil produced upon the human spirit of that member of the church the body of Christ—and the Level III sonship edification has the capacity to impart that kind of skill to the son.

- And for us, it's the curriculum for sonship edification PLUS the further doctrine in the pastoral epistles produces in the pastor and the deacons that kind of wise perception—and the ability to NOT do like Job's friends did: "*Who is this that darkeneth counsel by words without knowledge?*"

- Rather, you're able to enlighten counsel by words **with** knowledge!

- And with that member of the church, the body of Christ—you're going to be able to say things that either put down the arrogance (if it's a *foolish and unlearned question*) - or you're going to be able to say the things that are going to "stroke" (so to speak) or appeal to the little bit of honesty of heart that's resurfacing in that saint, and feed it, and give it something to work on, and something to grow and produce more of these honest questions to the point where they reach a critical mass and God sees it and just as Paul said, "*God will give them repentance to the acknowledging of the truth*" and he can "*recover out of the snare of the devil.*"

- Well, that's a brief discussion of where the Exhortations are contained in the book of Proverbs for Level III—as well as the doctrinal section that deals with the doctrine that the remnant of Israel *wise man* and *man of understanding* will operate on.

- Finally, let's just take a look at the corresponding doctrine to Level III in our curriculum—in the epistles of the apostle Paul.

- My understanding is that the 2 letters of Paul to the Thessalonians make up the doctrinal section for us in the dispensation of grace—(along with having gone over the entire curriculum again from Rom. 8:14-Colossians).

- The doctrine for the members of the church the body of Christ for Level III is found in I & II Thessalonians.

- Again, I must admit that when it comes to really having a full understanding and appreciation for everything that these 2 epistles are designed to do—I recognize that I still haven't got a real good grip on it.

- But that's not to say that there aren't some things that are obvious and recognizable about them where you can clearly see that they do, indeed, match up to the issues that surround a Level III son.

- And the understanding that I do have about them right now is that they naturally fall along the lines of, and correspond with the 2 Phases of Level III.

- Therefore:

- I Thessalonians deals with Phase 1 of Level III.

- II Thessalonians deals with Phase 2 of Level III.

- Now when I say they deal with those phases—you have to bear in mind that due to (especially) what Phase 1 deals with—like I've said before, you're not going to go to I Thessalonians and find the entire curriculum laid back out for the Father and the son to go over it again—that's already been written, and that's where you would go back over it.

- So, because of that, I wouldn't expect to find any "new" information in the Thessalonian letters—but I would expect to find them addressing those saints along the lines of exhortations, warnings, support, encouragement, and dealing with any problems associated with a Level III son as he is that wise man doing what he has to do to get to be a man of understanding attaining unto wise counsels.

- And especially I would expect to find sections in them that address the kind of opposition and resistance they'll be facing from the Satanic policy of evil.

- And I believe all that rings true—because I do find those kind of things being addressed by Paul.

- And the nature or tone of the letters just underscores all the more that Paul is addressing saints who have reached an unprecedented level of edificational growth than in any of his other letters—this is the assembly that is doing it all right and godly and effectually—and it is clearly the most advanced—needing very little information given to it—and in some cases none at all!

- Examples:

- Level III—Phase 1

- **I Thessalonians**—the first 2 chapters: are actually dealing with Paul recounting what he did when he was there—how they responded to his doctrine/words (2:13) - why he did what he did, etc.

- And you don't see new information being given—but you do see information about taking what they already know and to increase it and abound in what they're doing as they are increasing learning.

- 3:12-13 (:12) - note: “*increase*”

- 4:9-10 (:10) - “*increase*”

- That increasing learning is what's to be going on in Phase 1 of Level III, and that's what you see the Thessalonians doing—as the example for the members of the church the body of Christ in this dispensation of grace! (And that's what these letters are doing—setting forth for us an example/ensample of those that are fully educated and fully edified sons).

- Because when you read these 2 epistles, it's like you're being let in on a conversation or dialog between Paul as a Level III son and the bishop/father of these who are likewise Level III sons—and we really get to see the inner nature of what that Level of sonship edification is genuinely like!

- Level III—Phase 2

- **II Thessalonians**—it seems that it sets forth some definite examples of that *man of understanding* who has *attained unto wise counsels*, but I think it also acts much like those Corinthian and Galatian epistles (and the Philippian & Colossian epistles) in the sense of addressing some of the problems and opposition associated with Phase 2 of Level III.

- As a Level III son—the information contained in II Thessalonians provides for you to counteract the affects of the policy of evil against you.

- 1/3 of the book is actually taken up with a particular kind of an attack of the policy of evil and issues surrounding that.

- (see 2:1-5)

- In chapter 1 you get information that addresses how they are to deal with the afflictions they were experiencing—and they are given some additional information that is to comfort them by its effectual working. (1:5-10)

- And again, I really think II Thessalonians is the information that a Level III son needs to have in order to deal with some of the **advanced tactics of the policy of evil against him.**

- And I don't think that II Thess. so much aligns itself to the issue of Phase 2 of Level III—the *man of understanding shall attain unto wise counsels* per se, because I don't think a body of information is what the son is given as much as it is the experience factor of dealing with problems and opposition in the education as well as the methodology of learning.

- Because wise counsels is gained by the experience and use of the doctrine/curriculum—not by getting another body of information.

- But it's interesting that, as you look at how **I Thessalonians** (yes, I Thess.) comes to a close, it's apparent to me that at least some in their midst had *attained unto wise counsels*.

- I Thess. 5:14-23

- When you read that list of things—quite frankly—most, if not all of those things mentioned—you probably don't really know what Paul means—especially in the context of sonship edification (and not just some kind of systematic, categorical/compartimentalized way)

- But notice that Paul doesn't **explain** what they mean: they already know!

- They know how to—*comfort the feebleminded, support the weak, etc., etc.*

- (:25) *pray for us*—they knew what to pray for—Paul doesn't tell them what to pray for, they knew!

- So there has to be an *attainment unto wise counsels* on some level, or Paul couldn't talk to them that way—and I believe that in some ways this parallels that issue of those Thessalonian saints understanding *the words of the wise, and their dark sayings!*

- Finally, while Level I seems to take a very long time (and it does) — Level II is going to take less time—and Level III is going to take even less time.

- And that should be very natural—and that should make perfect sense.

- So there it is—that's my understanding of the background information a saint needs to have in order to intelligently understand and appreciate what Paul says in Romans 8:14-15 ...

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- I don't mean to say that all that we've gone over for the past year tells us what vs. 14 & 15 are all about—but that that's the kind of background and frame of reference you are expected to have by the time you get there!

- THE END

- BACK TO ROMANS 8:14-39.

- While it is an exciting thing to have come from where we were a year ago up to today—getting all of the necessary background and frame of reference to what it means to God to be “*adopted*” - and what we were expected to already know about *the adoption of sons* when God gave the framework or Table of Contents for it back in Proverbs — and while we have a lot of things we now know that causes us to be really excited and enthused about sonship and sonship edification — the truth of the matter is, no one in here is a “*man of understanding*” or a “*wise man*” or even a “*young man*” - and I suspect that no one in here is even a “*simple*” son yet!

- Because the truth of the matter is, all we’ve done over this past year is to talk **about** the sonship edification we are going to receive — we really haven’t even begun the process of sonship edification yet until today!

- And it all begins with Romans 8:14-15

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- But before we begin with (:14), — since we’ve been gone for a while from the book of Romans—I believe the wisest thing to do is for us to get ourselves back into the flow of the doctrine and the context that leads up to 8:14.

- Q: How many of you have re-read Romans 8 over the break?
(How about Romans 6, 7, and 8?)

- Well, since there are many issues that have been dealt with and should be effectually working in your heart at this point — issues that make it so that the terms and phrases that get brought up in Romans 8:14 ff don’t just happen in a vacuum, but that those things said in the last half of Romans 8 have had something already said that should have started generating certain thoughts and certain thinking in your mind by the time you get there—I think it’s appropriate to just say a couple of things about what we’ve covered so that we approach sonship as it begins in vs.14 with some intelligence—some godly intelligence.

- Also, this will give me a chance to correct some things that were badly taught in a particular passage in Romans 8. (:9)

- First of all:
 - read Romans 6:1-13 (and :14)
 - read Romans 8:1-13

- And it's important to review this because we've had to un-learn so many things we were badly taught from systematic, categorical theology (dishonest Bible handling)—and we've had to learn things God's way, and we've had to learn to use the words God Himself uses.
(Which almost no pastor or Bible teacher ever uses!)

- For example—we used to talk about being “spiritual” - and we would define being “spiritual” by saying that you had to be what??? ... “filled with the Spirit” ... or having your sins confessed ... and talked about the spiritual state as being “in fellowship” with God.

- But that's not how God talks about it at all!
 - We talked about “spiritual maturity” (which is a valid, Biblical concept) - but really no one I ever heard talk about it ever clearly defined it in the terms of the Bible!

- What is the terminology or phraseology God uses when He wants you using when you are talking about being “spiritual” and not “carnal”???

- When God talks about you putting your sanctified, functional life (all that God has made you to be in Christ, position-wise) into practice—what is His term (or phrase) that He uses and wants you to use?
 - A: a Christian who is “spiritual” is “*walking after the Spirit*” and a Christian who is “carnal” is “*walking after the flesh*”!
 - Q: But how is it that you “*walk after the Spirit*” - how is that done?

- (review chapter 8—see other book)

- And that takes me to one final issue before we begin at 8:14—and that is the issue of how badly I taught a passage in these first 13 verses that not only has, but if I don't correct it, it will continue causing confusion.

- **Romans 8:9**—the ‘indwelling’ of the Holy Spirit.
 - This is a classic case of where I ran my own nose right into the door (so to speak) because of the kind of sloppy Bible doctrine that comes from sloppy Bible handling of systematic/categorical teaching!!!

- Remember that after you get through the first 13 verses of Romans chapter 6, your next body of information that runs from vs. 15 through the end of chapter 7—has taught you how NOT to put your position and identity in Christ into practice.

- In other words, you do **not** *live unto God* with functional life in righteousness **under the law**—and you do not produce *fruit unto holiness* **under the law**.

- And at first all you're told as to how you DO functionally *live unto God* and *produce fruit unto holiness* is: "**under grace**."

- And that causes a major question to arise in your thinking: well then, just how do I functionally *live unto God under grace*? How does that get done? You've told me what NOT to do, but you still haven't told me what TO do—or how, mechanically, that gets accomplished without it being just a theory or guesswork or anything along those lines.

- And this is critical because you not only have to be able to clearly identify and clearly define the mechanical means for having functional (sanctified) life *under grace*—but this is going to be one of the most attacked areas of your life by the Adversary, who's going to attempt to get you de-sanctified and living under the law and putting you to functional death!

- So really, the first 13 verses of Romans chapter 8 are designed to give you a full, detailed analysis of how a saint is to functionally *live unto God* and produce *fruit unto holiness*.

- Those 13 verses give you all you need to know about how to identify and define the mechanical means for putting your sanctified position in Christ into practice—and to have the details and features properly installed in your mind so that you have **absolute confidence** in knowing when you're doing it and when you're not—and when it's working and when it's not.

- In essence, it's the first 13 verses of Romans 8 that teach you how to be what we used to call "being in fellowship" (if you have to use that expression) with God—or what we used to call, "being spiritual."

- All of the mechanics are given there—and all of the details and components so that they are **knowable**, **identifiable**, and **definable**!

- Romans 8:1-4 — tells us that, based upon the effectual working of what Romans 6:15-7:25 has done, when you put your sanctified position in Christ into practice *under grace*, you're not **condemned** to functional death, but you are now doing what God wants you doing in order to be 'in fellowship' with Him: you're *walking after the Spirit* (walking after [consistent with] all that the Spirit has made you to be in Christ.)

- And so sure is the functional life-giving power of *walking after the Spirit* that it can be considered a "**law**" — just as any tested and proven scientific law.

- And *the law of the Spirit of life in Christ Jesus* (which is the fully proven 'law of the land' so to speak for all those saints who *walk after the Spirit under grace*) makes you *free from the law of sin and death* (which is the fully proven 'law of the land' under the 10 commandments and the law of Moses).

- Furthermore, there are features contained in the Redemption that the Lord Jesus Christ provided for us that made it so that *sin in the flesh* got *condemned* — and we don't have to work or strive or struggle to produce our own sanctification-type righteousness by using the law to do it; but Christ's redemptive work has made it so that the very *righteousness of the law is fulfilled in us* when we *walk after the Spirit*.

- Therefore, "*walking after the Spirit*" **is** the overall expression for us being 'in fellowship' — or better, for us being functionally ***alive unto God***.

- But now that has to be defined and the components of the mechanical means by which that gets done has to be identified and fully understood by the saint—and verses 5-11 provide for that—that's the '**meat**' of the whole thing—the main body of information (of detailed information) for what *walking after the Spirit* is all about!

- And there are 2 major parts or components to getting the job of "*walking after the Spirit*" done (to get that accomplished):

- (:5-8) form the 1st part — and the 1st part deals with what goes on in your **mind/thinking**—and the issue becomes one of what you are 'minding' - what becomes the life of your mind.

- And by *minding the things of the Spirit*, the mind becomes "spiritual" (influenced by the Spirit of God) - and that takes care of the "inner man" - but what about the body?

- And that takes us to the 2nd Part of the main body of information as to how we are to put our sanctified position in Christ into practice by *walking after the Spirit under grace* — and that has to do with our **BODY**—our mortal body of corruption we still have after being justified unto eternal life—a body with sin still in its members!

- And (:9-11) deals with that in great detail & definition & identifiable components—not just some ‘theory’!

- BUT! here is where I failed to get it right the first time we went over this!

- My failure to properly & adequately teach this the first time we went over this was due to the harm/damage that had been done to my own soul by systematic, categorical, and exegetical theology—and all that being my approach to ‘Bible study’ and to Bible handling and Bible teaching!

- Here is a classic example (the greatest one, so far) of how exegeting from the Greek, combined with years of damage from systematic/categorical Bible doctrine had so set my own **frame of reference** and my own **vocabulary** so that when I hit this passage, I didn’t stand a chance of getting it right!

- I came up against some terminology, and with the help of Greek exegesis, I completely veered off from the context of the passage, and I wound up making a confusing mess out of the whole thing—(really :9, 10, and 11).

- And because of that, it was impossible for the effectual working of the doctrine to its job in our inner man!

- And before God, before you, the angels, and anyone else who cares to listen: I was wrong—I am embarrassed—and I’m now going to make it right!

- Verses 5, 6, 7, and 8 have just set forth what it is *newness-wise* that has to be operating in our minds—in order to *walk after the Spirit* in righteousness and produce *fruit unto God* by *living unto God* — we have to be *minding the things of the Spirit*, and **not** *minding the things of the flesh*.

- Verse 8 making a mini-conclusion that says, “*So then they that are in the flesh cannot please God.*”

- And if we follow what we were all taught by ICE teaching, the “**But**” in (:9) doesn’t make any sense—in fact the whole first sentence in (:9) makes no sense.

- And I'll tell you right up front what was one of the main things that tripped me up: it was terminology—in fact, it was one specific **word**:

- It was the word "dwelt" in verse 9!

- Q: When a person gets saved (justified unto eternal life) - do they, at some time after that, do they receive the Holy Spirit?

- In other words, like the Pentecostals/Charismatics believe, do you have a 'second blessing' or at some other time do you get 'slain' in the Spirit?

- No. of course not.

- But what **do** we say—that is, what do we call it when you get saved and you get the Holy Spirit at the exact same time you're saved???

- We would say that a person is at that time _____ what???

- We would say that a person, at the same time he's saved, he gets indwelt by the Holy Spirit? Right?

- We always said (were taught to believe) that: 'All believers have the indwelling of the Holy Spirit (permanent indwelling); but not all believers are "*filled with the Spirit.*" Right???

- **WRONG!** That is absolutely wrong! And you can't prove it in the Bible! God never says that, and God never teaches you that — in fact, a man had to teach you that!

- God doesn't use those words that way. That's not God's terminology and that's not God's phraseology!

- And if you're going to learn this right—if it's going to effectually work in your inner man—you have to use God's words the way He uses them! (And if you do, you'll never go wrong!)

- Let's prove this right off the bat—let's prove that God never uses the term "*dwelt*" or "indwelling" to call what happens when you get justified/saved in connection with you receiving the Holy Spirit at that exact same moment.

- Truth is, the Bible never once uses the word 'indwell' at all!

- Romans 5:5

- Q: What is the word God uses to describe the believer receiving the Holy Ghost (the 3rd member of the Godhead) at the moment he is justified/saved?

- A: “given”

- There’s a difference between being “given” the Holy Ghost and the Holy Spirit ‘dwelling’ in you! It’s NOT the same thing!!!

- And there’s a difference between the Holy Ghost being *given*— the Holy Spirit ‘*dwelling*’ in you—and the ‘*filling of the Spirit*’ mentioned in Ephesians 5:18 — those are NOT talking about the same things—those are all different things!!! (3 *different* things!)

- This just points up the kind of sloppy thinking that comes from dishonest Bible handling—from systematic theology and ICE teaching—sloppy, shallow, and confusing Bible teaching!

- The truth is, by the time you get to Romans 8—you’ve already been told that you were “given” the Holy Ghost (3rd member of the Godhead).

- And that’s the term God **wants** you to use—and that’s the proper way to think about it when you want to describe the fact that every believer in this dispensation of grace in which we live automatically receives the Holy Ghost at the moment of salvation: you were “given” the Holy Ghost at the point of belief in Christ.

- Get it straight: every believer is *given* the Holy Ghost, automatically, at the moment he/she believes in Christ!

- The Holy Ghost didn’t ‘indwell’ you—and in fact, He doesn’t “ *dwell*” in you yet—not until something else takes place so He can “ *dwell*” in you!

- And that takes us to a closer examination of Romans 8:9.

- The truth is, if you follow the context and the logic of what Paul says in verses 5-8 (especially :8) — verse 8 really doesn’t have any power or weight to it at all if you are automatically “*in the Spirit*” since “*the Spirit of God dwells in you*” — do you see that? do you see that the “*But*” in (:9) as well as the remainder of the first sentence doesn’t make sense if that’s the truth of the matter?

- Once you understand and appreciate the 1st Part to *walking after the Spirit*: i.e., that it's accomplished by *minding the things of the Spirit* and not by *minding the things of the flesh*—and then it can have that devastating sub-conclusion of (:8) “*So then they that are in the flesh cannot please God.*”

- Then (:9) comes along and opens up with that “**But**” — and that one word alone tells you that you (as a believer in Christ) - you, as a believer/saint could either be *in the flesh* or you could be *in the Spirit*—and it all depends upon the condition found in the “**if**” conditional clause!

- And that “if” is what most Christians don't want to acknowledge or deal with—an element of contingency (a possibility) - something that has to occur that qualifies you to be “*in the Spirit*”!

- This same thing is going to occur in Romans 8:17—and most Bible teachers and most Christians read this (and change the reading and meaning in their head when they read it) to say and mean that all believers are “*joint-heirs with Christ*” - when they are NOT!

- In Romans 8:9, Paul says,

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

- And even though you can go to the Greek and say, ‘Well, that “if” is a 1st class conditional clause—it means ‘if, and it's true’ — well, yes it is a 1st class condition—but you have to keep that within the context of the passage—that is, for a saint who has the effectual working of all that's been said up to this point, that **is** going to be true for them—but that doesn't mean that it's a true blanket statement across the board for any saint! Because like it or not (no matter how the conditional clauses go) you still have that word “if” sitting there!

- In other words, the verse does NOT say, “But ye are not in the flesh, but in the Spirit **because** the Spirit of God dwells in you.” or “... **since** the Spirit of God dwells in you.” — no— it says, “**IF** THE SPIRIT OF GOD DWELLS IN YOU.”

- In fact, if that's true—if you are ‘in the Spirit because/since the Spirit of God dwells in you at the moment of salvation’, then Paul wouldn't have to say what he does in the second sentence at all! (misunderstanding that one word “*dwell*” throws a monkey wrench into the entire passage!)

- Does God *dwell* in and *walk* in every justified member of the body of Christ? (this is where exists a lot of sloppiness in this doctrine caused by systematic/categorical doctrinal teaching).

- II Cor. 6 tells the saints (note they are already saints—they are already justified unto eternal life) — and yet he tells them and exhorts them to separate from unbelievers that they were yoked to so that God would ‘dwell in them and walk in them’ (see II Cor. 6:14-16)

- And if we hold to the idea (theory) that every person who gets justified is indwelt by the Holy Spirit—then you have to conclude that what it says down in (:11) applies to every believer! — that every believer experiences (at the moment of justification) the ‘quickenings of their mortal body by his Spirit that dwells in you’ — and you know that’s not the case — and that totally ruins the context of dealing here with the issue of sanctification and not the issue of justification (that has already been put to bed, so to speak at the end of chapter 5)!!!

- Are all believers in Christ functionally alive unto God in time on planet earth in their mortal body???

- That makes all this work we’ve been done senseless! If the whole issue of our sanctified walk is just an automatic thing—what’s the point?

- In fact, very few Christians are functionally alive unto God with the Spirit of God dwelling in them producing fruit in their mortal bodies that God can accept—that the extreme exception, not the rule!

- So we have to realize and really appreciate that when God uses the term “ *dwell*” He’s not talking about anything that occurs automatically—either with the Spirit of God, or with God Himself!

- And this means that there is another thing you’re going to have to get used to in your thinking and your talking—and that is that the ‘dwelling’ or ‘indwelling’ of the Holy Spirit is NOT permanent!

- In fact, He only dwells in you when certain conditions are met! (And they’re all spelled out for you in the first 8 vs. of Rom. 8)!

- So when you’re talking about the issue of “ *dwell*” - of the *Spirit of God dwelling in you* — that issue of *dwell* is the issue of being at home, to abide in a place or state or condition—to occupy as a place of residence

... .. but the critical shade of meaning that *dwell* has—and that causes you to realize what is going on here in the context of our sanctified position in Christ being put into practice—is that when you *dwell* somewhere you do so for the purpose of **doing something** from that residence.

- And that even comes out when we say, for example, “Hey, let’s stop here - I want to dwell here awhile.” — the idea being that I want to stay here for a while because there is something I want to **do**!

- And that’s the point—when certain conditions are met, the Spirit of God that you were **given** when you were saved begins dwelling in you because He wants to **do something**—He wants to do something specific (in this context) to your mortal body! (to produce functional life!)

- And when you get all this straight (especially when you get off on the right foot) - all these uses of *dwell* (1x in :9; and then 2x in :11) they all match up perfectly!

- So is all that making sense so far???

- If you say “Yes” - then if I say, Ok then, being “*in the Spirit*” (:9) is predicated upon the *Spirit of God dwelling* in you [not when you’re *filled with the Spirit*]. (For the youngsters in the assembly, Being “*in the Spirit*” can only happen when the Spirit of God *dwells* in you first.

- In other words, a believer in Christ is not automatically *in the Spirit*.

- (That’s an easy one.)

- And the only way a believer in Christ can be *in the Spirit* is when the *Spirit of God dwells in him*.

- (That’s a little tougher.)

- And that means that having the *Spirit of God dwell in you* is **NOT** an automatic/permanent thing! (That’s where we part ways with unbiblical systematic theology—because they use the term “*dwell*” or *indwell* differently than God does—and that makes for a great deal of confusion and corrupted doctrine).

- The correct, Biblical, godly term that God uses, and that He wants you to use for the permanent/automatic receiving of the Holy Ghost at the point of salvation is: “**given**” you were “*given*” the Holy Ghost at the moment you were saved, you were not ‘indwelt’ by Him!

- **All** believers in Christ are *given* the Holy Ghost the moment they are saved/justified unto eternal life.

- **Not all** believers are “*in the Spirit*” — you only become “*in the Spirit*” when *the Spirit of God dwells in you*.

- **The dwelling of the Spirit of God is not automatic nor is it permanent.**

- Once the Spirit of God *dwells* in you by *minding the things of the Spirit*, then the believer BEGINS the process of being ‘*filled with the Spirit*.’ (the *filling of the Spirit* is **not** instantaneous!)

- And once the Spirit of God *dwells* in you and you are *in the Spirit*, then you begin *drinking* into that one Spirit—and you continue drinking until you are “*filled*”.

- I Corinthians 12:12-13 (:13)

12 For as the body is one, and hath many members, and all the members of the one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

- Is all that clear? Makes sense? Any problems?

- Then once you are *minding the things of the Spirit*; and because of that, the Spirit of God *dwelling* in you, He is going to *quicken your mortal body by his Spirit that dwelleth in you* (:11).

- And when that’s done, you’re then ready to begin to *drink into that one Spirit*—**and how is that going to get done?**

- That gets done when the Spirit of God **leads** you through the curriculum for sonship edification! (Rom. 8:14)

- And this is so painstakingly spelled out to you—it’s analyzed and given a full-blown explanation here so that you’ve got the kind of confidence and the level of confidence to know what it **is**, when it’s being done and working in you; and what it’s **not**, and when it’s not working in you! (That’s why you need to know the details of it and all of the features of it—so you have absolute confidence in it without a shadow of a doubt!!!)

- And I just want to say again—if you go to the Greek to prove that the “*if*” clause (“*if so be*”) is a 1st class conditional clause = meaning if, and it’s true, you are, and all believers are indwelled by the Spirit automatically and permanently at the moment of salvation—then you’re going to run into a hornet’s nest in vs. 11 — because you’re going to have to say that all believers also permanently and automatically have their mortal bodies quickened—which is saying that all believers are functionally alive and able to produce fruit unto holiness automatically and permanently regardless of either sin in their life or living under the law! (being in the flesh and carnal: it doesn’t matter)

- And the only way around that is some fancy exegetical footwork: you’re going to have to tamper with the words of God and you’re going to have to alter the words of God to get yourself out of the mess your in!!!

- I’m not denying these are 1st class conditions—I’m just saying that there has to be some other way to understand the usage of 1st class conditions—(and there is) — because to do otherwise is to corrupt and deny the context of the entire passage!!!

- Now, with all that straight, these 3 verses (:9, 10 & 11) make perfect sense!

- So, (:9) — “*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.*” (slide #43)

- If you’re *minding the things of the Spirit* (of who the Spirit of God has made you to be in Christ by baptizing you into Jesus Christ, just as 6:3-4 taught you) - if that’s the life of your mind now, then the Spirit of God *dwells* in you.

- And since this is designed to give you a full-blown analysis of the mechanical means for how walking after the Spirit is accomplished so that you have the confidence in knowing how it’s done and that it **is** being done—then you should appreciate why Paul has to say the last sentence of (:9) ...

“*Now if any man have not the Spirit of Christ, he is none of his.*” (slide #43)

- It’s appropriate and it’s necessary for Paul to say what he does in the last half of (:9) and the first half of (:10) — because there’s a **BIG** difference between having the *Spirit of Christ* given to you at the moment you got saved, and the *Spirit of God dwelling in you!*

- If you do not have (i.e., if you haven't been 'given') *the Spirit of Christ*, then you're none of his — you're not even saved/justified in the first place!

- And what that does is make the distinction (a very vital and critical distinction) for us — it says, 'Look, when we're talking about you *walking after the Spirit* in righteousness and putting your functional, sanctified life into practice successfully — we're **not** talking about merely having the Spirit that you were given at the moment you were saved — so don't confuse the issue!'

- Functional life will never be produced merely by having been **given** *the Spirit of Christ* at salvation — no — (functional life is possible because as the last half of (:10) says, *but the Spirit is life because of righteousness*) — but functional life will only be produced by *the Spirit of God* **dwelling** in you and *quickenning your mortal body!*

- So if Paul doesn't say what he does in the second half of (:9), then there is a real possibility for confusion and ambiguity (and the real danger: **DOUBTFULNESS** and **uncertainty** !)

- Now that brings us to this issue for the shift in terminology in the 2 sentences of (:9) — from "*the Spirit of God*" to "*the Spirit of Christ*."

- In order to give clear understanding of the distinction being made here between what you get (3rd member of the Godhead-wise) when in sanctification you are functionally alive—and what you got at the moment you were saved and became eternally alive—Paul shifts the terminology from "*the Spirit of God*" to "*the Spirit of Christ*."

- "*the Spirit of Christ*" is the proper phrase to use to express exactly what you got the moment you were justified—the last sentence of (:9) says, *Now if any man have not **the Spirit of Christ**, he is none of his.*

- In other words, 'If you don't have the Spirit which is given to you when you trusted Christ as your savior, then you aren't even a believer—and none of this even applies to you!

- (You need to go back to the gospel of Christ and get saved and get the initial giving of the Holy Ghost as spoken of back there in Romans 5:5!)

- "*the Spirit of Christ*" = what you got the moment you were saved.

- By the way, the real shift in terminology isn't so much from the phrase "*Spirit of God*" to "*Spirit of Christ*" — (that's significant) — but more significant than that is the shift from the phrase back in 5:5 "*Holy Ghost*" to "*Spirit of Christ*."
- You got the 3rd member of the Godhead (*the Holy Ghost*) when He was **given** to you at the moment you were justified—furthermore there's an operation or function or ministry of the Holy Ghost (hence the shift from *Ghost* to *Spirit*) that He performed the moment you got justified—He *baptized you into Jesus Christ*—and as *the Spirit of Christ*, He fully **identified** you with the Lord Jesus Christ—hence, the proper expression, "*the Spirit of Christ*."
- That's the natural and proper way to understand and appreciate it—**and to state it** when you're talking about eternal life in justification.
- But then when you're talking about functional life in sanctification, the proper expression is "*the Spirit of God*" — because now you're dealing with another different kind of an operation of the Holy Ghost when you're *walking after the Spirit* by *minding the things of the Spirit* whereby *the Spirit of God dwells in you*.
- And it's called "*the Spirit of God*" because the whole purpose behind the dwelling of the Spirit in you is to take the heart of God and impart His heart to your heart — the heart of the Father to the heart of the son!
- So the stage is set for setting forth the mechanical means by which a full-blown appreciation for what it means to *walk after the Spirit* is all about by what all of (:9) says.
- Then verse (:10) comes along and states the dilemma to the question you still have hanging in your thinking about how you are to *live unto God* in functional life (sanctification-wise).
 - You've got a problem and a question about your mortal body—because you were told that sin is still in the members of your mortal body back in chapter 6!
 - The mind has been dealt with because as you *mind the things of the Spirit*, *the Spirit of God dwells in you* in order to begin doing a whole bunch of things that's going to produce functional life and fruit unto God/holiness—but what about my mortal body???

- So the first clause of (:10) says, *And if Christ be in you, the body is dead because of sin;*

- (Note the easy connection that's now been established whereby the flawless terminology of "Christ" perfectly matches up with "*the Spirit of Christ*" — dealing with what you got the moment you were saved and believed in Christ as your savior.)

- But that's the dilemma: even though I'm justified unto eternal life—I still have a body that *is dead because of sin!* (sin in it's members)

- And it's going to take 2 parts to fully deal with this and to give you a full understanding and appreciation for the mechanics of how you confidently and successfully can put your sanctified position into practice when you're *walking after the Spirit under grace and not after the flesh under the law.*

- And the second clause of (:10) provides you with the understanding and appreciation that even though you're *body* is functionally *dead because of sin*; "*but the Spirit is life because of righteousness*" — that is, by being given *the Spirit of Christ* at the moment you were saved, that Spirit has the power to, and is the custodian of, producing **functional life**, even in your mortal body.

- In other words, the last half of (:10) provides you with the understanding that God has, by giving you *the Spirit of Christ*, He has provided you with the capacity to resolve your dilemma!! (about your mortal body with sin in its members)

- Then (:11) takes up with that "*But if*" — and that picks up with that element of contingency that was stated back in (:9) [*if so be that the Spirit of God dwell in you*"].

- So if you're justified, you have *the Spirit of Christ*—your body is *dead because of sin, but the Spirit is life because of righteousness*—by virtue of being given *the Spirit of Christ* at salvation, you have the **capacity** within you for resolving all the dilemma concerning your mortal body.

- And furthermore, (:11) says, *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

- So after the 1st Part (vs. 10b) declares the capacity to resolve the dilemma, (:11) provides the mechanical means by which the dilemma gets resolved.

- And it's not the automatic, permanent giving of *the Spirit of Christ* that does it, (that only provides the **capacity** to do it) — it's *the Spirit of God **dwelling** in you* that is yours only "***if so be***" that He **does dwell** in you (because of you *minding the things of the Spirit* that you were taught about in chapter 8 in verses 5-8.

- (The terminology is so perfect and so specific so as to [if you follow it] as to not allow you to go astray or get off course or get into some kind of corrupt doctrine!)

- (This isn't complicated—but it is complex!)

- Well, if you see all the proper connections here—and you're clear on what's all going on—and if that's effectually working in you—then the only other thing to mention is that issue of what *the Spirit of God* does to your mortal body when He *dwells* in you: He "***quicken***" it.

- (read [:11] — see other book on "*quicken*")

- Therefore, just to get back to the question I posed when I began to revisit this passage: I'm 'spiritual' or 'in fellowship' when what???

- By now you should confidently be able to state clearly the issue:

- I'm functionally alive unto God when I *walk after the Spirit!*

- What does that mean?

- When I *mind the things of the Spirit* (all He has made me to be in Christ) - and when I do, I am *spiritually minded* (my mind becomes spiritual, influenced by the Spirit of God).

- That, in turn, causes the Spirit of God to "***dwell***" in me.

- And when that happens, the Spirit of God "***quicken***" my mortal body.

- Which results in full, functional life:

- My inner man is functionally alive—(my human spirit is *spiritual*, not *carnal*, and that takes what I think and influences my soul to live like God.)

- And by the *quicken*ing of the *Spirit of God*, my mortal body can now labor with God in all His business— (producing *fruit unto holiness*) — and it’s all perfectly acceptable to God because He, by His **grace**, He has done all the work in my human spirit and soul and even in my body!

- And once you fully realize that and it makes the proper and deep impact it’s supposed to make—the conclusion in (:12 & 13) has real weight and punch to it!!!

- (read Rom. 8:12-13)

- Now once we’ve reviewed the doctrine of our sanctified position we now have in Christ—and the issue of how to put that position successfully into practice—(*not under the law, but under grace*) — and how the first 13 verses of Romans chapter 8 give us the details of how that is to be done—by the time you get to the conclusion of verses 12-13, God has done some very important things to your thinking and to your vocabulary control.

- That is, He has, by what He’s said, and by the **way** He’s said it—He has begun generating some critical and essential (godly) thinking in your heart.

- For example, you should be able to understand and appreciate why, for the first time, Paul uses the word “*Spirit*” (capital **S**) in Romans 8:1. (he’s used *spirit* [small case s] several times before)

- As well as understand and appreciate the progression of the terminology and phraseology that gets developed throughout those first 13 verses.

- Phrases like, “*walk after the Spirit*” - “*the law of the Spirit of life in Christ Jesus*” - “*mind the things of the Spirit*” - “*spiritually minded*” - “*in the Spirit*” - “*the Spirit of God*” - “*the Spirit of Christ*” - “*the Spirit dwelling in you*” - “*quicken your mortal bodies by his Spirit that dwelleth in you*” those all have a particular, identifiable and definable meaning; they all have a particular sense and sequence to them; & they are all progressive in nature.

- And all that those first 13 verses of chapter 8 have done is to provide clarity and understanding of how it is (of what the actual identifiable and definable mechanics are) of how we are to put our sanctified position in Christ into practice successfully.

- (How we are to *bring forth fruit unto God*, and *serve in newness of spirit*, and *not in the oldness of the letter*, and how we are to *yield ourselves unto God*, as *those that are alive from the dead*, and *our members as instruments of righteousness unto God*.)

- Romans 8:1-13 provides for all that to be clearly understood and appreciated so that you have absolute confidence that it's all getting done properly and that you really are *walking after the Spirit*.

- But while that's all clear—and while you do have confidence that it's being done—(because you have achieved the level of confidence God wants you to have at this point) — but ... if you're honest with yourself ... as you think about the amount of information you've been given ... even though your confidence level is as high as it needs to be ... isn't there still something nagging at you??? ... isn't there still something that needs to ... well, to have a whole lot more said about it??

- And really, there are at least 2 major things that have been said to you that should cause you to think: Ok, I see that ... but I really want to know a whole lot more about that!

- One of those areas that, by the way it was presented to you, should have you [almost] demanding to know more about it — or at least to ask the question, “Is there more that I can know about this?” — is that issue that you were told was the first major component of what it means to “*walk after the Spirit*” — and that is what happens to your mind when you “*mind the things of the Spirit*.”

- And the reason I bring this up is because even though we're given a couple of identifiable and definable *things* that we've been told, (sanctification-wise), that are the things that the Spirit of God has made us to be in Christ when He baptized us into Jesus Christ—i.e., that we have been made “*dead to sin*” and “*alive unto God*” — hasn't it crossed your mind that, ‘Is that all that we're supposed to be minding? is there more than just those 2 things? (not to minimize them) ... but aren't there more *things* that the Spirit has made us to be in Christ?

- Because if we're honest with ourselves, that phrase we often use: 'all that God has made us to be in Christ' — that phrase really doesn't *define* anything at all—it's just a nice encapsulation-type phrase that acts as a kind of umbrella for a whole bunch of specific things — it's a non-specific expression—a good expression—but very non-specific. (as non-specific as 'being spiritually mature' or 'having a maximum amount of doctrine in your soul' etc.)

- And the one thing you **can't** be when you're talking about the mechanical means for putting your sanctified position in Christ into practice is vague or non-specific—because (due to the nature of the Adversary and his policy of evil) and because of the nature of godly sanctification—if ever there is an area that **demand**s being specific (hair-splitting, if you will) it's godly sanctification.

- (How would you like it if you were just given vague, non-specific phrases about being justified unto eternal life?)

- So that area of "*the things of the Spirit*" that we're supposed to be mindful of—to have our minds filled with and that's to become the life of our minds—that's one area that naturally needs more said about it.

- But isn't there another?

- If there is one matter that deals with our minds, or our inner man ... what would the other one be?

- What about that issue sitting there in (:11) — the issue of the Spirit of God ***quicken***ing *our mortal bodies*?

- Don't you feel that you need to have a whole lot more said to you about that?

- In fact, of the 2, that's the one that really should have you asking for more information — that is, Ok, I understand that's one of the operations of the Spirit that He does to my mortal body when He's *dwelling* in me — but just how does that work?

- Because out of the *quicken*ing of my mortal body I'm going to be able to functionally *live unto to God* in all the details of my life—so naturally, I've got to know far more details and far more features to how that all gets done than I've been told so far!!

- And not only that—but along with that issue of *quickenning my mortal body*, I'm told something in the conclusion of (:13) — I'm told something that leads me to ask these questions — I'm told that “*if ye through the Spirit do mortify the deeds of the body, ye shall live*” — well, just what is that ‘*mortifying the deeds of the body*’ all about? and how do I do that? how do I **mortify the deeds of my body**???

- That issue demand further explanation and further amplification!

- Now it's quite possible that there are many more than just these 2 issues that beg the question, “How?” — how does that work? how do the deeds of my body get mortified? how does my mortal body become *quickenned*? And what more is there to those *things of the Spirit*? And really, even more questions surrounding, What **all** I am supposed to be mindful of? and so forth and so on.

- And as I said before—it's not a question really of confidence—because you **are** given the mechanics of how it's supposed to work. In fact, the information you're given is absolutely supposed to produce confidence—and there is a level of, and a nature of confidence that God is after that's supposed to be produced in you by what He tells you in those first 13 verse of chapter 8.

- And if those 13 verses effectually work in your inner man, you will have absolute confidence in what you've been told about how you are to *walk after the Spirit under grace* and *not after the flesh under the law*.

- So, you're confident, but are you satisfied—godly satisfied? And really, it's the issue of **godly satisfaction** that I'm after. (That's what's supposed to be nagging at you at the end of verse 13!) [I'm still not satisfied!]

- And that final statement in (:13) is leading—because it gathers up all the information contained in vs. 1-12 and puts it in such a way that states the confident truth of the matter—but at the exact same time it leads you to ask, “How?” how does all that get done in me???

- And that perfectly, and naturally, and seamlessly, and flawlessly leads you to sonship edification!

- It naturally leads you to Romans 8:14-15!

- It leads you to the “**For**” of verse 14—to further explain how all that is to get done—how godly edification is supposed to take place!

- By the way, that's why you get such a concentration of "For s" occurring in chapter 8 —

- Out of the 39 verses, 14 begin with the word "For".
(ch. 8 is the longest chapter in the book of Romans)

- contrast I Cor. 15 (58 verses) - only 8 verses begin with "For"! [Rom. 11 has 12 out of 36 verses].

- And you get the highest concentration of "For s" from (:13—:25) = out of just those 13 verses, *For* is used at the beginning of 8 out of 13 verses!

- Therefore, if everything contained in Romans 6:1-8:13 is 'clicking' in your thinking—if that's all settled and effectually working—then we're at long last ready to begin our sonship edification. (By all that's been said to us, and all we've been taught, we should naturally be at that point!) — we've been **led** to it (no pun intended)!

- By the way, I don't know if you've picked up on it or not—but in all the mechanics and issues described in these first 13 verses of chapter 8 — all that that describes the details and features of what it means to be functionally alive unto God by walking after the Spirit — all that has been said to you as adult sons, not as children in childhood! (You could never say these things to children, because with children, you'd have to come along and make up a set of rules or regulations or laws to tell them what to do—you'd have to live under the law!)

- And by, at the beginning of chapter 8, shifting to the use of the word "*Spirit*" and by all the Spirit-type terminology developed through the first 13 verses, and by all that's been produced confidence-wise to know without a shadow of a doubt that we are *walking after the Spirit under grace*—and then by what is said in the conclusion that provokes us to ask the question, "But how do I *mortify the deeds of my body?*" — all of that now introduces us to the roll of God the Holy Spirit as ***the Spirit of adoption*** that He is.

Romans 8:14-15

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- Before we begin dealing with vs. 14-15—have you given any thought as to the major break-down of the rest of chapter 8?

- It's a very large section of information—(26 verses).

- I think that of all I've said concerning it, that you already understand and appreciate that the very first component is found in the first 2 verses (:14-15).

- But you need to now spend some time reading over the rest of the chapter and (without looking at any real detail) try to find the other components that make up this body of information.

- Again, not dealing with details or sub-components—but just the major breaks or major components that forms the doctrine contained in chapter 8.

- Now, in answer to the questions still hanging in the saint's mind as he ends the conclusion of (:12-13) - that is, How am I to *mortify the deeds of my body*; how many more *things of the Spirit* are there that I'm supposed to be *mindful of*; and how is my mortal body *quicken*ed when the Spirit of God *dwells* in me?

- It's kind of like I get to the end of (:13), and I realize some specific mechanics and some specific things—and I've got the confidence level God expects me to have—but I'm still not content or satisfied with that—it's kind of like I'm a fit vessel for God to use, but I seem to be a rather empty vessel—I need some 'filling' — so what's supposed to fill me now?

- I need a lot more details and a lot more features of all these things I've just come to understand and appreciate about *walking after the Spirit*—but I know I've got to be told a whole lot more about all that.

- So what is it? What's the further explanation and further amplification of the first 13 verses of Romans chapter 8?

14 For as many as are led by the Spirit of God, they are the sons of God.

- I've got to know more about that Spirit of God *dwelling* in me and *quicken*ing my mortal body.

- And the "**For**" of (:14) tells you that that's exactly what God is now going to tell me and provide for me to have a full-blown understanding and appreciation of—and really it's going to consist of an entire curriculum for educating me of that and edifying me unto godliness!

- And so you've got those things said to you in both Romans 8:14 & 15

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- And the very first thing you are to realize (even without looking at any details yet) - the first thing you realize is that all that terminology you were just told as to how you are to put the sanctified position you were told about back in chapter 6 into practice successfully — all of those terms and phrases (the general information) that you are to walk after the Spirit under grace, not after the flesh under the law; the minding of the things of the Spirit; and the Spirit dwelling in you because of it and He, then, quickening your mortal body — all of that leads Paul to say, 'All of that description of the Spirit of God operating upon your inner man is all a description of how God deals with sons!'

- The first thing that is to 'grab your attention' (so to speak) is that word "sons"!

- And in the book of Romans, up to this point, there have been 5x that the word "Son" has been used— (1:3, 4, & 9; 5:10; 8:3) — but all 5 have been referring to the Lord Jesus Christ as a capital "S" Son.

- Romans 8:14 is the 1st time "sons" (small case "s") is used to refer to us!

- *14 For as many as are led by the Spirit of God, they are the sons of God.*

- So the "For" is a further explanation and amplification of what it means to walk after the Spirit—to mind the things of the Spirit—to be in the Spirit and have the Spirit of God dwelling in you—and for the Spirit of God to quicken your mortal body—and through the Spirit, mortifying the deeds of the body.

- It's a further full-blown detailed analysis of how you are to functionally live unto God.

- And everything you're going to get from now on is going to address that issue!

- Now, just to pick up on something I touched on before—and that is the overall design and purpose of the sections or components that make up this entire form of doctrine that you're going to get from Romans 8:14-39.

- (You can work on the other components of the section)—but I want to make sure we all realize that first of all, verses 14 & 15 do form one component in and of themselves.

- Furthermore, that you know what (:14-15) are designed to do.

- (We've had this before—but I want to know from you if you see it? if you really see that there is one component that is being set forth?)

- And then I want to make sure you know what these 2 verses are designed to do—they are designed to do what?

- They are designed to give the son his initial, basic
ORIENTATION TO SONSHIP EDIFICATION!

- So Romans 8:14-15 comprise **SONSHIP ORIENTATION.**

- And there are a whole bunch of things that are packed into these 2 verses! — Things that do just that: that orient the son, or introduce him to, or brief him (give him his bearings, if you will) with respect to what his functional, sanctified life is all going to be about!

- Now at this point—even before going into any of the details of what (:14-15) says— — having now gotten our foot in the door (so to speak) - I think it's now the appropriate time—as we begin to look at our sonship edification in the curriculum God wrote for us—I believe it's right and appropriate to do something that probably has only rarely been done in history—and that quite possibly has almost never been done in the presence of any living Christian today.

- I'm going to attempt to do this right—I'm going to, even before getting into any details of what verses 14 & 15 says—I'm going to do what I know should be done—and what my Heavenly Father wants to be done—and since I am acting as His mouthpiece in educating you as sons—I'm going to give you a pre-doctrinal exhortation in keeping with how a pastor or bishop of a local assembly is to function, NOT as an “*instructor in Christ,*” but as a “*father!*”

- (and in keeping with I Tim. 4:3— “*give attendance to reading, to exhortation, to doctrine.*”)

- And my exhortation to you isn't going to begin by simply going back to Proverbs 1—in fact, the very first thing I want to deal with is both an exhortation as well as the most fundamental and basic concept to sonship orientation that there is.

- So here we are in Romans 8:14 — and we've cracked open the door (so to speak) by addressing the very first word: "*For*" — and we've made the proper, smooth, seamless, connection with (:14) to the preceding information sitting in the first 13 verses of chapter 8.

- (so we don't have what's happening in [:14ff] happening in a vacuum.) (that leads to compartmentalized thinking)

- And so you "*read*" the verse—and your eye, probably more than anything else in the verse, hits on that last phrase: "*they are the sons of God*"

- "*sons of God*"!

- And when that strikes your eye—and registers in your thinking—a whole bunch of things are supposed to be happening in your mind—a whole flood of information should be coming into your thinking.

- And my understanding is that the most fundamental and basic concept you have to have in your thinking is provoked by the use of that one word: "sons"

- Because at the very outset of sonship edification—your Father wants you to have a deep appreciation for the kind of relationship you and He are going to have from now on!

- The very first thing a father does when, at the time appointed of the father, when he adopts his son—at that exact same time He makes a public declaration (if you will).

- He adopts his son.

- He then makes a pronouncement or declaration.

- The son gets adopted, and he gets pronounced as a son of his father!

- II Samuel 7:8-17 (:14) - This is REAL—a real Father to son relationship!
(and this is a tough one to get straight)

- see Gen. 3:9; Gal. 4:9

- SONSHIP ORIENTATION—(Romans 8:14-15)

- As we approach our sonship edification, the first thing that has to take place in the inner man of the son is his orientation to being a son of his Father.

- Sonship edification is the capstone of a saint's sanctified position in Christ, and as such it will be the sphere or umbrella in which all edification is going to take place from now on—and forever more!

- Sonship edification is what all Christian edification is all about—and it's the way God Himself has designed and determined for all spiritual growth and spiritual maturity to take place in a believer—it's not 'gates' or 'circles' or 'dynaspheres' or 'floors' or 'categorical doctrines' thought up by Pastors, Bible teachers or scholars—it's not systematic theology—it's a curriculum thought up by God, designed by God, and written down by God in a particular order and arrangement that He wants it to be learned and understood.

- It doesn't need to be figured out—it just needs to be followed!

- And for us, it's contained in Romans 8:14—II Thess. 3:18.

- And the very first component of it is the son's orientation to being educated and edified as a son of his Heavenly Father.

- And when you look closely at what Romans 8:14-15 says, you are supposed to notice something very important—it says:

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- Notice carefully the last couple of phrases in (:15).

- Notice it does NOT say, "whereby we will cry, Abba, Father."

- It says, "whereby (word of logic) we cry, Abba, Father."

- What does that tell you?

- It tells you that what is contained in all of (:14) and all of (:15) down to the word *adoption*—all of that—when it is properly understood and appreciated for all that's packed into those words and phrases—it's that information there that causes us to cry, Abba, Father!

- **And that is very, very important**—it’s important that you realize that everything contained in (:14-15), when understood and appreciated properly **results** in a saint crying out! “*crying, Abba, Father.*”

- Packed in **that** information are things that bring about a **cry** in the heart of the saint!

- It’s not that you won’t be crying *Abba, Father* even more after you get out of (:14-15) - because you will—but you have to realize that it’s because of what’s said in those 2 verses that brings the saint to ***cry, Abba, Father*** in the first place!

- And that tells you that there’s a whole bunch of things packed into those 2 verses! **(some stated; and some not stated!)**

- But—when you see the things or components that make up those 2 verses, you also realize that **not one of them is explained to you!**

- “*as many as are led by the Spirit of God*” — you’re supposed to know what that means;

- “*the sons of God*” — you’re supposed to know what that means;

- “*the spirit of bondage to fear*” — you’re supposed to know what that means;

- “*the Spirit of adoption*” — you’re supposed to know what that means.

- None of those things are explained here at all!

- So that tells you that you are already expected to know a whole bunch of things before you ever get here to Romans 8:14!

- But if you don’t know what they mean—then you have to do like the Lord told the Pharisees over in Matthew 9—

10 And it came to pass, as Jesus sat at meat in the house (Matthew’s house), behold many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

*13 But **go ye and learn what that meaneth**, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*

-
- So then, you are expected to know a lot of things before you ever get to this passage.
 - Amazingly enough, God expects you to read the Bible like a book! Not like some kind of devotional that you can just jump all over the place anywhere you feel like it and whenever you feel like it!!
 - And it's times like this that you realize that you're being held accountable for all of the information from Genesis 1:1 up to Romans 8:14! — and if you'd have paid attention to all that, you'd be crying, *Abba, Father*—just by what is stated in these 2 verses!
 - But, as is the case, if you don't know what these things mean, then we have to go back and "*learn what that meaneth.*" — and that's what we did for over a year.
 - But now we have to not only look at what **is** stated here, but what you are expected to know, even of some things that are **NOT** stated here!
 - And so at the time appointed of the Father, He adopts His son.
 - And the Father then immediately sets about to **orient** His son to his sonship education and sonship edification.
 - He's going to say some things and do some things that properly set His son's bearings (so to speak) - to introduce him to the particular situation and circumstances His son is now in, and is going to be in from now on.
 - And by the things He says to His son— one of the chief things He wants to accomplish in the orientation process is to have His son understand and appreciate in a very deep sense the son's relationship to and with his Father.
 - To determine his **true** position (and adjust his position, if necessary) to realize his TRUE RELATION to his Father.
 - And the way in which the Father accomplishes this first 'bearing-getting' orientation in His son—is to make a declaration or pronouncement — that is, He's going to first and foremost **PRONOUNCE HIS SON AS HIS SON**.
 - And that's something **not** mentioned in (:14-15)- but you should already know that it has to be included in the package of sonship orientation!

- Because you would already know (if you'd been paying attention) that this pronouncement as a son is all a part of the process of adoption in the first place.
(it doesn't need to be stated in Romans 8:14-15)!

- And this takes us to the issue of the son being pronounced by the Father as His son — and it takes us to those passages we were looking at in our last lesson.

- II Samuel 7:14

- Notice very carefully—God says through Nathan, concerning David's son, Solomon— *“I will be his father, and he shall be my son.”*

- Notice He says, *“I will be”* and *“he shall be”* — He doesn't say, “I will be **like** his father, and he shall be **like** my son.”

- (This is a critical issue—and one that will cause some believers a whole lot of problems!)

- Because this proclamation that the Father makes upon adopting His son—this first orientation issue that is to set the son's bearings from now on—is the issue of the REALITY of the relationship **with**, and his relation **to**, his Father.

- And it's going to be a **REAL Father-to-son/daughter relationship!**

- It's not 'language of accommodation' that is describing a characteristic of God that He really does not possess, but putting it in terms that we poor, finite, mortal human beings can comprehend.

- That's a lot of theological junk (real junk science) that's appealed to when theologians can't comprehend simple English!!!

- And this is a huge issue — especially in light of how we used to understand God and our relationship to him — as I used to teach it back in my days of systematic, categorical Bible teaching.

- All of which did a lot of damage to our inner man!

-
- see the Divine Attribute chart—explain.
 - Well, that’s not how God expects you to understand your relation to Him, and that’s certainly not how David understood it—nor was it how Paul understood it!
 - By the way—II Samuel 7:14 isn’t the only time this gets brought up!
 - Psalm 89:3-4, 20-26 (:26) - notice the order, David got it right!
 - Hebrews 1:1-5 (:5) - said in respect to the Lord Jesus Christ.
 - And it’s implied in II Cor. 6:18 — although in a slightly different context.
 - And really there is one word that makes that “pop” or “click” in your thinking: the word, “**FATHER**”!
 - HERE IS AN ABSOLUTELY CRITICAL AND ESSENTIAL ISSUE THAT HAS TO BE PROPERLY UNDERSTOOD AND APPRECIATED, OR ELSE YOU WILL HAVE PROBLEMS WITH YOUR CHRISTIAN (sonship) LIFE:
 - **YOU HAVE GOT TO BE ABLE TO SEE THE DIFFERENCE BETWEEN WHO GOD IS (attribute-wise or essence-wise)—AND HOW HE DETERMINES TO DEAL WITH YOU!**
 - Because God has made it clear, that when it comes to the issue of adoption and the sonship education/edification that follows it—that He is going to be to you just as any earthly, natural Father—and you are going to be to Him just as any earthly, natural son!
 - That’s how He’s determined to deal with you — and that’s not to be just passed off as language of accommodation or anything like that!
 - It’s REAL! He can do it—and He does do it!
 - And given the characteristics of this dispensation of grace in which we live—since you have no problem in the area of the spiritual gifts (tongues, miracles, healing, etc.) or in the area of God’s omnipotent power— you should have no problem with this!
 - And that really sets a son’s bearings properly from the ‘get-go’!

- When God says, *'I will be to you a Father, and you shall be to me a son'* - He's saying, I'm going to treat you like a natural son and I'm going to be just like your natural father—and you're going to treat me just like your natural father, and you're going to be just like my natural son!

- In other words, God says, I'm **not** going to deal with you on the basis of my Godhead—so I'm **not** going to go by what I omnisciently know about you—I'm going to expect you to treat me just like your natural father who doesn't know everything—and you're going to be my natural son who's going to have to tell me what's going on in your day!

- He's saying, We're not 'God' and 'man' anymore—**we're closer than that!**

- He says, I didn't create you to be a 'robot' - I didn't create you to deal with me on the basis of me knowing things about you in advance! and I've got the capacity to set that aside and deal with you like a natural father—and you're going to treat me like I'm your natural father who you're going to have to tell things to and ask things of, and so forth and so on.

- That's why He says, *"I will be to you a Father"* — in other words, I'm going **be to you _____ (this)** — I'm going to remove myself from this position, and I'm going to put myself in that position!"

- And that does a whole bunch of things in the son—because you can't come to Him as the omniscient God—because He's not going to deal with you on that basis!

- And that's the most fundamental element to the whole thing—to the whole issue of adoption and sonship!

- That statement in II Samuel 7:14 **declares** the nature of the relationship!

- And the nature of the relationship that you/I, as a son, have to be oriented to, to become accustomed to, and have to get used to the idea that God, upon having adopted me as His son, He is going to be to me a Father, and I am going to be to Him a son!

- And that's **NOT** a pretense — it's not pretending—it's not theory — or a false impression (such as a figure of speech that really has no reality to it!) NO — **IT'S REAL!**

- And therefore the very first thing you, as a son, are supposed to be oriented to is the nature of the relationship.

- And by making the relationship a real, true, genuine Father-to-son relationship—that causes you, as a son, to understand and appreciate that this is going to be a “**BI-DIRECTIONAL**” relationship—or put another way, a Father-to-son relationship that demands ‘bi-directional’ communication!

- (That’s what I mean when I say that verses like II Sam. 7:14 or II Cor. 6:18 declares the nature of the relationship to the son — the nature of it is that it’s a real, genuine, actual Father to a real, genuine, actual son—and that demands that the relationship is bi-directional in its communication process!)

- In other words, it’s a real two-way street (if you will) - and it has 2 parts to it—one part is the Father’s roll—and one part is the son’s roll.

- And really this explains a awful lot—for instance in the area of God not performing miracles, signs, marvels, and wonders today in this dispensation of grace—it’s more than just coming along and saying that because of the change in dispensations (from God’s program with Israel when those miracles, signs, marvels, and wonders had a very specific purpose in connection with what God was doing in His program with Israel [to make an impact and have an influence upon the Gentiles] — but now in this dispensation of Gentile grace in which we live, God has shifted the impact He wants to make from those on the earth to those angelic beings in the heavenly places, therefore He has no reason to perform signs, miracles and wonders today because He is now involved in demonstrating an even greater power within the inner man of those saints that make up the members of the church, the body of Christ) — while all that’s true, the absence of God’s omnipotent power being put on display as it was in His program with Israel has more to it than that—it’s more than that—it’s because that simply doesn’t happen in a real natural father-to-natural son relationship!

- In other words, operating and dealing with us on the basis of God putting His omnipotently powerful hand between us and the circumstances or situations of life is not how a Father deals with a son—especially an adult son!

- Therefore we endure suffering today—we endure the suffering of our mortal bodies that age, get sick and die—we endure the suffering of weather conditions, climate conditions, economic conditions, national and international conditions, wars, famines, disasters, crime
- all of those things that make up *the sufferings of this present time*.

- ... as well as sufferings associated with *the sufferings of Christ*.

- And we're not getting 'short-changed' in this deal! we're not worse off, or handicapped by it, or in a lesser position than the 12 apostles that lived when Jesus was on the earth!

- (You should never 'pine' to have been one of Jesus' disciples—as if you're missing out on something today that those guys had and experienced, but you don't have and don't experience)! [you're better off—you have the whole curriculum in your hands!]

- Truth of the matter is, that's childish thinking—that's childhood thinking—that's not the thinking of an adult son of our Heavenly Father!

- But not only does this explain a lot about God's omnipotent power, but it also explains a awful lot about His omniscient (all-knowing) power!

- And no where does this get brought out any greater than in the area of sonship prayer!

- Because in this true, real, genuine Father-to-son relationship you now have—you're going to have to tell your Father what you're thinking and what's going on in your heart & inner man, because He's not going to know until you tell Him!

- And He's not going to search your heart until you ask Him!

- And He's not going to know what your day was like until you tell Him and go over your day with Him!

- see 139th Psalm

- And this makes prayer a REAL THING—and a necessary thing, an essential, vital thing!

- And that ought to make a whole lot more sense out of why one of the biggest parts of prayer is the issue of that term, “*supplication*” = to ask to be supplied with specific things!

- Hence, that famous passage from Phil. 4:6,
6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

- And the truth of the matter is, in this bi-directional communication that is the reality of your sonship prayer life—one of the things you should appreciate is that on the Father’s part, He’s waiting for you to come along and talk to Him, and to not only go over your day with Him, but He’s waiting to respond to what you tell Him you need—(and we’re not talking about in a material way either).

- Because He’s not going to know if you don’t tell Him!

- And I’m going over this this way—harping on it—because your natural tendency is going to be to come along and say, “He knows everything, so what’s the use? what’s the big deal?”

- But by orienting you, right from the get-go, to God dealing with you as a real Father and you are His real son—you-can’t-do-that!

- You are going to have to communicate with Him!

- So the first component in sonship orientation is: *‘I will be to you a Father, and you shall be to me a son’* — and those are the parameters in which our relationship runs!

- Granted, outside those ‘bars’ (or parameters), God says, I’m omnipotent, I’m omniscient, I’m omnipresent and all those other attributes—but I’m confining myself to these bars (parameters) right here, and this is how we’re going to deal with one another.

- And the truth of the matter is—**that’s so much better** than the other way around! — Because there’s intimacy in that! There’s closeness in that!

- In fact, He has that other relationship with the angels!

- And this makes my/your participation **REAL**—no pretense!

- By the way, that's why He doesn't say, 'I will be to you God, and you shall be my son' — because He's God to the un-justified, too!

- It's as if He says, Look, just forget I'm God—I'm going to be to you a Father, and we're going to operate just like a natural son and a natural father operates.

- Any questions? (... what about Romans 8:28, 29-30???)

- Now—as you begin to deal with Romans 8:14-15—the designed purpose of which is to provide for your basic, initial orientation to being an adult, adopted son of God your Heavenly Father...

- ... there are some '**essentials**' that every son must have an appreciation of, before it can be said that he has been properly and appropriately oriented to his sonship life.

- And because of the way in which the information is presented to you, you should understand and appreciate that what is contained in (or packed in) the first 37 words—(from “*For*” of [:14] down to the word “*adoption*” in [:15]), that it's because of what is generated in your thinking by those 37 words, **and what they have you doing** (which is going back into God's word and bringing to mind everything you've been told about what it means to be an adopted son of God) — by doing all that—if that is effectually working to the degree it should, that should produce in you the crying of “**Abba, Father.**”

... whereby we cry, Abba, Father.

- And this is critical—because you really have to understand and appreciate what will constitute *crying Abba, Father* at the end of (:15) **before anything in (:16-39) is even considered!**

- Notice there is a particular reason why God does not have the apostle Paul say, '*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of God, whereby we cry, Abba, Father.*'

- (This is a great example of the kind of vocabulary control I'm talking about in these 2 verses)!

- Who is “*the Spirit of adoption*” mentioned in (:15)?

-
- The *Spirit of adoption* **is** the *Spirit of God*, just as (:14) says—but He’s called *the Spirit of adoption* because He has a particular roll in connection with *adoption* that has **already been described** in God’s program with Israel!
 - And you can’t come out of (:15) properly if all you do is think of *the Spirit of adoption* as being the Holy Spirit!
 - You’ve got to think of Him in connection with His ROLL as the One **who administers adoption!**
 - And there’s a number of things you have to learn about Him in that roll that’s **integral** to you being able to cry, *Abba, Father!*
 - Q: What does *crying Abba, Father* consist of? what is it that makes it so that your natural response to what (:14 & 15) says is to *cry, Abba, Father?*
 - Is it relief, gratitude, and joy over being adopted as a son?
 - It is—but it’s got to be (it’s absolutely critical) that it’s got to be **more** than that—because if you follow what you’re told, and the extent to which you are to go back into God’s word and find out what it means to be adopted as a son, and the roll of *the Spirit of adoption* in connection with it—it’s absolutely more than that!
 - *Crying Abba, Father* at the end of (:15) amounts to **MORE** than just expressing great relief, gratitude, and joy over being **in** the position of adulthood sonship!
 - It also involves crying, *Abba, Father*, in appreciation for at least 3 general components:
 - 1) What adoption as an adult son is going to mean for the son.
 - 2) Appreciation for what the son’s responsibilities are in connection with it.
 - 3) Appreciation for what it holds as a prospect for the son throughout the balance of his sonship life.

- And unless those things are there, (:16-39) can't go on and do their job to the fullest for what they are designed to do!

- God is using here, precise and explicit terminology—designed to make it so that we have to think about what He has previously described in connection with the essentials of what sonship is all about — and therefore understand and appreciate the essentials of what a father tells his son when he adopts him.

- So crammed into (:14-15) — if all the things a father would say to his son (all that he determined to say to him) in connection with adopting him — if it took him, say, 4 hours to do all that, that's what (:14-15) provide for with us.

- And my understanding is that all of that is supposed to get accomplished by the pre-doctrinal exhortation that the pastor/bishop of the local assembly is supposed to craft and give to the members of the assembly— AND by the doctrine of what (:14-15) say.

- Understanding and appreciating those 3 general components of sonship orientation is the result of “*To know wisdom and instruction*” of the Table of Contents of Proverbs 1:2a.

- And by means of the exhortation and the doctrine sitting in Romans 8:14-15, (when all that gets accomplished), you should be, at that point, *crying, Abba, Father*, properly and appropriately to be able to go on to the next verse.

- Because it isn't until a son knows what it means to be a son, and therefore crying *Abba, Father*, to the satisfaction of the father—that he knows what his sonship is all about—and he has the proper measure, therefore, of appreciation and gratitude and responsiveness to it that's characterized by *crying, Abba, Father* — it's not until that is there, that the father will go on and do the things that (:16-39) describe God our Father doing with us.

- And so the first thing the Father does in orienting His son to *the adoption of sons*, is to, at the time appointed of the Father, the Father adopts His son, and at that exact same time He **pronounces** him His son by declaring:

“I will be to you a Father, and you shall be to me a son!”

- By doing so, the Father declares to the son the nature of the relationship from now on: **a real Father-to-son relationship!**

- And that begins the process of dealing with that 1st component—giving His son an appreciation for what it means to now be the Father’s adopted son.

- And for us it means that we had to go back and get an appreciation for some of those things we mentioned earlier that are already sitting back in God’s program with Israel that deals with adoption (Biblical adoption).

- By the way, that first issue of the Father-to-son relationship, — that’s something important and integral to that time when in the interlude between the 1st & 2nd course of punishment, God gave Israel a foretaste in advance of what they would get at the end of their final installment—and that’s why some things said in the **Davidic covenant** are so important for us to understand and appreciate.

- So, along the same lines of what adoption as an adult son means, just what is the purpose of Biblical adoption in the first place? (What is the primary purpose in adoption?)

- **Biblical Adoption:** a father adopted his son (his biological son) for the purpose of installing and instilling his wisdom into his son so that the son would labor with his father in all his father’s business.

- (and that’s a factor in sonship orientation)

- Also, along the lines of what it means to be adopted as an adult son are the 3 basic features of sonship liberty:

- 1) Freedom from fear motivation.
- 2) Freedom from the rudiments of the world.
- 3) Freedom from governorship and limited decision-making.

- And then we had to appreciate something of being the beneficiaries of the power and the ability and the capacity for sonship to take place; (for the capacity for imparting the Father’s heart to the son’s heart).

- And that’s contained in understanding and appreciating the **New Covenant** and us being the beneficiaries of that New Covenant in this dispensation of Gentile grace in which we live.

- (It provides for the spiritual dynamics necessary to *live unto God*, and to impart our Father’s heart to our heart.)

- So my understanding is that those 4 things we just mentioned go a long way in satisfying that first general component of sonship orientation: to appreciate what adoption as an adult son is going to mean.

- The son gets adopted & declared as a son by the Father's pronouncement. (A real Father-to-son relationship)
- What Biblical Adoption is.
- The features of sonship liberty.
- The benefits of the New Covenant.

- (There is certainly more to it than that—but that should suffice to provide a great measure of sonship orientation.)

- And then, the next 2 issues (the son's responsibilities in connection with it; and what sonship holds out as a prospect for the son throughout the remainder of his sonship life) — those get properly addressed in the first issue of the Table of Contents (Pro. 1:2) and the corresponding pre-doctrinal exhortation found in Proverbs 1:7ff.

- Sonship Edification—Level I, Phase 1 (part A):

- *“To know wisdom and instruction;”*
(corresponds with Romans 8:14-15)

- Corresponding exhortation: Proverbs 1:7-19

- And those 2 issues provide for satisfying the 2nd and 3rd general components to sonship orientation.

- The only thing we need to do now (to round out providing for satisfying the final 2 general components to sonship orientation) is to get the **doctrine** contained in Romans 8:14-15 itself, and when we come to the end of (:15) - all the background work we've done—all the review we've done—and all that God's word has done to effectually work within us—by the time we get to the end of looking at the details of (:14-15), you come to your very first 'checkpoint' where the Father looks for the fist 'marker' in the son's heart—the cry of ***“Abba, Father!”***

- Romans 8:14

For as many as are led by the Spirit of God, they are the sons of God.

- “**For**” = (once again, you have a high concentration of these “for-s” that are used as English words of logic) = in this case, Paul begins (:14) with the word *For*, and he is using it here in that sense of a **For of commencement**—because when a *For* follows an obvious conclusion to a previous matter (as it does here [see :12-13]), that *For* is being used to commence something else—it’s being used to begin a new train of thought.

- And the expectation is that when you began the effectual working of your sanctified position in Christ (back in chapter 6 and verse 1)—you were to understand and appreciate that there was **more** to it that just the issue of being able *to live unto God* in the details of your life and not have to *live unto sin*.

- There’s also the issue of being able to *live unto God* in a very specific and special way—and that’s what sonship is all about.

- And so really, there’s the expectation at the end of (:13) that the doctrine of our sanctification hasn’t ended yet—and so you expect, therefore, the commencement of something else—the final ‘capstone’ issue—(because you expect something to ‘cap it off’ so to speak).

- And (:14) starts off saying what it does: “**For** *as many as are led by the Spirit of God, they are the sons of God.*”

- And by giving that short, concise, succinct definition of what constitutes sonship, it declares to you that this is the issue we’re going to talk about now—and (:15) comes along and says, ‘That’s the very position you’re in!’

- So let’s make sure you appreciate it—and let’s make sure you’re crying *Abba, Father* appropriately before we go on and get our sonship establishment beginning in (:16).

“**For** *as many as* *are led by the Spirit of God, they are the sons of God.*”

- “**as many as**” = this is NOT to be thought of as a synonymous expression for “**only**” - as if what Paul is saying is that “only” those that are led by the Spirit of God, they are the sons of God — this isn’t a contingent type phrase (like we encountered in [:9], “*if so be*”), it’s not a ‘qualifier’ or anything along those lines.

- This isn't saying that some believers **are** sons of God and some believers **are not** sons of God—and only the ones who are *led by the Spirit* are sons of God.

- Because the truth is, that **every** person who has believed in Christ as their savior—that is, each and every believer in Christ, they are all adopted sons by virtue of the Redemption they have in the Lord Jesus Christ, and by virtue of the Holy Spirit's job in baptizing them and sanctifying them—it's part of what God has made you to be "in Christ."

- And all that occurred the very moment you trusted Christ as your all-sufficient Savior.

- What's going on here is that, for the very first time in the course of the book of Romans, the issue of sonship gets introduced.

- And there isn't any kind of a qualifying going on between believers who are being "*led by the Spirit of God*" and those who aren't being "*led by the Spirit of God*."

- This has nothing to do with how you **respond** or **don't respond** to your sonship life at this point—because you first have to be **told** about it in order to respond one way or the other—and that's what this is doing—it's telling you about it, or confronting you with it in the first place.

- That phrase, "*as many as*" — a similar expression (and the exact same idea) has already been encountered before back in chapter 6.

- Granted, the phraseology is not exactly the same—but it's similar enough so that there is a parallel of concept involved.

- (6:3) - note that phrase, "*so many of us as*"

- Now, was that designed to give you the idea that some of the ones' Paul is writing to **weren't** baptized into Jesus Christ? (No.)

- And that's the exact same concept of the "*as many as*" in 8:14!

- So we know what that expression is **not** doing—but the question remains, what **is** that expression "*as many as*" doing?

- Granted, that phrase isn't all that frequently used today—although it isn't an out-of-date archaism, it isn't obsolete by any means—but you just don't hear people using it all that much today.

- However you do find it being used by writers, even today, who are very precise in how they write.

- And by the proper use of that expression, “*as many as*” - it's often used when the writer wants to **STRESS** something that is critically important.

- Because anytime you come along and you're talking to people (or writing to people) - and in the course of what you're doing, you need to kind of bring them to the point of stressing the reality of something—because that's what you're now going to be dealing with and that's what you now want to focus their attention upon—then that's what you do—you come along and introduce your topic by saying, ‘Now as many of us as, ...’ or ‘For as many of us as ...’ or simply ‘As many of us as ...’

- That expression, “*as many as*” is being used by Paul here in Romans 8:14 **to stress the reality of something**.

- And the whole reason that expression is there in (:14) is because Paul is shifting now to the capstone issue in sanctification—which is **sonship**—and God now wants the full focus of your attention on that issue!

- And you can't view this as even being somehow a contrast between some believers who have put themselves under the law (and they **aren't led by the Spirit**) **vs.** those believers who are under grace and haven't put themselves under the law (and they **are led by the Spirit**).

- Because by the time you get to the end of Romans 8:13, putting yourself under the law; even so much as touching that law — **that whole thing is a dead issue now!**

- In fact, if Romans 6:1-8:13 is effectually working in you, you wouldn't be ‘stupid’ or ‘dumb’ or ‘an idiot’ to go back under the law — you'd have to be **insane** (really)!!!

- By the time you get to the end of (:13) of chapter 8, the law is 'dead and gone' (so to speak) — and now that you know how to put your position in Christ into practice: *walking after the Spirit, not after the flesh underneath that law* (you're never going to touch that thing ever again in your life) [unless some idiot deceives you into doing it; and then you're an even bigger idiot than him, to believe him] — let's now get to the final issue in our sanctification: our sonship status—and let's now start talking about that!

- And that's why (:14) starts off— "***For as many as***" (or 'For as many of us as') — actually, it includes all who are believers in Christ, all members of the church, the body of Christ.

- And then Paul gives us the definition of what constitutes sonship—and declaring that that's the issue we're going to talk about now.

- And that simple, concise, succinct definition gets stated:

"For as many as are led by the Spirit of God, they are the sons of God."

- "***led by the Spirit of God***" - What does it mean to be *led by the Spirit of God*??? Because if that's the critical, core element that defines what a son is—then it's absolutely essential that you can 'put your finger on it' (so to speak) and confidently know exactly what that means. (no guessing!)

- I think we're all pretty much in agreement about what being led by the Spirit is not:

- not a feeling, emotion, sensation.

- not a 'still small voice', not the voice of the Holy Ghost in your head.

- The charismatic/Pentecostal/Baptist idea comes from Isaiah 30:21.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

- not an 'unction' (I John 2:20) "*But ye have an unction from the Holy One, and ye know all things.*" (some kind of spiritual influence acting upon you as a 'diving rod'.

- But this shouldn't be a puzzling thing, or a 'head-scratcher' or anything along those lines—in fact, since this isn't explained here, you're expected to have been given enough information to know what being *led by the Spirit of God* is.

- Nor is being *led by the Spirit* just another way of talking about **prayer**—as if, If I pray long enough and hard enough then the Holy Spirit is going to reveal something to me in some mystical, ethereal, intangible way—and I’ll somehow just know what to do.
 - Because my understanding is that you can be *led by the Spirit* properly— even if no praying has taken place!
- Truth of the matter is—more often than not, this issue of being *led by the Spirit* is hardly ever **defined** and **identified** to the exactitude that it not only **can** be defined and identified—but that God **wants** and **expects** for it to be highly defined and identified.
 - Usually being *led by the Spirit* isn’t defined—in fact, most who ever teach on the subject end up with the idea that it really can’t be defined, but ‘I’ll know it when I feel it!’
- So we know what being *led by the Spirit of God* is **not**—but what **is** it?
 - And this is critical that you can define it and identify it exactly; and not just by saying what I’ve said about it in the past—but how you understand and appreciate it.
 - Because if this **is** the concise (= expressing much in few words) definition of what a son is—you’ve got to be able to ‘put your finger on’ exactly what it is—you can take your Bible and explain it with absolute clarity to someone!
 - And you could start by dealing with the terminology:
 - It says, “*as many as are **led** by the Spirit of God*”
 - It does not say, ‘as many as **have** the Spirit of God’
 - or, ‘as many as are **filled** with the Spirit of God’
 - or, ‘as many as are **indwelt** by the Spirit of God’
 - or anything along those lines—the terminology is simple, but it’s precise and it’s exact: *as many as are **led***
 - He doesn’t even say, ‘For as many as are **motivated** by the Spirit of God’ — or ‘as many as are **taught** by the Spirit of God (and that’s what most folks think this is saying—that the Spirit of God is going to teach you something).

- Or you can say, Well, I'm being led by the "*Spirit of God*".
- And that matches up with what I've been told before—that is, it's *the Spirit of God*—it's the Holy Spirit who is now *dwelling* in me—He's dwelling in me to do something—to *quicken my mortal body* and produce functional life unto God.
- And that's good and that's right—but that doesn't **define** what it means to be *led by the Spirit of God*.
- Well you could also say that being *led by the Spirit of God* means that I'm not being led by tutors and governors—but as an adopted son of my Father, whose objective it is to impart His heart to mine, I'm being led by my **Father's Spirit** which is essential to proper sonship education and edification.
- And that's good—in fact, that an important point—because it points up the naturalness and the necessity for why the Spirit of God is the agent of the Godhead in charge of sanctification and adoption.
- Because it's through the Spirit of God that the Father is going to impart His heart to my heart.
- But still—we're just talking around it—we're really not defining what it means to be *led by the Spirit*.
- So let's not talk around it—let's do what we need to do—let's define it.
- And we do that by backing up to, and paying attention to the exact terminology God gives you—and without reading anything into it, but letting it tell you what it means.
- It says, "*as many as are **led** by the Spirit*"
- What does it mean to be *led* or to *lead*?
- *lead* = to bring or take someone to a particular place; to show the way to someone — it can mean to guide or direct, but while that's not entirely a wrong concept, it doesn't say, "guided by the Spirit" - and that's because all we're after is this basic, root issue that is supposed to generate a specific type of thinking in your mind at this moment of your sonship orientation.

- Actually, *guide* is a species of *lead*—and it really goes beyond what God intends for you to be thinking about at this point.

- To *lead* means that we're going to be taken somewhere. And that implies that there is somewhere that we're supposed to get; and that there's something that's supposed to get accomplished— (because one of the shades of meaning that *lead* has is that you are rightly said to be *led* to points or places that are **required** for you to reach!)

- And even though we don't often think about it to this degree, we almost naturally recognize that when you talk about being *led*, there is this natural, implied care and responsibility upon the one who is *leading* you — it's **his** job to get you there and to get what needs to be done, accomplished. (And that's all part of this!)

- Basic to *lead* is also the concept that the one being *led* cannot go where he needs to go, and get accomplished what he needs to get accomplished, **alone!**

- And in that way, *lead* (or being *led*) has the element of **personal association** with it—that is, you can *guide* someone or conduct someone remotely (Map Quest, or by radio) — but when you *lead* someone, you're right there with them, directing their very steps!

- And that closeness and intimacy is something that's supposed to be generating some particular thinking in your mind here, too.

- So if we just take the word "*led*" in its simplest and basic way—it means that we're going to be personally taken to a particular place by the Spirit of God.

- That's good—but it's not good enough—because even the Pentecostal idea of being *led by the Spirit*—they're being *led* like a robot or mummy by the voice, unction, or moving of the Spirit—and in their mind, they're being *led* somewhere.

- So even though we can do these kind of word studies (and that's not wrong, and it's not a waste of time here) - but we realize that we're not going to be able to define what it means to be *led by the Spirit* by just word definitions—we have to do more than define the words, we have to be able to define **the whole phrase**—and it's not defined for us here, so we know that we have to think back to something that we've confronted before that will make this 'click'!

- In fact, we're not going to find what it means to be *led by the Spirit* in any dictionary (Greek or English)! Because you're supposed to know what this means **from God's word**—and **it** telling you what it means!

- So we haven't been wasting our time—we know from the simple use of the word (the way it's being described to us) "*led*" that we are going to be personally taken to a particular place by *the Spirit of God* we have operating within us.

- And that has to now be taken and added to that is the understanding that we have to use our Bible to go back and find the information that we can put our finger on and say 'That's what this **operation** of the *Spirit of God* is doing when He's *leading* us!'

- And when we find out what it means in God's word to be *led by the Spirit*, we should be (and we will be) able to plug that in to what we've just come to understand about what it means to be *led* somewhere, and have a clear understanding of what it means when Paul says, "*For as many as are led by the Spirit of God, they are the sons of God.*"

- By the way, this is where all that background work and review work and pre-doctrinal exhortation is going to pay off!

- So — other than that issue we talked about before in Isaiah 30:21, which has to do with a ministry that God describes for the members of the remnant of Israel in the 5th installment of the 5th course of punishment yet to come— other than that, and with real honesty of heart in dealing with this passage in Romans 8:14, — other than a real misunderstanding of what being *led by the Spirit* is all about — there's only **one** other issue that God has spoken about, and has talked about, previous to Paul making that statement in Romans 8:14 that describes what that issue is to God, and what's involved in it when he says, "*For as many as are led by the Spirit of God, they are the sons of God.*"

- (in other words, 'Here is where God expects me to go, in order to define that phrase, being "*led by the Spirit*")

- And since adoption as sons also pertains to Israel—I should be able to go someplace in God's program with Israel and find God describing this *leading of the Spirit* that defines what a son is!

- And really, I think the proper (and most beneficial) way to do this is to see something that Paul has said prior to Romans 8—and pick up on his thread and follow it back to where we need to be.

-
- My understanding is that there is something that Paul has already said in the book of Romans that forms the basis for everything he's going to teach us about, when it comes to our justification *and* our sanctification.
 - And the reason why I'm having you think about it this way is because we've already come to understand and appreciate that sonship is a component of sanctification—it's a part of it.
 - So before Paul actually deals with our sanctification beginning in chapter 6—he made a previous statement regarding what the foundation is for our justification and our sanctification—the reason for its existence.
 - And when he made that statement, he said it in such a way, that it's designed to 'click' in our understanding how God described it in His program with Israel.
 - And what I'm after is—where is the very first time in the book of Romans that the apostle Paul makes reference to what God's been saying in His program with Israel? (Where's the first place Paul says something about God's program with Israel?)
- Romans 1:1-5!
- Notice Paul is back in Israel's program by (:2)!
 - And "*the gospel of God*" that's in those *prophets* — that's in those *holy scriptures* that they're talking about is the gospel *concerning his Son Jesus Christ our Lord* (:3).
 - There's a whole bunch of *gospels of God* back in the *prophets*—but the one he's zeroing in on is the one *concerning his Son Jesus Christ our Lord*.
 - But you can talk about *Jesus Christ our Lord* a whole bunch of ways, and that's why Paul goes on to say, — *which was made of the seed of David according to the flesh* — now he's zeroed it down to the Davidic Covenant.
 - Then in (:4) he says, *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*

- Paul takes that general issue of *the gospel of God* and zeroes it down to the good news of God about *his Son Jesus Christ our Lord*, and then narrows that down to the good news about the Lord Jesus Christ concerning the **Davidic Covenant**—and then pares that down to just **one aspect** of that Davidic Covenant ...

... you already know before you ever get to Romans that there's 5 mandates to that Davidic Covenant—and he's **not** going to talk about all 5 of them—he's going to talk about the **one** mandate that has a death and a resurrection of David's Son in it—and that's the Redeemer Mandate

- And when you go back and you study the Redeemer Mandate—when it comes to that Redeemer Mandate “*according to the* [small case s] *spirit of holiness*—you're dealing with the aspect of the Redeemer that would make it so that the beneficiary of the redemption can be holy in God's sight!

- And there's 2 things that are necessary to be holy in God's sight—or to be spiritually fit — you have to be perfectly justified and perfectly sanctified.

.... and there's a **Covenant** that God made that involved a death, burial, and resurrection of David's Son, as that Redeemer, that provides for God to give justification and sanctification **as an absolutely free gift** (in contrast to that Law Covenant): **THE NEW COVENANT!**

- And when sanctification is described in the New Covenant—**sonship** is one of it's components.

- And there you learn about the 3rd Member of the Godhead (under that covenant) putting God's laws in the minds of the recipients and writing it upon their heart—*I will put my law in their inward parts, and write it in their heart; and will be their God, and they shall be my people. (Jer. 31:33)*

- The fundamental issue in being “*led by the Spirit of God*” is the issue of God the Holy Spirit (3rd Member of the Godhead) taking a particular body of information that God is going to call His “*laws*” and putting them in the mind of the individual who is a beneficiary of that New Covenant and writing it on the hearts of those beneficiaries.

- And as it's put in the mind and written on the heart, **the leading of the Spirit takes place!**

- That's why the expression is repeated in the Proverbs "*write them upon the table of thine heart*".

- What takes place is that God provides the curriculum for sonship edification to take place—and in doing so, He gives it in 'packets' of information (so to speak), packets of doctrine—and as each packet is given, the son is expected to deal with it—he's expected to respond to it on the basis of which Proverbs describes it (getting it in the mind, and writing it on the table of the heart—2 components, it has to get into the mind [1] and get written on the heart [2]) - and there is a step-by-step procedure for that also described for you — which is why you've got in that TOC the issue of "*to know*" "*to perceive*" "*to receive*"....

- You "*know*" the packet of doctrine given to you; and then you "*perceive*" what it's designed to do, and it's function, and how it fits into your edification; and then you "*receive*" it by getting its details.

- And its details are going to give you the thinking, and the living, and the labor (godliness) - and when you're *receiving* it, that's when you're writing it on your heart.

- And as you go through the education in the order in which God gives it (packet by packet); — as each packet of doctrine is *known, perceived, and received*, as you progress on—that's the issue of being ***led by the Spirit!***

- You're *led* through a course of edification (the curriculum) that takes you from that '*babe*' in Christ all the way to that *perfect man*—that takes you from being an initial sonship thinker, to being that *wise man/man of understanding*.

- Therefore, being ***led by the Spirit of God*** is New Covenant, sanctification terminology!

Romans 8:14

For as many as are led by the Spirit of God, they are the sons of God.

Romans 8:15

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- "*spirit*" = *newness of spirit* (7:6) = something operating in your human spirit; the active or essential principle or power of some frame of mind operating in your human spirit. [see also Rom. 6:4 "*newness of life*"]

- "*spirit of bondage*" - Gal. 4:9-10; Col. 2:18-23; I Tim. 1:4-7; 4:3;

- “*the Spirit of adoption*” = designed to generate in your thinking all of the issues we’ve covered in our background/frame of reference work (and recent review).

- *The Spirit* [large case ‘S’] of adoption **is** *the Spirit of God*, just as (:14) says—but He’s called *the Spirit of adoption* because He has a particular roll in connection with adoption that has already been described in God’s program with Israel.

- You’re not supposed to come out of (:15) and only think of the phrase “*the Spirit of adoption*” as just another way of saying, *the Holy Spirit* or *the Spirit of God*!

- Because the truth of the matter is, you can’t come out of (:15) **properly** if all you think about is *the Spirit of adoption* is just talking about *the Holy Spirit*, but saying it a different way!

- That **exact expression** describing the 3rd Member of the Godhead is said that way to engender in your mind a whole bunch of things about what God has said concerning the Spirit’s roll in *adoption*—and it’s by those very things God has said about the Spirit’s roll in adoption that is supposed to be effectually working in your inner man to produce the cry of *Abba, Father*!

- Therefore that terminology of calling the *Spirit of God* the *Spirit of adoption* is designed to make it so that you have to be thinking of Him in connection with His ROLL **as the One who administers adoption**!

- And there are a number of things you have to learn about Him in that roll that is integral to you being able to cry, *Abba, Father*. (And we’ve just gone through a short review of some of those things a few lessons ago).

- What the phrase “*the Spirit of adoption*” is supposed to generate in your thinking (among other things) are those 3 major components we looked at a while back:

- 1) What adoption as an adult son is going to mean for the son;
- 2) An understanding and appreciation for the responsibilities that are connected with sonship;
- 3) Appreciation for what sonship holds as a prospect for the son throughout the balance of this sonship life.

- And *the Spirit of adoption* is involved in that—he has a roll to play in connection with these things.

- So therefore the son is adopted and pronounced as a son by his Father—and the Father declares the nature of the relationship from now on: ***“I will be to you a Father, and you shall be to me a son!”***

- And it’s no small matter that you find that pronouncement in the Davidic Covenant due to what the Redeemer mandate of the Davidic Covenant is going to mean to sonship — (through that Redeemer mandate will come the New Covenant).

- Once the son is pronounced as his Father’s son, he’s to appreciate that his being adopted as his Father’s son is primarily for the purpose of having the heart of his Father imparted to his own heart so that as **Father and son**, they can labor together in the Father’s business.

- Also, the son is supposed to realize and understand and appreciate the vast difference between being a child under tutors and governors and being an adult son with sonship liberty—in fact, he been waiting for this moment all of his life!

- In connection with that, the son appreciates his sonship liberty in some very specific ways:

- 1) He’s free from fear motivation;
- 2) He’s free from the rudiments of the world;
- 3) He’s free from governorship and limited decision-making.

- Furthermore, the son knows about, and has an appreciation for being a beneficiary of the New Covenant and its sanctification benefits of having his Father’s laws written on the tables of his heart (being *led by the Spirit* is a function of *the Spirit of adoption*), as well as the other sanctification benefits of the New Covenant.

- And along with all these issues of the roll of *the Spirit of adoption*, the son also has the added benefit of the Father’s first heart-to-heart talk in which the Father exhorts his son *“To know wisdom and instruction;”* — to understand and appreciate the value and the worth of the Father’s wisdom and the curriculum He has designed for His son’s education and edification—that nothing in this life and nothing on this earth can compare to it — that every other endeavor the son could set his mind to doing for his life’s work, is worthless compared to this!

- And for the first time in his life, the son is to have an appreciation for— and a zeal and an enthusiasm and an ambition for getting this education and edification as his Father’s son, that MATCHES his Father’s own zeal, enthusiasm, ambition, (his Father’s heart) in giving the education to His son!

- Now — with all that (and more than that) in his mind—all that is generated by that expression “*but ye have received the Spirit of adoption,*” — with all that intelligently operating in the mind and in the thinking of the son — now, with great relief that childhood is over and the long-awaited prospect of being adopted by his Father is **here**, it’s finally arrived—now, with great joy and great gratitude and with an enthusiasm and ambition that’s appropriate and satisfactory because it’s been generated properly in his thinking and because it is an enthusiasm and ambition to get the education that MATCHES the Father’s in giving it now we can finish (:14) properly!

- *whereby we cry, Abba, Father.*

- “*Abba*” = Aramaic word for father.

- *Abba* is the word “father” itself — but said in a style that’s only reserved for a son!

- And this is exactly what the Father expects to hear from you, as His son, when the effectual working of the knowledge of adoption is in your heart.

- Now, this doesn’t have to be any kind of a public confession type thing—but my understanding is that you **do** actually verbalize this to your Father, especially upon understanding and appreciating what sonship adoption is all about, and upon being confronted with it at this point—and if it doesn’t elicit this cry of *Abba, Father*, then it’s evident that the information you’ve been told has **not** impacted your heart like it needs to.

- In fact, that expression, “*whereby we cry*” is indicating that the son can’t help but cry, *Abba, Father*—if the effectual working of (:14-15) have done their job!

- That “*whereby*” tells you that there is a methodology that produces the crying.

- And it's by means of the effectual working of all of the words up to the "*whereby*" of (:15) that—when they do their job, a son will cry, *Abba, Father*—he will acknowledge it to his Father.
- And a father expects that—it's one of the markers that a father looks for to recognize that his son knows what he has taught him—his son knows what it means, in connection with what he's just taught him regarding his adoption.
- And any son, who's been sitting under that tutor and governor system and could never say anything to his father without those tutors and governors standing in the way—is **NOT** going to let that opportunity go by!
- So we should now have a proper and effectual working of what **sonship orientation** is all about.

Romans 8:14-15

14 *For as many as are led by the Spirit of God, they are the sons of God.*

15 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.* [the proper & positive response]

- And that means that according to the Table of Contents for Sonship Edification, we have properly passed the very first component of it: "*To know wisdom and instruction;*" (Proverbs 1:2a) [**Sonship Orientation**]
- **We're ready now to move on to the issue of our SONSHIP ESTABLISHMENT — (Romans 8:16-39)**

- I call it sonship *establishment* because that's exactly what's going on in (:16-39) — and that's exactly what goes on in natural sonship.
- Once the Father adopts his son, He immediately sets out to get accomplished the **1st thing** that has to take place in His son's heart in order for him to be successful with the curriculum for sonship edification.
- And this is something that the son has to have done to his heart even before any of the actual learning of the curriculum begins—before the book is cracked open (so to speak).
- At this point, the son knows nothing. He's an empty son. He has no idea whatsoever as to what it's going to take to get his sonship education and edification accomplished. Furthermore (and more dangerous), he has no idea of the kind of opposition and resistance he's going to face as he goes through the sonship curriculum.

- But the Father knows all of these things—He knows all about the resistance and opposition—He knows all about His son’s heart and how it works and how it won’t work—He knows exactly **what** the son needs and exactly **when** His son needs it—He knows what has to take place first in the son’s heart so that the second thing can successfully take place, and then the second so that the third, and so forth and so on.

- The Father knows the pitfalls and problems that His son will have. He knows when His son’s heart will tend to become weary and bored in the curriculum and when his enthusiasm and ambition is going to wane—and what to do about it.

- And the Father knows just exactly **when** and just exactly **how** to exhort and encourage His son both before He gives him a body of wisdom/information, and after the son has been checked out that he has actually got that wisdom effectually working in his heart.

- The Father knows all of the markers and checkpoints in the curriculum and knows what to look for and listen for in His son to indicate to Him that His son has succeeded in the curriculum’s effectual working.

- And the Father knows how to deal with His son when he fails to properly respond to His instruction and/or when he gets tripped up (victimized by either the *evil man* or the *strange woman*)—He knows what to do and how to do it, to get His son back on track and continuing on with his sonship edification.

- And I’m saying all this to tell you that our Heavenly Father has already made provision for all these things: in advance: and in that curriculum you hold in your hand of those books of Romans through II Thessalonians!

- He knows that nothing you will ever come into contact with has the power and the might and the strength and capacity as His curriculum for sonship edification!

- Therefore a son who only knows sonship orientation really has no idea how carefully and how thoughtfully and how ingeniously and how powerfully his Father has put the whole curriculum together to successfully deal with and overcome every opposing and resisting force from without the son, as well as every opposing and resisting force that naturally resides in the son’s own mind and heart—and at the outset, you have to come to understand & appreciate, in a fundamental and basic way, what this curriculum holds out for you, and what it has the strength/power/might/capacity to do for you!

- Knowing this about His son, the first necessary and most natural thing for the Father to do, once adoption has taken place, is to get His son established in the fundamental and foundational virtues of his sonship life and the education he's about to embark upon.

- And through the effectual working of the body of information contained in Romans 8:16-39—it provides us with the virtue of having the proper, fundamental perspective and attitude that we need to have in view of what God is doing in this present dispensation of grace, along with our roll in it as God's *heirs* and "*sons*."

- And that's why I've called what goes on in Romans 8:16-39 SONSHIP ESTABLISHMENT—because one of the basic and fundamental issue in establishing someone (not establishing some thing, like a building—but establishing someone) is to render stable and firm, or to confirm and validate and settle a weak and wavering mind—to take that weak mind and cause it to be permanently settled and steady!

- Therefore, by the very nature of sonship establishment, the natural and necessary thing that will be dealt with most of all—is the son's attitude towards the education he's about to get—his attitude toward the curriculum his Father has designed for him to become a *wise man* and a *man of understanding*.

- And my understanding is that all throughout Romans 8:16-39 there are going to be manifold adjustments in your attitude—in fact, you're going to think some thoughts you've never thought before about this sonship curriculum!

- The truth is, so deep is the establishment as a son, that the Father is going to have to perform 'open heart surgery' on you in order to get it all accomplished properly!

- Additionally, since sonship establishment is along these lines—it's also imperative that somewhere in what the Father does and says to establish His son, that He is going to have to confront the son with the kind of serious commitment he's going to have to make in order to be successful at it!

- And that not only is in perfect keeping with what goes on in Romans 8:16-39, but it's what we've come to expect to have happen from our understanding and appreciation of what the Table of Contents has told us is supposed to happen.

- Corresponding in the Table of Contents to Proverbs 1:2b,
“to perceive the words of understanding;”

- **Summary Statement:** This is an advancement upon the words “*To know.*” To *perceive*, in this context, is to have insight and clear recognition into how something is going to work for you—to realize the personal usefulness that is going to be obtained from learning the *wisdom*, receiving the *instruction*, and getting the *understanding* that God, as our Father, says He offers us. Therefore, to *perceive the words of understanding* in this context, is to grasp in our understanding that the things God wants to educate us in as a “son” are designed to give us (and will give us) such an *understanding* of things that we will have clear knowledge of what is *good* in His sight, and what is *evil*. And we will be able to make clear decisions that will **preserve** us from wasting our time on useless, worthless pursuits—and will keep us from being easily victimized by the world’s misguided norms and standards, as well as by the machinations of the policy of evil.

- This is why the most natural and necessary and common sense thing for the Father to do—once the son has been adopted and declared to be a son (sonship orientation) - is that the son is naturally going to want to know what this business he and his Father are going to be doing together.

- So the Father presents you with the **grand scope** of all that His business is going to be about, along with your roll in that business!

- And that’s what you immediately have happening in Romans 8:16, 17 and ff. (i.e., this is what you’re in for!)

- And as great as the son’s initial cry of *Abba, Father* is, it is really only the beginning—because instead of the novelty of the grandeur and glory of “*the adoption of sons*” wearing off soon after it’s received, it is actually designed to grow and intensify!

- Corresponding Exhortation: Proverbs 2:1-9, 10-22

- Commitment Level

- Commitment to Learning (Pro. 2:1-5)

- Honest Attendance (:1-2)
- Interactive Learning (:3)
- The Top Priority (:4)

- Commitment to the Effectual working of what you learn.
(Pro. 2:6-20)
 - Nature of the curriculum.
(It's perfectly suited to do its job).
 - Trustworthiness of the One who wrote it.
(Completely depend upon it to do its job).
 - The Value of its Effectual Working.
(More valuable to attain than anything else).
- One of the results of Sonship Establishment is that a "*spirit of faith*" (the active, essential power or frame of mind operating in your human spirit) is supposed to get established in your heart. (II Cor. 4:13)
- And by the time you get to the end of the entire body of information contained in Romans 8:16-39—the effectual working of that doctrine will produce in your inner man the **confidence** and **implicit trust** in your Father—so much so **that your Father is to be the most trustworthy person that you know!** And you, as your Father's son, you **are to become the most trusting person with whom your Father ever deals!**
- In other words, what a father looks for in his son (by means of sonship establishment) is for his son to **believe him implicitly** in whatever he says to him and in whatever he teaches him—because doing this is not only perfectly consistent with having a strong "*spirit of faith*" — **but the very success of the son's sonship education absolutely depends upon him doing this!**
- Because the effectual working of much of what the son will be taught by his father through the curriculum for his vocational education and training demands that he **believe things implicitly** and that he operate upon them steadfastly—even in the face of **more attractive** and more **seemingly believable alternatives!!**
- And this gets accomplished by viewing the curriculum for sonship education **exactly from the same perspective that the Father does!!!**
- Well, with an appreciation for the pre-doctrinal exhortation to Sonship Establishment, the next thing to do is to begin looking at the doctrine of Romans 8:16-39—and as we always do, we need to first of all get an appreciation for the general breakdown or sections that comprise the doctrine.

- **Romans 8:16-39** — what do you see?

- My understanding is that immediately after declaring to us in Romans 8:14-15 that we have received “*the Spirit of adoption*” - (that is, we’ve been adopted as sons of God our Heavenly Father) - God our Father begins to educate and edify us as His sons.

- And in so doing He sets about to **Establish** us as His sons—and to do that, He begins by confronting us with several issues that are designed to produce in us **a matched set of attitudes that He Himself has**, and at the same time produce in us some fundamental and foundational operating **virtues** for our lives as sons.

- And my understanding is that there are 3 of them—each one corresponding with a particular section of 8:16-39—each one corresponding with 3 initial attitudes/virtues a father is expected to instill in his own sons.

- Therefore in Romans 8:16-39 we have 3 specific doctrines set before us, whereby these 3 operating virtues and attitudes are designed to be effectually produced.

- They are not random. They are in a particular order designed to so function in your inner man that the result of them will be a fully ***persuaded*** mind, just as Paul himself declares in (:38).

- They are: **SECTION I — Romans 8:16-25**

- Which could be broken down into 3 components
itself: (:16-17) [Introduction]
 (:18-23) [Body]
 (:24-25) [Conclusion]

SECTION II — Romans 8:26-27

SECTION III — Romans 8:28-39

- If that ‘rings true’ — then the next thing we need to do is to identify what each section is designed to do before we begin looking at the details.

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- Bear in mind: - The son (you—let’s stop talking about the son as a third person—let’s talk about him as he really is—he’s you) - you’re now made aware that the capstone of your sanctified position in Christ is that you are adopted as a son of God your Heavenly Father. And the rest of your natural life, as well as your eternal life, is going to be lived out in that framework! (It’s not just an event—it’s a status you’re given by your Father)!
 - To which you have properly responded by means of what was generated in your heart in the sonship orientation of (:14-15) - whereby you cried, *Abba, Father*.
 - You have the orientation-type enthusiasm and ambition (which is a good thing), but orientation-type zeal and enthusiasm won’t last long—and it certainly won’t be the kind of lasting enthusiasm and ambition that you’re going to have to have in order to go through the sonship education process.
 - Therefore, the Father makes the first move!
 - The Father knows what it’s going to take to educate and edify His you, and He knows what condition your heart is in as you first start off.
 - He knows that, even though you’re responding to your sonship orientation properly and enthusiastically (which is something the Father is delighted with) — at the exact same time the Father knows that, (where the sonship life is concerned), your heart is empty and your mind is weak!
 - And so He has to say some things and do some things to your heart in order to first of all ESTABLISH you firmly as His son, and by doing so, provide measures that will cause specific, designed, intentional responses from you that will be of such a nature that what gets produced attitude-wise and virtue-wise toward how you view the curriculum for your sonship edification will be a permanent and settled issue in your mind and heart.
 - And the bulk of that is going to get accomplished by your Father getting you to “*perceive the words of understanding*” from His point of view—(how He put it together and geared it for your success even in view of the opposition/resistance.)

- And it's critically important that as you go down through the rest of the chapter—that each and every issue you're confronted with in it, that you look at it just that way—from the perspective of the Father, and that's the context you're to keep it in—and you're to let that perspective of the Father '**color**' everything you read and everything you're being told. (That will become an even greater issue from vs. 28 through 39).

- And in this sense—sonship establishment is serious business—and even though your Father is going to say some things to you that will ignite some explosive thoughts in your mind, and your joy and enthusiasm is going to soar—there are also some sober realities that you are going to have to be confronted with that will demand a level of **commitment** from you **to** this education unlike anything you've ever experienced or ever will experience!

- Now, with all that said—let's see if we can further identify, in general, what each of the 3 major sections of Romans 8:16-39 are designed to do.

- Immediately after declaring to us in Romans 8:14-15 that we have received 'the adoption of sons,' God our Father begins to educate and edify us as His "sons."

- In so doing He begins by providing us with some fundamental and foundational operating virtues for our lives as "sons."

- A virtue—what is it?
- Virtue is basically trained goodness put into practice.
- Virtue is actual goodness, as set against possible evil in man's thoughts and deeds.

- (Note how this is in keeping with our Summary Statement of "*to perceive the words of understanding*")

- And there are 3 of them—3 virtues that correspond with the 3 initial virtues a father is expected to instill in his sons.

- And our Father gets this done by 3 major doctrines He sets before us and what they are designed to effectually produce within us.

- **(:16-25)** - What is the godly virtue that's designed to be produced in us by the effectual working of the doctrine set before you here?

- What does your Father first tell you about?

-
- (go down through the verses)
 - Simply put, the first of these 3 doctrines is that of the joyful *hope* that we possess as God's *heirs* in His plan and purpose.
 - It provides us with the virtue of having the proper, fundamental perspective and **attitude** we need to have in view of what God is doing in this present dispensation of grace, along with our roll in it as His *sons* and *heirs*.
 - (:16-25) produce the godly virtue of contentment and patient waiting for the realization of our *hope*—especially in the face of any of the “*sufferings of this present time*” that we will experience.
 - The effectual working of this body of information is designed to produce in you the desire to invest your LIFE in this curriculum as you see/perceive what your Father has to offer you, and what your education as His son is ultimately designed to provide you with the skill to do.
 - And therefore you'll be given a *hope* that will provide you with the patience that is necessary **to see this course through to its end!**
 - And that's designed to be made a virtue in your life—a fundamental perspective of life to you—in other words, it's not to be forgotten; it's not just a doctrine to learn as a category and then compartmentalized and stuck in the attic of your mind—it's not something to 'fall back on' just when things get rough and you experience some sufferings of this present time and then go, “Yeah, I've got to remember that this is the big issue.”
 - No. It's to always (alway) be in your point of view—it's to form your frame of reference and your perspective of life from now on—what is worthwhile and what is not; what you want to do and what you don't want to do; what you're willing to participate in and what you're not; what you want to spend your time doing and what you won't spend your time on.
 - Simply put, Romans 8:16-25 is designed to give you a **Hope of an inheritance so grand that it's worth investing my life in this sonship curriculum!**

- (any questions?)

- **(:26-27)** - Addresses a particular *concern* we, as sons, should have developed when we were told something back in sonship orientation.

- (:26-27) sets forth a doctrine that addresses that concern—and it has to do with our sonship prayer life with our Father.

- And there is a particular virtue that is designed to be produced in this doctrine as well—along with a great deal of attitude adjustments concerning prayer.

- Primarily, we should view and recognize sonship prayer as being absolutely vital (life-sustaining) to our daily lives as God’s sons.

- And this is consistent with the exhortation to ‘perceiving the words of understanding’ — because in that exhortation you have the son ‘*crying after knowledge, and lifting up your voice for understanding*’ — therefore, it is not only a vital issue in the local assembly to give a forum for the saints to do this—but it is a natural, vital, and essential issue for BI-DIRECTIONAL COMMUNICATION to take place between a real Father and a real son!

- In fact, if sonship prayer isn’t taking place, there is something abnormal in your relationship with your Father!

- And we were told about this bi-directional communication back in our sonship orientation—so we know that we’re supposed to be engaging in intelligent communication with our Father—but we were also made aware of some things in sonship orientation that caused us to have **some real concerns** about our ability to ask our Father for some specific things — and that’s what our *infirmities* are about that we need help with!

- The upshot of it all is that these 2 verse (:26-27) comprise the 2nd doctrinal issue we as sons are confronted with by our Father in our sonship establishment—and by the effectual working of what is contained in them, it produces particular attitudes towards prayer that our Father wants us to have (as well as dropping some bad attitudes about it) - and what gets produced is a godly virtue of **unperturbed constancy and satisfaction in prayer**—specifically at those times when we “*know not what we should pray for as we ought.*”

- (:28-39) - Powerful section—heart surgery.
 - Set forth last for a very important reason.
 - With the declaration of 8:28, the apostle Paul begins the most lengthy section of sonship establishment.
 - By its effectual working, it is designed to produce an absolute trust, confidence, assurance and conviction in the son regarding his Father:
 - to trust Him implicitly—implicit faith in the Father; (*having no doubts or reservations; unquestioning trust and reliance*) — but NOT based upon the Father saying, “Trust me, I’m God, you’re not!” — nor is it based upon that old adage/slogan, “God said it, I believe it, that settles it!”
 - That’s not good enough—it might be for a child in childhood, but not for a son in adulthood! (you have to know why?)
 - ex., (:31) — Answer: “No one.” — but even an atheist, if he suspends his belief, can look at that question, and based on logic alone come up with the correct answer, ‘No one.’ — but the answer you’re supposed to come up with isn’t base on pure logic!
 - And if all you get out of that question is the answer, ‘No one’ then you don’t understand the question at all, and that answer isn’t good enough to even proceed on to (:32)!!!
 - This is a step-by-step procedure that is designed to produce a fully persuaded mind (:38) - and that takes a great deal of doing by the Father to get that done!
 - But along with a full trust, confidence, assurance and conviction that I must believe my Father implicitly, another issue gets developed within you in which you have that same level of confidence, conviction, trust and assurance in the curriculum your Father put together to educate and edify you as His son!
 - Therefore, to put it simply (we’ll have to make some adjustments in this later on) — but for now, the 3rd and final doctrine the Father confronts you with as His son in order to fully establish you in your sonship education is that of **implicit trust, confidence, assurance, and conviction in your Father and His curriculum to do its job.**

- SECTION I—Romans 8:16-25

- (:16-17) - [Introduction to Sonship Establishment]

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

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.

- This first measure of **confidence and assurance** that the Father wants you as His son to have as you *perceive the words of understanding*—is that you begin to perceive with some real depth, the **thoroughness** and the **perfection** and the **power** and the **capability** of what the Father is going to teach of those *words of understanding* **so that you can have complete confidence in the curriculum**—and so that you can have **complete conviction** that it's going to do exactly what it's supposed to do: fully educate you; fully train you; fully qualify you (*“joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”*) for your sonship inheritance!

- And that's enough for now—in this sonship establishment—because it's going to be the curriculum itself, as it's gone through in all of its details that will clarify for you whatever questions you have concerning greater understanding of the business, or greater understanding of the inheritance, or greater understanding of the sufferings, or the glory, or whatever.

- And once you have gone through sonship orientation in (:14-15) and are crying, *Abba, Father* because of it—the Father knows that that orientation type enthusiasm and ambition really isn't going to carry you very far—in fact, it's likely that it won't even be all that great by the time you get to your first class!

- And that's because that, even though you have all this gratitude and joy over the arrival of the day in which you got adopted by your Father and the adulthood liberty that sonship brings—the truth of the matter is, it's quite possible that the son won't think all that much of the Father's business, and really won't desire to even go into business with his Father at all.

- For example, in natural sonship, your father might be a blacksmith, or a farmer, or a railroader, or whatever—and you don't see anything attractive about that, or you don't have any desire to go into that business at all — you're desire is to strike out on your own and start your own business!

- And so there are a couple of major reasons why the Father is going to first and foremost bring up the issue He does in (:16-17—and actually, on down through :25).

- The son's initial cry of *Abba, Father* is going to tend to quickly wane, and his enthusiasm is going to tend to rapidly decrease, so:

1) Since you may not perceive as you should—or be suitably impressed as you should with the grandeur or the magnificence or the value or worth of the Father's business;

- or -

2) You may harbor ideas/imagination of rejecting the Father's business and starting your own business—doing your own thing;

- Therefore, the most natural and expected thing for your Father to first and foremost bring up and bring to your attention is the issue that **you are His heir**—and that you have an **inheritance** that will go far beyond anything you could ever entertain doing on your own; and that is so valuable and so magnificent and so grand that you become just as deeply impressed with it—and are just as deeply interested in laboring with your Father in it, as He is in doing it Himself!

- And that's why the first thing your Father deals with you about in establishing you and adjusting your attitude to produce a like-minded virtue in your heart as resides in His—is to confront you with you being His heir, and the inheritance you have available to you as His adopted son — as who He has made you to be “*in Christ*” sanctification-wise!

- And this first adjustment in your attitude is HUGE! — it is designed to so deeply impact your mind that it becomes the life of your mind from now on!

- (So magnificent that your attitude and your desire is to invest your LIFE in the curriculum to get it!)

- And by the effectual working of this Section, it is designed to permanently establish your attitude and perspective regarding the rest of your life on this earth!

- By the way, this is how the Father designed it—and it's far different than what is the normal Christian attitude of, ‘Christ died for me, so I should live for Him’ [from the perspective of justification] - no—this is generated from what our Father did regarding our **sanctification**!

- The old, “Dedicate your life to God” type thing.

- And the truth is—this kind of Father-to-son (sonship style) type of attitude adjustment, and the kind of motivation and enthusiasm and ambition that a son should have—which properly causes him to invest his **life** in his Father’s business — not only is that far different from typical Christianity today, but it’s far different from even how most “grace folks” are motivated to “live for God”!

- Because most believers (even ‘grace believers’) either take what they’re told about their justification and attempt to live for God because of gratitude for being saved from hell and the lake of fire and God’s wrath—or they attempt to live for God based upon a love and gratitude for what God has done to suspend His program with Israel and bring in this present dispensation of grace.

- But either way there’s going to be problems with that. Because that’s not how God our Father designed for us to have the proper godly motivation, enthusiasm, and ambition produced within us!

- I’m not at all trying to minimize that kind of gratitude and the indebtedness you feel toward God in light of your salvation from the debt & penalty of your sins—but that’s simply not the kind of indebtedness that will sustain you over the course of an entire lifetime of investment into your Father’s curriculum for your sonship edification!

- By the way—what **is** the kind of indebtedness you’re told about that produces this sonship investment of your life from now on??? (Romans 8:12-13—sanctification type indebtedness that produces lifelong godly dedication to your sonship edification!!!)

- Therefore it’s not at all wrong for you to be asking, “What’s in this for me?” — in fact, that’s exactly what your Father is going to begin telling you in (:16)!

- And when our Father shows us, ‘Son, here’s what you have to gain, and here’s what you have to inherit.’ — and by that we’re to see and perceive that there’s nothing in this world that can compare to that!

- Now let’s begin looking at the details (if we’re clear on what this Section is designed to do).

Romans 8:16

The Spirit itself beareth witness with our spirit, that we are the children of God:

- (Bear with me while I grind my axe ...)

- Notice how the verse begins, "*The Spirit itself*"

- You have the large case (S) *Spirit*—indicating the 3rd Member of the Godhead, God the Holy Spirit.

- Furthermore, since He is called the *Spirit* and not the Ghost, you understand and appreciate that we're focusing upon a ministry or operation of the Holy Ghost—and indeed it is—because it's as the *Spirit of God* whose roll in providing us with our adoption as sons (as *the Spirit of adoption* that He is) **has** provided for our adoption—and now we're being confronted with another aspect of one of His operations—an operation in which He *bears witness with our spirit, that we are the children of God.*

- But more than drawing your attention to the flawless use of the term *Spirit* (and not Ghost) - I want to say something about the excellency of the older English usage of the neuter pronoun "*itself*".

- Nearly all modern English translations change the word *itself* to *himself*—as well as all of the Pastors out there who are still exegeting the Bible do — (they see that as one of their primary functions, though they're never told to do that anywhere in God's word), and coming up with their own private interpretation—(they've convinced themselves that they're qualified to be translators of language!)

- And in changing the word *itself* to *himself*, these good, godly, scholarly geniuses have unwittingly just **denigrated** the 3rd member of the Godhead! (In fact, if you find someone doing that, you know for sure they are not qualified to translate—because they just proved that they don't even understand the language they read and write!)

- The excellency of the older English usage of a neuter pronoun to accompany a name like "*Spirit*" isn't wrong, poor translation, hard to understand, or anything along those lines!

- In fact, it's not only proper, it's a feature of the excellency of the English language that gives proper **HONOR** to God!!!

- A Grammar Of The English Language, by George Curme, Vol. II Syntax, pg. 553 (subject #60 1 *d*) — “On the other hand, *it* or *itself*, like the relative *which* is used **to indicate estate, rank, and dignity.**” And though we don’t usually speak this way anymore, we do understand it when we say something like, ‘He is a king and looks like *it*.’

- Therefore using the neuter *itself* immediately after the word *Spirit* is a special function of the excellency of the English language whereby rank, dignity and honor are in view—and far from being a ‘slap in the face’ or a ‘slight’ or ‘snub’ to the Holy Spirit, the use of *itself* actually gives proper honor and dignity to the Holy Spirit!

- Far from the King James lacking strength here, it actually is far **stronger** to say “*The Spirit itself*” rather than the **weakened** version that says, “*The Spirit himself*”!

- Ok, I’ve ground my axe, let’s go on.

- The first phrase of (:16) says, “***The Spirit itself beareth witness with our spirit*** (our human spirit),”

- So we need to appreciate what it means for the Spirit of God to ***bear witness with our spirit, that we are the children of God.***

- Notice that the verse doesn’t begin with any word of explanation or amplification—it begins with the word “***The***” — therefore we have got already in our frame of reference from (:14-16) enough information about sonship that we would expect that the very next thing our Father tells us is this issue in (:16-17) — and we would **anticipate** it—we know from (:14-15) that our adoption is for the primary purpose of engaging with our Father in His business—so the logical thing for Him to tell us is: what in the world is the business about, and how do I fit into it?

- And this first statement of (:16) naturally leads us to the big issue God our Father wants to confront us with so that we gain an appreciation for what His business is about with us, especially with us as His sons in this present dispensation of grace.

- So he begins by saying, “***The Spirit itself beareth witness with our spirit, that we are the children of God:***” — and we need to appreciate what it means for the Spirit of God to ***bear witness with our spirit, that we are the children of God***—what does that mean for the Spirit to ***bear witness with our spirit***, and just who is it that He’s bearing witness to? to God? to ourselves? to each other?

- And we need to understand and appreciate this because (:16) ends with a colon—so we have to pause in order to get everything out of this first statement and to get all the benefits out of it before going on—but we also know that even though (:16) could stand as a sentence all on its own, the colon tells us that He intends for (:17) to be attached to it in order to fully state and get fully produced in our thinking what He intends in order to answer our anticipation for hearing something about His business and our participation in it with Him.

- And since the anticipation on the part of you, the son, is for your Father to tell you what the business is about—the natural and logical thing for the Father to do is to bring up the issue of your **inheritance**—because the **inheritance** comes out of the business!

- You can't talk about an inheritance unless you talk about the business—because the inheritance is integrally joined to the business; it's part of the business; it's where the inheritance comes from—if there was no business, there'd be no inheritance!

- So with that being the case—the first thing that has to take place is a further description and delineation, and a further defining and therefore a further kind of inculcation within your mind of exactly what it is that you're going to be receiving an education about—and what it's going to focus upon—and why it's going to focus upon that — and there's a need, therefore, for the son's mind (for your mind) to become imbued (permeated, filled) with the whole concept of what the Father's business is that you're now entering into.

- Therefore our Father makes this statement to get the seriousness and the gravity of our situation in our thinking so that our sonship status becomes our **passion** and **driving force** in our life.

- So here we go— 'Here's what you're involved in, son!'

- And it's the knowledge of your **inheritance** that's going to give you that further understanding and appreciation of what the business is that we're going to be in together!

- The **inheritance** is going to describe a particular aspect of the Father's business you're involved with, and what everything you're going to be trained & educated in pertains to, and what kind of expectations the Father is going to be looking for in you at the end of that education — all that is wrapped up in the issue of your heir-ship! (You're an **heir** to something—and that doctrine will make some specific adjustments to your thinking and to your attitude!)

- And really, there's a **transformation of your inner man** that begins to take place in connection with all that!

- And that's done so that when you get to the actual education, it can take place properly with no hindrances at all. (That's the value of sonship establishment—there's no reason to tell the son anything or teach him anything until his inner man is set for it!)

- And it should be so 'set' — so as to have any thought of you ever entertaining the idea of setting off in another direction—to invest your life in some other business pursuit—never enters your mind.

- Or to never view any other endeavor you could ever spend your time doing as more attractive or beneficial or worthwhile than the business that has you receiving the reward of your inheritance in your Father's business!

- In fact, the prospect of the reward of your inheritance is to be so great and so grand and so worth investing your life in—that according to the exhortation in Proverbs 2 that goes along with the son *perceiving the words of understanding*—you should see all other endeavors that are offered to you by the world (*the evil man*) and by the competing wisdom of the Satanic policy of evil (*the strange woman*) as a **trap** to **stop** you from getting the reward of your inheritance!

- (See Col. 3 — how that even a Level II son is still being attacked and allured to another competing wisdom and another competing business —and notice this follows on the heels of chapter 2)

Col. 3:1-4; book-ended with :23-25

- So in getting the son's mind 'set' to receive his education (sonship establishment) — there's a natural, progressive order to all that which Romans 8:16-25 follows.

- So then—when we look at (:16-17), we notice that it's all one sentence—but it's got 4 clauses to it—and at each clause we need to pause long enough in order to get it's effectual working and benefit before moving on.

- And (:16) makes up the fist clause—and it has 2 phrases to it and a colon.

- (:16) - “*The Spirit itself beareth witness with our spirit, ...*”

- We have clearly marked for us the 3rd Member of the Godhead, *the Holy Spirit* (large case ‘S’) *bearing witness with* our (small case ‘s’) human *spirit*.

- Notice it does not say “**to**” — as in The Spirit itself beareth witness **to** our spirit — no — it says “**with**” - the Spirit bears witness **with** our spirit!

- That tells you that this witnessing that the Holy Spirit is doing is not reflexive—that is, it’s not that He is bearing witness **TO** our spirit so that we have proof or evidence or some kind of an inner feeling of confirmation that we are secure as children of God—as if this is a matter of eternal security!

- The Holy Spirit isn’t bearing witness **TO** us of anything here at all!

- But He is bearing witness to someone—it’s just not to us!

- So we have: “*The Spirit itself beareth witness with our spirit*” — so we need to have an understanding and appreciation for what it means to “*bear witness*” —

— and just like being *led by the Spirit* isn’t some kind of mysterious activity that defies being put into words—a kind of mystical thing that can’t be defined—neither is this issue of the Spirit bearing witness with our spirit!

- And to get a grip on what it means for the *Spirit to bear witness with our spirit*—you only have to get the simple meaning for what that is when anyone bears witness with anyone else.

- And you can see that—even when you take the concept out of this particular context—in fact, let’s take it right out of the Bible entirely.

- If I were to bear witness with your spirit, what would I be doing? (In fact, ‘what’ it means or ‘what’ it is really isn’t as important here as ‘**why**’ it’s being done!) - but for now, what would I be doing?

- We’re not concerned here with making some categorical study of *the Spirit bearing witness with our spirit*! (That’s not what God’s after here, and that won’t get you anywhere!)

- In answer to the question, What would I be doing if I were to bear witness with your spirit? — you might say a lot of things (like I'd be agreeing with you or attesting to something or giving evidence of something or whatever.)

- But that means that **you already know something**, doesn't it? You know something and I know that same thing—because I can't 'agree with you' about something you don't already know—right?

- Now that's the simple issue in someone bearing witness with someone else. — That's **what** it is.

- But if I were doing that with you when we were talking together about some other topic—and if I were, for example, out of the blue, in the course of us sitting in your living room—and we were just 'shooting the breeze' — and I were to come along and bring up something that I know that you already know—and I were to bring it up like it is here in the sense of *bearing witness with your spirit* about something — we both know it, and we both may agree about it — but **WHY** would I do something like that? What would my reason be for doing something like that?

- Because more times than not—I would have a **particular reason** for bringing up a subject we both know and me bearing witness with your spirit about it — what's that particular reason? Why do that?

- Answer: I would want to make it so that your mind get focused upon something that I want to say some more about!

- And it's that thing that we both can attest to (when I bear witness with your spirit) - it's that thing we both know and both can attest to **and we're going to deal with that from now on**—let's stop talking about all these random things (small talk, chit-chat) let's get down to the business of talking about something else—because for some reason it's **more important** that anything else we've been talking about.

- Now that's one of the ways that expression is utilized in just average secular, profane conversations between people.

- But now, with that understanding and appreciation, let's now go back to our passage and put that within the context of our sonship establishment.

-
- You've just had (or gone through) the ceremony (so to speak) of your adoption as a son—the excitement of the whole thing begins to subside, and we now have to get down to the business of the whole thing.
 - *The Spirit itself* (the very Spirit of adoption that is leading us, and Who is the Father's means for conducting and administering sonship with us) He's going to get down to the business at hand.
 - So He's going to bring up something—and He's going to *bear witness with our spirit* about something that we already know—because He wants us to start focusing our attention on that specific thing.
 - So what is the issue He brings up (that we already know)??
 - He brings up the issue ***that we are the children of God!***
 - And that very issue (a commonly known issue between the both of us) — that issue is going to capture our attention and focus our attention on it — and that's the very issue that is the proper and perfect and most excellent issue to begin with (or place to start) because it will begin generating a series of thoughts that will effectually work within us to take us step-by-step through the 1st major issue of sonship establishment and end up producing within us the same godly virtuous attitude that our Father has about His business and our roll in it!
 - And again, what is the issue (the specific thing) that *the Spirit bears witness to our spirit* about? — ***“that we are the children of God:”***
 - And by bringing up the issue *that we are the children of God*, we know that being *children of God* that we're ***heirs of God***—and that brings up the subject of our **inheritance** — and there's a particular aspect He's after, and it's not just being *heirs of God*, but **join-heirs with Christ!**
 - Because that's the particular aspect of our inheritance that has to do with the business we're involved in in God's overall business!
 - And that's what's going on—God is having the apostle Paul utilize the very terminology in (:16) that a father would naturally utilize, when after sitting his son down and having told him that he's received the adoption of sons (and all the ecstasy of that is over) - the father says something to his son in order to focus his attention on the business of sonship.

- And since it's the "*Spirit*" of God that is the mechanical means for accomplishing that with us — it's like the Father comes along and says, "Ok, son, quiet down now—we've got to get down to the business of sonship."

- And His *Spirit* brings up an issue that we both already know about— "***that we are the children of God***." — and that's the 'gateway' issue or critical matter that is going to lead us properly to the business of sonship!

- But that brings up another issue that I want to address at this point.

- The issue that gets brought to our attention by the *Spirit bearing witness with our spirit* is the issue that ***we are the children of God***.

- Now, I said before that it's critically important to recognize that we don't have the *Spirit* witnessing **TO** our *spirit*—no—He *bearth witness with our spirit*—and my understanding is that that is a particular kind of a communication technique that allows for two people to be talking to one another about various issues and things, to then have one of the two intentionally bring up an issue that is already known by both parties (and agreed on by both parties) so that it can now become the focus of attention from now on—because the One who *bore witness with your spirit* wants to say a lot more about that.

- But I did say that, even though this is the Holy Spirit bearing witness **WITH** your human spirit—there may be someone who is observing all this and gets witnessed **TO** — and that may be true, but as I have dealt with this I have come to understand and appreciate that even if that's the case, it's **not** the main reason for (:16) being stated like it is.

- But I will give you my understanding on, (if we have to insist on someone getting witnessed **to**), on who it is that is being witnessed **to**: It's not us (the text "with" as well as the context forbids that — it's not God — and it's not mankind or the world at large — so who would it be?

- Well, if you're going to go down this path and try to identify who is getting witnessed to (even though the text doesn't say that) - I do believe that the context does allude to one who is witness to this—or at least gets the benefit out of the Spirit bearing witness with our spirit, that we are the children of God: — and that's the creature mentioned in (:19) — read (:16-19).

- The *creature*—the *creature* certainly is in great expectation of and is *waiting for the manifestation of the sons of God* — but the more I think about it, the more I realize that that’s **not** the issue in (:16)!
- The issue in (:16) is how the Father begins to talk to His son about getting sonship establishment accomplished in him—and He’s not going to get off course by addressing some issue that pertains to the *creature*—He’s going to bear witness with His son’s spirit about a subject that they both already know about, and that will be the gateway into the whole subject of what the Father’s **business** is, and what the son’s roll is going to be in connection with it.
- And that brings us back to that last phrase of (:16) - *The Spirit itself beareth witness with our spirit, **that we are the children of God:***
- Now at this point I want to bring something to your attention here—you have probably noticed that I’ve been saying repeatedly that the issue of ‘bearing witness with someone’s spirit’ is the technique of bringing up a topic or a subject that both persons in the conversation **already know about.**
- And maybe you’ve just kind of accepted that at face value — that, ok, yeah, I know and my Father knows that I am His *child*.
- “***we are the children of God***” — (*children* [Gk., teknon])
 - This is the very first time the word *children* is used in Romans.
 - And it is the proper word for *child* or *children* (teknon, not huios). (It’s not just a ‘preference’ of the KJ translators.)
 - So why does He use the word ***children*** ... and not *sons*?
 - Answer: Because you are a *child* of God by virtue of something that happened to you at the moment you got justified unto eternal life!
 - So what happened to you that made it so you could be called a *child of God*?
 - Remember that this is something both our Father and we already know about—so it stands to reason that we’ve already been confronted with this issue by the time we get to 8:16!
 - And since we’re not supposed to be scratching our heads here and saying, “I’m a child of God??? Wow—I never knew that!” or saying, “What in the world does it mean to be “children of God?” - we **do agree on this issue!**

- But we're not told that we're "*children of God*" here, (even if it is the first time that expression has ever been used of us)—as if we don't already know about it—because we **do** know about it already!

- So where were you told this?

- (And just to answer the question I asked before: what happened to make it so that you could be called a *child of God* [or *children of God*]?)

- And the answer to that question is that you, **and every believer**, are *children of God* by virtue of **regeneration!**

- (And don't try to find the word "*regeneration*" somewhere in Romans, because it's not there.)

- So where were you told that you were regenerated? (Prior to 8:16)?

- When you got justified unto eternal life, you were at that exact same time regenerated.

- Where were you told that? Well, my mind isn't totally settled on it, but I'll tell you where I think we were told about it.

- By the way, this is a classic example of God teaching us about a particular subject and getting that concept in our thinking—and then at some later time coming along and telling us what that all amounts to in a single, defining term!

- First of all, you could say that you were made aware that, by virtue of regeneration at the time of justification, you became a *child of God* right there in Romans 8:14-15—in sonship orientation.

- But my understanding is that you were made aware of being a *child of God* by virtue of regeneration even **prior** to that.

- It could be as far back as Romans chapter 1—but my understanding is that it's resident in the information you were told in the doctrine of your justification that's contained in Romans 3:21-5:21.

- It may be hinted at in Romans 4 in talking about what saving faith is all about as it pertained to Abraham. (see 4:11-13, 16 etc.)

- But look at 5:17-21 — what does the word *regeneration* mean? Re = again Generate = born == to cause to be born again!

- Remember when we were going over this section that I said something about that it's not at all wrong to talk about being saved as being '*born again*'? — even though that phrase is used by the Lord Jesus Christ back in John 3 in God's program w/ Israel?

- Now Paul doesn't use that expression (*born again*) - nor does he use the term *regenerated* in Romans—but he **does** use terminology that, even though we had physical life (that is, we were generated once when we were physically born from our mother's womb) — Paul does use the term "***life***" to refer to what we got when we were justified—we were justified unto eternal **LIFE** — we got **generated again**—we got **born again**—and that's **regeneration!**

- By the way, Paul does use the term regeneration one time: Titus 3:4-7 (:5).

- So having been given eternal life at the point of justification (another **life** other than our physical life) — we are given to understand and appreciate that we are *born again* or **regenerated**.

- And as one's who have been regenerated by God—by virtue of that regeneration, we can be said to be at that point, **children of God!**

- Every believer in Christ receives the nature of being a *child of God* in **regeneration**—but by virtue of **adoption**, every believer in Christ receives the status of being a *son of God!*

- So is everyone clear on why God has the apostle Paul use the expression, "*we are the children of God*" rather than "*we are the sons of God*"?

- He has to bring up the issue of our heir-ship—our inheritance—and the only way in which you're an *heir of God* is if you've been justified unto eternal life—or born again—or regenerated—which makes you *children of God*—and that's an issue or subject that both our Father (and the Spirit of God) as well as we ourselves are both familiar with—and He *bears witness with our spirit that we are the children of God*—and that makes it so He can then dive into the vital issue that will deal with the Father's business: our **inheritance!**

- So as we get down to the business of sonship—*The Spirit itself beareth witness with our spirit, that we are the children of God*—our Father tells us, You remember how I taught you about being my *child* when I justified you unto eternal life? Well, you got an **inheritance** in connection with that, didn't you? (that's also an issue you already know—[from passages back in Rom. 4 and Abraham and the promise and being an heir])—and you can say, Yeah, I know that.

- And the Father then says, Now, let's start talking about your **inheritance**—because there's something you have to know in connection with it that you **don't** know!

- And that's what (:17) is going to address!

- You're not just a *child of God*, but as a *child of God* you also are an *heir of God* ...

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.

- The Father says, '**You're not just My heir by virtue of being my *child*—but now you're my heir by virtue of being My son!**'

- And as My adopted son—you're inheritance is tied with My Son, the Lord Jesus Christ. (and then He goes on and deals with it—and how we become *joint-heirs with Jesus Christ*).

- And what you've got in (:17) is NOT the stating of the same thing twice—nor is it the stating of the same thing in two, slightly different ways—it's actually stating 2 different things:

- Being an *heir of God*, as a *child of God* is one thing.

- Being a *joint-heir with Christ* as a *son* is another, different thing.

- (those are not the same thing!)

- And by this '**first-things-first**' approach of sonship establishment—what's going on here is exactly what takes place when a natural father adopts his child into sonship. — And right after adoption takes place, the son expects the father to do something right off the bat—(the father makes the first move) - and the father's first move is to corral his son's thinking, and to focus it upon the business of sonship.

- and to do that, the father has to say something to his son in order to focus his thinking (his thinking that already appreciates the gravity of his sonship status) and develop that thinking into a full measure of the impact on his spirit that being involved with the father's business is supposed to have now.

- And that gravity is going to be given full expression on the basis of the son perceiving and learning about exactly what aspect of his father's business he's involved with—exactly what his sonship heir-ship amounts to—and therefore what his education is all about, and what it's worth is all for, and what it's value all pertains to—because all that needs to work up and generate within him (you) so that he (you) **want** that education with the proper amount of zeal and enthusiasm before it gets underway.

- The last thing the father wants is for the son come into class with a 'ho-hum' attitude!

- So (:17) takes the one thing our Father wanted us to 'put our finger on' (so to speak) that becomes 'front-and-center' in our thinking—and He's now going to talk a lot more about that — and that is that we are *the children of God*:

- And (:17) takes that issue we both agree on and moves one more step with it (a natural step, at that)

17 And if children, (the "*if*" is a 1st class condition = if, and we are *the children of God* by virtue of regeneration)

- ... **then** (it naturally follows) **heirs**; — and you can be an heir in a whole bunch of ways.

- **heir** = a person who is entitled by law to inherit an estate, rank, title, office, position & so forth, so on—usually based upon being a descendent relative within a family (a family ancestor). — The most common heirs are a man's children.

- Simply put, an *heir* is one who receives his allotted possession by right of sonship—that is, a son who has an inheritance.

- And as I said, you can be an heir in a whole bunch of ways: heir-at-law; heir of blood; heir of the body; heir in capite; heir of conquest; heir by custom; heir designate; heir apparent; heir by destination; heir by devise; heir of entail; heir female; heir general; heir of inheritance; heir of inventory; heir of line; heir male; heir of provision; collateral heir; forced heir; etc., etc.....

- But our Father takes the issue of us being His *children*, and the next, natural thing to bring up about that (in the context of sonship establishment) is that we are *heirs*—but because of how many ways heir-ship can be thought of—He begins narrowing our thinking down to **one issue** about our inheritance

17 *And if children, then heirs; heirs of God, and joint-heirs with Christ;*

- And my understanding is that the issue of us being *children of God* is something we have already come to understand and appreciate, at least to some degree—and also the issue of us being *heirs, heirs of God*—that’s something we don’t have to scratch our head about and say, What in the world does that mean?

- So what is your understanding of what being an *heir of God* is about?

- You already know that some things are yours by virtue of regeneration that has made it so that you are a *child of God*, and because you have been redeemed and are beneficiaries of the Redeemer and His redemption, you get what the Redeemer gets—at least some general heir-ship type things.

- Such as the forgiveness of your sins; salvation from the debt & penalty of your sins; the righteousness of God; the promise of eternal life; escape from the wrath of God (*saved from wrath* [Rom.5:9]); resurrection from the dead—hence, a resurrection body; a place of residence in God’s heaven ...

- Most of what you already know is your inheritance being a *child of God* was given to you in Romans chapter 5 — and there were 3 major things you were given to know that you possessed as one who had been justified unto eternal life—as one who has become a *child of God*

- 1 - you have ***peace with God*** (no more hostility) - you will never stand before God as His enemy;
- 2 - you have ***access by faith into this grace wherein we stand***—which means that your once estranged, highly limited and highly restricted relationship you had as an unjustified person is now an **unlimited** and **unrestricted** relationship now that you are a justified *child of God*;