

Sunday, September 7, 2014—Grace Life School of Theology—*Grace History Project*—Lesson 143—
Sonship Edification: Introduction

Introduction

- In Lesson 142, our last lesson before we took a break for the summer; we finished up our discussion of Progressive Dispensationalism in the Grace Movement by concluding our discussion of the 2002 publication of *Dispensationalism in America During the Twentieth Century* by Dr. Dale S. DeWitt.
- Having come all the way through church history to 2002, many have been asking me how I intend to wrap up and conclude this course of study on church history from a mid-Acts Pauline Grace viewpoint. It was always my intention to conclude by talking about current trends within the Grace Movement as well as discuss some overall lessons or takeaways from our consideration of church history.
- Many of you are aware that within the last year I have become embroiled in an ongoing debate/discussion on the nature of the believer's inheritance via the joint-heir controversy. In studying to write *Ifs, Ands, and Buts: The Two Inheritance Controversy of Romans 8:17*, I became aware of something called Sonship Edification (SE). SE, along with the authors and supporters of *Heirs of God or joint-heirs With Christ? Sanctified Works in the Dispensation of Grace*, maintained as of March, 2014 when the first edition of *Ifs, Ands, and Buts* was released that not all believers are joint-heirs with Christ and the joint-heirship was conditioned upon suffering with Christ in Romans 8:17. Consequently, it was my studies related to the "two inheritance" controversy that first introduced me to the teachings of SE.
- Prior to my initial involvement in the "two inheritance" controversy in the late summer of 2013, I had seen some curious postings on Facebook talking about SE. At the time I was too involved in my own studies for this project as well as others to pay SE any mind. Needless to say, once I encountered SE and studied it and its role in the "two-inheritance" controversy I quickly concluded that it was a contemporary development within the Grace Movement that the Grace History Project simply could not ignore.
- These realizations regarding SE coupled with my long held intention to cover current trends within the Grace Movement prompted a nine month long investigation into the theological suppositions and historical development of SE. All of the lessons that will be contained in this mini-series on SE as part of the greater project are the result of these studies.
- At the outset, fairness and transparency dictate that I be up-front and candid regarding my thoughts and impressions of SE. Simply stated, I am not a fan of SE and find it to be a dangerous development within the Grace Movement in the last fifteen to twenty years.
- In an attempt to tackle this sizable subject in a manageable way that will make sense to anyone viewing/reading these classes, I have decided to proceed as follows. First, I will set forth a basic

understanding of what Sonship Edification is as a theological system. This will included a summary of its core doctrines, beliefs, and distinctive characteristics. Second, we will chronicle its historical development as a theological system within the Grace Movement over the last decade and a half.

- We understand that anytime one discusses a contemporary movement there is an inherent risk of being accused of making personal attacks against the teachers/supporters of a particular doctrine or belief. With that in mind, I will seek to exercise all due diligence to limit my comments to the ideas being advanced by SE and not personally attack the men involved. After all, it is the ideas of SE and their historical/theological development that are our primary concern.

What's In a Name?

- Our main point in this Lesson is to impress upon you that when you hear the word “sonship” you ought not to assume that you understand how a person is using that term. The terms “adoption” and “sonship” have a widely varied meaning depending on who is using them.
- To get started it is important to note that the word “sonship” is not found in the King James Bible. This does not automatically disqualify the use of the term since the words Rapture and Trinity do not occur in the Bible either. Yet they are commonly accepted words to describe the doctrines to which they are ascribed.
- The concept of “sonship” finds its origin in a few key texts found in Paul’s epistles. These texts include: Romans 8:14-15, Romans 9:4, Galatians 4:1-6, and Ephesians 1:5. The key word in these verses is the English word “adoption.” The Greek word translated “adoption” is *huiiothesia* which only occurs five times in the New Testament.
 - Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5
- Some modern versions do render the Greek word *huiiothesia* with the English word “sonship.” Please consider the following examples:
 - Romans 8:15 (NIV)—“The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your **adoption to sonship**. And by him we cry, “*Abba*, Father.” (footnote: The Greek word for *adoption to sonship* is a term referring to the full legal standing of an adopted male heir in Roman culture; also in verse 23.)
 - Romans 8:15 (ESV)—“For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of **adoption as sons**, by whom we cry, “*Abba*! Father!”
 - Romans 8:23 (NIV)—“Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our **adoption to sonship**, the redemption of our bodies.”

- Romans 8:23 (ESV)—“And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for **adoption as sons**, the redemption of our bodies.”
- Romans 9:4 (NIV)—“the people of Israel. Theirs is the **adoption to sonship**; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises;”
- Using the word “sonship” to describe the results of the believers “adoption” or placement into the family of God as fully grown adult “sons” has been commonplace within the body of Christ for centuries. C.H. Mackintosh used the term “sonship” in his famous work *Notes on Genesis* which dates from the 1860s to describe the believers “adoption” in Romans 8.
 - “In it we have unfolded to us the two great principles of sonship and heirship. . . Sonship and heirship are inseparably connected in the thoughts of God. ‘He that shall come forth out of thine own bowels shall be thine heir.’ Sonship is the proper basis of everything; and, moreover, it is the result of God's sovereign counsel and operation . . . so long as a man is under the power of death, and under the dominion of sin, he can neither know the position of a son, nor the condition of righteousness. Thus, God alone can bestow the adoption of sons, and He alone can impute righteousness, and both are connected with faith in Him as the One who raised up Christ from the dead. . . Hence, therefore, sonship, being founded on resurrection, stands connected with perfect justification — perfect righteousness — perfect freedom from everything which could, in any wise, be against us. God could not have us in His presence with sin upon us. He could not suffer a single speck or stain of sin upon His sons and daughters. The father could not have the prodigal at *His* table with the rags of the far country upon him. He could go forth to meet him in those rags. He could fall upon his neck and kiss him, in those rags. It was worthy, and beautifully characteristic of his *grace* so to do; but then to seat him at his table in the rags would never do. The grace that brought the father out to the prodigal, reigns through the righteousness which brought the prodigal in to the father. It would not have been grace had the father waited for the son to deck himself in robes of his own providing; and it would not have been righteous to bring him in in his rags; but both grace and righteousness shone forth in all their respective brightness and beauty when the father went out and fell on the prodigal's neck; but yet did not give him a seat at the table until he was clad and decked in a manner suited to that elevated and happy position. God, in Christ, has stooped to the very lowest point of man's moral condition, that, by stooping He might raise man to the very highest point of blessedness, in fellowship with Himself. From all this, it follows, that our sonship, with all its consequent dignities and privileges, is entirely independent of us. We have just as little to do with it as Abraham's dead body and Sarah's dead womb had to do with a seed as numerous as the stars which garnish the heavens, or as the sand on the seashore. It is all of God. God the Father drew the plan, God the Son laid the foundation, and God the Holy Ghost raises the superstructure; and

on this superstructure, appears the inscription, "THROUGH GRACE, BY FAITH, WITHOUT WORKS OF LAW" (CHM, *Notes in Genesis*)

- Modern mainline Evangelical Christianity also has much to say about adoption. Consider the following entry on “Adoption” by William E. Brown in the popular Evangelical reference work *Evangelical Dictionary of Biblical Theology* edited by Walter A. Elwell:
 - Adoption—“Act of leaving one's natural family and entering into the privileges and responsibilities of another. In the Bible, adoption is one of several family-related terms used to describe the process of salvation and its subsequent benefits. God is a father who graciously adopts believers in Christ into his spiritual family and grants them all the privileges of heirship. Salvation is much more than forgiveness of sins and deliverance from condemnation; it is also a position of great blessing. Believers are children of God.

Old Testament—Legal adoption was not prescribed in Jewish law or practiced by the Israelites. In fact, the term ‘adoption’ does not occur in the Old Testament. While there are several possible allusions to adoption, such as Moses (Exodus 2:10), Genubath (1 Kings 11:20), and Esther (Esther 2:7), the incidents recorded take place in foreign societies (Egyptian and Persian) and there is no evidence that legal adoptions were enacted.

The adoption metaphor was not lost to Israel, however. God declares that he is the Father of the nation Israel, whom he loves as his child (Isaiah 1:2; Hosea 11:1). He tells Pharaoh, "Israel is my firstborn son" (Exodus 4:22). More specifically, he says to David (and the Messiah), ‘You are my son; today I have become your Father’ (Psalm 2:7); and of David's descendant, "I will be his father, and he will be my son" (2 Samuel 7:14). Although not precisely adoption passages, the instances of declared sonship in the Old Testament provide a theological foundation for Israel's designation as the children of God.

New Testament—The New Testament cultural environment was much different from that of the Old since elaborate laws and ceremonies for adoption were part of both Greek and Roman society. To people with this background, the adoption metaphor in the New Testament was particularly meaningful.

The Greek word for adoption (*huiiothesia*) means to ‘place as a son’ and is used only by Paul in the New Testament. Each of the five occurrences in his letters is to readers of a decidedly Roman background. In one instance Paul refers to the Old Testament idea of Israel's special position as the children of God ‘Theirs is the adoption as sons’ (Romans 9:4). The remaining four references describe how New Testament believers become children of God through his gracious choice. The full scope of God's work of salvation past, present, and future is seen in adoption.

The believer's adoption as a child of God was determined by God from eternity: God 'predestined us to be adopted as his sons through Jesus Christ' (Ephesians 1:5). This adoption is not the result of any merit on the part of the believer, but solely the outworking of God's love and grace (Ephesians 1:5, 7).

The present reality of the believer's adoption into the family of God is release from the slavery of sin and the law and a new position as a free heir of God. Entering into salvation brings the rights and privileges of free sonship: 'For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, *'Abba, Father'*' (Romans 8:15). Paul tells the Galatians that Christians were redeemed from the law so that they might receive adoption as sons. As a result the Holy Spirit comes into the believer's heart crying, *'Abba, Father'* (Galatians 4:5). The intimacy of a relationship with God the Father in contrast to the ownership of slavery is a remarkable feature of salvation.

Like many aspects of salvation, there is an eschatological component of adoption. Believers 'wait eagerly for our adoption as sons, the redemption of our bodies' (Romans 8:23). The full revelation of the believer's adoption is freedom from the corruption present in the world. Being a member of God's family includes the ultimate privilege of being like him (1 John 3:2) and being conformed to the glorious body of Christ (Philippians 3:21). This is part of the promised inheritance for all God's children (Romans 8:16-17)." (Elwell, 11-12)

- Pastor C.R. Stam, one of the founders of the mid-Acts Grace Movement in the United States expressed a similar understanding of "adoption" or "sonship" in his short piece for *Two Minutes With the Bible* titled the "The Spirit of Sonship."
 - *"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption [Lit., sonship], whereby we cry, Abba, Father" (Romans 8:15).*

The position of the believer in the family of God is amply illustrated for us in the Epistles of Paul. In Galatians 4:1-5 the Apostle alludes to the fact that in the life of every Hebrew boy there came a time, appointed by the father, when the lad was formally declared to be a full-grown son, with all the rights and privileges of sonship.

It was now assumed that the young man would no longer need overseers to keep him in check. There would be natural understanding and co-operation between father and son. And so the "adoption" [Gr., son-placing] proceedings took place, indicating that the child, now a full-grown son, was no longer under law, but under grace.

"And because ye are sons," says the Apostle, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a [full-grown] son" (Galatians 4:6, 7).

This is the position of every believer in Christ. He may, like the Corinthians, still be a babe in his spiritual experience (I Corinthians 3:1), but in Christ he occupies the position of a full-grown son, and to grow spiritually it will do him no good to go back under the Law; he must rather recognize his standing before God in grace. This is why the Apostle says in Romans 8:15: “*Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption [sonship], whereby we cry, Abba, Father.*”

A recognition of this position will do far more to help us live Godly lives than will the “dos and don’ts” of the Law.”” (Stam, *Two Minutes With the Bible*)

- As these comments from the pen of Pastor Stam indicate, he understood “adoption” in a manner that was consistent with the common reading/understanding of the passages stretching all the way back to Mackintosh and beyond. Believers are adopted into the family of God and given a position of fully grown adult sons. Consequently, God deals with them as adults and not as children who are under the tutor and governor system of the law.
- Seeing that “adoption” is a Biblical concept, many over the years have put forth various viewpoints or understandings of not only what adoption/sonship means but also its implications. One such view is found in the writings of Dr. Jack Miller the founder of World Harvest Mission. Dr. Miller thinks that a believer’s “sonship” as a vital factor in living a triumphant Christian life. Dr. Miller shared his ideas with the Christian world with the publication of *Sonship, Discovering Liberty in the Gospel as Sons and Daughters of God*. The ideas expressed in this work have become known as “Sonship Theology” within mainline denominational Christianity and especially within the Presbyterian Church in America (PCA). While Dr. Miller has some good things to say about the believer’s identity in Christ on account of our “adoption” much of this thinking is very dispensationally confused and not in line with the mid-Acts Pauline dispensational approach to Bible Study. Please see the Appendix to this Lesson for a fuller treatment of Dr. Miller’s “Sonship Theology.”
- Sonship Edification (SE) is an understanding of “adoption” and its implications that have arisen from within the mid-Acts Grace Movement within the last fifteen to twenty years. SE sees five different uses for the word “son/sons” in the Bible and defines “Biblical Adoption” differently than William A. Brown did in the *Evangelical Dictionary of Biblical Theology* or Pastor C.R. Stam in *Two Minutes With the Bible*. SE offers the following definition for “Biblical Adoption:”
 - “Biblically, adoption was for the natural-born children of a family. That is, a Father would adopt His natural son or daughter. And this was not unusual, but rather, it was the rule. The primary motivation for adoption was not pity or some strong emotion of rescue, but it had in mind the welfare of the family’s name and the family’s business. It is true that on occasion, a man might adopt a son or daughter outside of his own natural children. It may be that he had no children of his own. There is another circumstance that may arise that would have a man adopting someone other than his natural children, but we will discuss that a little later. . .

In adoption, the father would be looking for some specific traits in the son or daughter he would adopt. The father did not just want a son that would be able to carry on the family business, but one that would carry on that business with the same commitment and dedication that he had. The father would want a son that possessed his wisdom and way of thinking. In other words, the father wanted a son who would carry on the business exactly as the father himself would. To accomplish this adoption, the father would look over his sons, and if he found one that was willing and able to be educated in his father's business, then the father would adopt that son and begin personally teaching him all about his business. He would teach the son the way he (the father) thought, and pass on all his wisdom and experience to his son. This was so that his son would take on his father's thinking, and living, and then as he labored in his father's business, all of his dealings were as if it were the father, himself who was engaged in the business. It would really be, "Like father, like son!"

But sometimes the father would look over his own, natural born sons, and still not be able to find one with the desire, the drive, and the ability to be educated properly as his son. In that case, the father could look outside the family and find a child that would fit the bill (so to speak), and he would then adopt a child that was not natural born. The father would take that son (or daughter) and begin to educate them so they could enter into laboring with father in all his business.

This was done so that the integrity and the success and the character of the father and the father's business could be successfully passed on from generation to generation. It was a way to not only keep the integrity of the father's name and the father's business strong, but to insure that it would continue getting even stronger and more powerful as time went on. In other words, it is was a way to ensure the father's business against corruption, weakness, attack and ultimately, failure!" (McDaniel, *SE Orientation* Lesson 1, 5-6)

- "A father adopted his 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 business." (McDaniel, *SE Orientation*, Lesson 5, 5)
- Again, our main point in this Lesson has been to impress upon you that when you hear the word "sonship" you ought not to assume that you understand how a person is using that term. The terms "adoption" and "sonship" have a widely varied meaning depending on who is using them.

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Appendix

Sonship Theology According to Dr. Jack Miller

- It is also important to note at the outset that there are various versions or types of Sonship Edification (SE) that have been put forth into the market place of ideas. For our purposes in the Grace History Project we must note a difference between the type of SE that became popular within some mainline denominations during the mid-1990s and the type of SE that has its origin from within the mid-Acts Grace Movement. While these share the same descriptive title (SE) they are not the same thing.
- The denominational version of SE finds its origin in the ministry of Dr. Jack Miller the founder of World Harvest Mission. Dr. Miller was an American Presbyterian pastor. He served as pastor of New Life Presbyterian Church in Jenkintown, Pennsylvania, and taught practical theology at Westminster Theological Seminary. Miller founded World Harvest Mission and the New Life Presbyterian network of churches. He was known for emphasizing the Christian's status as a child of God, a view known as sonship theology. Much of Dr. Miller's thinking on the matter is captured in the World Harvest Training manual titled *Sonship, Discovering Liberty in the Gospel as Sons and Daughters of God*.
- Sonship theology emphasizes the Christian's adoption as a child of God from in Romans 8 and Galatians 4. The following points regarding Sonship are taken from the introduction of the Third Edition of the Sonship manual put out by World Harvest Mission.
 - *Cheer Up: The gospel is far greater than you can imagine!*—"The gospel is the best news we could ever hear. The gospel is about Jesus Christ and his power to transform our lives and relationships, communities, and ultimately, the nations. Through this gospel, we are freely given a new identity—an identity not based on race, social class, gender, a theological system, or a system of rules and regulations. Rather it is a new and perfect identity based solely on faith in Christ, an identity that defines every aspect of our lives. We are now forgiven, righteous, adopted, accepted, free, and heirs to everything that belongs to Christ. So even our sin, weakness, and failures do not define who we are. Because of this good news, we no longer have to hide from our sin and imagine that we have it all together, for God knows and loves us as we are, not as we pretend to be. Receiving and resting in the truths of the gospel translates into a Christian life of joy, peace, freedom, and love. So the gospel also gives us a new way to live and relate to other people. It frees us from sin's stranglehold on our lives, liberates our conscience, and releases us from living according to the principles of this world. Since our new identity and new way to live is based solely on faith, the gospel excludes all manner of boasting and arrogance. Everything that we have has been given to us—thus it is called the gospel of God's grace (Acts 20: 24)." (*Sonship, i*)
 - *Cheer Up: You are worse than you think!*—"One of the great hindrances to Christian growth, healthy relationships, and strong communities is a life of pretence—pretending that we don't struggle with a multitude of sins, such as self-righteous attitudes, foul

tempers, nagging anxieties, lustful looks, controlling and critical hearts, and a general belief that we are better than other people. Part of the good news of the gospel is that it can change our selfish desires to be right, look good, be in control, and gratify ourselves. Faith in the gospel transforms even good desires that have started to rule our lives and thus have gone out of bounds. . . . Because our sin is a block to intimacy with God and others, we need God's Spirit to show us our many fears and offensive ways. One way to promote this is to invite the insights of others and encourage them to speak into our lives. The goal is that we repent and be led in the way of Jesus, and grow in our intimacy with him. Our goal is to live a life of repentant faith, recognizing that when we live by unbelief, we are doing nothing less than trusting in something or someone other than Christ for life, happiness, security, respect, love, identity, fulfillment, and significance. Belief in the gospel tears down these false trusts in our lives, whether we are putting our faith in a system of rules or laws (legalism) or in something like food or sex (licentiousness)." (*Sonship*, ii)

- *Cheer Up: God's Spirit works in your weakness!*— "In addition to our new identity, we have been given the Spirit, who is more than sufficient to lead, guide, and empower us in our new life. Often, we think that the great problem in our lives is that there is not enough power available to change our lives and relationships. There is, however, more than enough power available, for the power that raised Jesus from the dead is at work in us (Ephesians 1:19-20). Nevertheless, this power does not work automatically, for it is at work in those who believe. So the Spirit works through repentant faith. To live by faith is to live by the Spirit, who brings about the obedience God is looking for." (*Sonship*, ii-iii)
- *Cheer Up: God's kingdom is more wonderful than you can imagine!*— The kingdom of God is the new and final age that began with the coming of Jesus. His kingdom is not part of the present age—an age where the flesh reigns; where people are divided, relationships are broken, and suspicion and competition predominate; where money, sex, and power are abused; where leaders are first and servants last; where behavior is controlled by law, and identity is defined by race, gender, or social standing; and where gifts and resources are used for the advancement of oneself. Rather, the kingdom of God is the new age. It is the age of Spirit (Matthew 12:28). It is the age of righteousness, peace, and joy in the Holy Spirit (Romans 14:17). The kingdom of God is about renewal, restoration, and reconciliation of all things, and God has made us a part of this great story of salvation. It is about the restoration of relationships, justice, and equality, about freedom from every lord except Jesus; about reconciliation, forgiveness, and the defeat of Satan. It is about compassion for the poor powerless, about helping those who are marginalized and rejected by society, and about using our gifts and resources for the advancement of others. It is about new communities and the transformation of society and culture, so that race, gender, and social class no longer define identity, nor are they used to control and divide. For Paul to preach the gospel is to preach the kingdom, is to preach the whole counsel of God (Acts 20:24-27). The gospel sums up the whole message of good news that he brought to the nations—particularly to the downtrodden and powerless. And

since it is good news, our response to the message of the kingdom is to be one of repentant faith (Mark 1:15).” (*Sonship*, iii)

- Having its origin with the Presbyterian Church, Dr. Miller’s version of Sonship has been the target of much discussion and debate within the denomination. On August 15, 2011 the Christ Covenant Presbyterian Church (CCPC) put forth a paper based on events and discussions within their local church as well as within both the Tennessee Valley Presbytery and the Presbyterian Church in America (PCA), regarding Sonship theology. The reasons for drafting this paper were precipitated by the introduction of “Sonship” teaching within their church body. The church states, “This material contained a “new” teaching that caused our leadership to look more closely at it. As Sonship began to be more widely seen and heard within our church, many of us viewed this as yet another ‘spiritual fad’, something that was popular today and would be gone and forgotten tomorrow. It seemed at first that Sonship was just another program aimed at making us ‘more spiritual’. While this is true in some ways, the errors that these teachings leave behind and foster are not minor. Among these teachings are the following:
 - that the believer’s responsibility is to “*believe the Gospel*” or “*preach the Gospel to ourselves*” rather than strive at the Christian life by discipline and perseverance,
 - that “*God is never angry with a believer*”,
 - and perhaps most importantly of all, the fact that our *Justification is the essential power behind our Sanctification* – seemingly at the expense of the role of the Holy Spirit.” (*Doctrinal Position Paper on Sonship Theology (DPPST)*)
- **CCPC** also took exception to the following aspects of Dr. Miller’s Sonship teaching. First, the gospel was seen as having application, not just in bringing about one’s justification but also being active in one’s sanctification. “Whenever a pastor or missionary began slipping into sin, or into a “works-oriented” mode of ministry, he was taught to remember to “*preach the gospel to his heart.*” The gospel, therefore, was not merely how the unsaved were brought into the Kingdom, but was also seen as the main method of sanctification for Christians.” (*DPPST*)
- Second, CCPC stated, “. . . the language of Sonship uses a number of common terms and phrases (e.g. “Gospel”, “justification”, and “sanctification”). Often, however, these words and phrases have been imbued with quite “non-ordinary” meanings. This redefinition of words adds a great deal to the confusion that often arises from its teachings. . . We would like to offer a word of caution here. Much of the language of Sonship is very familiar to us. Words like *gospel*, *grace*, *law*, and *sanctification* are words that are dear and precious to all of us in the Reformed faith. It seems that Sonship often uses these words with meanings that are somewhat different than what the accepted and orthodox meaning of them has been.” For the CCPC this means that the definitions/functional meanings ascribed to certain words were foreign to Reformed Theology. It is important to note that the type/version of SE that has developed with the Grace Movement is also characterized by a highly technical and developed vocabulary that is unique to itself. (*DPPST*)

- Other CCPC objections to Miller's Sonship theology can be summed up in phrases like: "preach the gospel to yourself" and "believe your own justification." Miller's version of Sonship has also been characterized as creating a stark dichotomy between law and grace.
- The movement has garnered the attention of some big name evangelicals. In 1991 Gary North argued that these churches "have not officially departed from confessional orthodoxy," but that "their focus has not been on traditional confessional preaching and Calvinist doctrine." ([North, 36](#)) Meanwhile, R.C. Sproul criticized the movement in 2012 for being to "antinomian." ([R.C. Sproul's Blog](#))
- While there are some positive aspects of this version of Sonship related to the believers new identity in Jesus Christ, the type of Sonship advocated for by World Harvest Mission is dispensationally confused to say the least. Ultimately, this type of Sonship suffers from the same deficiency observable in the Bob George's Exchanged Life model, i.e., it lacks a sufficient and consistent dispensational underpinning in Pauline truth.