

Sunday, October 12, 2014—Grace Life School of Theology—*Grace History Project*—Lesson 148
 Sonship Edification: Biblical Adoption According to Sonship

Adoption According to Sonship

- As we saw in Lesson 143, the concept of “sonship” comes out of an understanding of “adoption” (Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5). Adoption is the spiritual process whereby believers are adopted into the family of God and given a position of fully grown adult sons. As such, God deals with them as adults and not as children who are under the tutor and governor system of the law. Most Bible teachers within the Grace Movement would offer a definition of Biblical Adoption that is similar to the explanation presented by C.R. Stam in *Two Minutes With the Bible* (follow link to read Stam’s statement).
- Please recall the following “short” definition of Biblical Adoption that we cited from the notes of Mike McDaniel of Millennium Bible Institute:
 - “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, Sonship Orientation, Lesson 5, Page 5)
- It is important to note that Sonship Edification’s (SE) understanding of Biblical adoption exhibited by McDaniel is different from Stam’s understanding cited above. There is an additional issue here that is not present in Stam’s explanation of the adoption/sonship. In order to understand this difference we need to consider the various types of “sons” identified in Scripture, according to SE.
- Both Newbold and McDaniel identify five different ways that the word “son” is used in Scripture:
 - *Paternal/Genetic Son*—A Paternal/Genetic Son—Genesis 4:17 (1st use); II Samuel 19:4; Acts 16:1
 - *The second Member of the Godhead*—the Son of God; the Lord Jesus Christ Himself—Matthew 11:27; 16:16; Luke 19:10
 - *A Son in the Faith*—Timothy & Titus—I Timothy 1:2; Titus 1:4
 - *A Regenerated Son*—John 1:11-13—“Because of this passage, most believers only think of themselves as God’s sons in the sense of, or in connection with, belonging to the FAMILY OF GOD. . . It is a passage that has the basic issue of REGENERATION in view! These people (the remnant of Israel) are in the family of God; they are CHILDREN of God through regeneration.” (McDaniel, Sonship Orientation: Lessons 1-2, Page 3)
 - *Adopted Sons of God*—Romans 8:14-15; Galatians 4:5—“It is necessary for you to realize that sonship is not merely the issue of being a member of the ‘family of God!’ Along

with that, you have got to appreciate that the Father has two ways of dealing with His heir: 1) as a child and 2) as a son—an adopted son! Not only is their inheritance different, but the Father is going to deal with those two “heirs” very differently.” (McDaniel, Sonship Orientation: Lessons 1-2, Page 4) (Newbold, Romans 8 (101-200), Pages 167-169)

- See Appendix A on page 10 for extensive quotations from Newbold and McDaniel on the subject of “Biblical Adoption.”
- SE makes a distinction between “children of God” in Romans 8:16 and “sons of God” in Romans 8:14. Practically, this means that all believers are CHIDLREN OF GOD but that not all believers are SONS OF GOD or at least that is the implication.
 - See Appendix B on page 12 for extensive quotations from Newbold and McDaniel on the Difference Between “Children of God” and “Sons of God.”
- Whether wittingly or unwittingly Newbold and McDaniel have enunciated a position that maintains or at least implies that NOT ALL regenerated children of God are adopted sons of God. Following this confused logic would lead one to believe that some regenerated sons are still children in the sense that they ARE UNDER tutors and governors; meanwhile other regenerated sons are “adopted” and dealt with as adults and are therefore NOT UNDER tutors and governors. Consider the following quotations from McDaniel on the difference between “sons” in Romans 8:14 and “children” in Romans 8:16:

Quote 1	Quote 2
<p>“There are two items that tip you off that the use of the word “son” in verse 14 is different from what you saw in John 1:12. The first thing that indicates a different use of “son” is the phrase “as many as are led by the Spirit of God.” Notice, it does not say, “as many as have the Spirit of God.” If it had said that, then we would be talking about being regenerated and if that were the case, you could understand this use of the word “son” the same way that we saw it in John 1:12. But not every “child of God” is being “led by the Spirit of God.” And when you read that phrase, there is a natural thinking that comes into your mind that interprets that as some kind of “inner prompting” or “intuition” or some similar kind of “leading” aspect that the Spirit is doing in order to somehow direct us or steer us in the way or activity He wants us to go – and that is not at all what being “led by the Spirit” means. Now, we will get to that in due time, but I want to return to the point that got us off on that; there are some things that tip you off that this use of the word “son” is different from any other</p>	<p>“Now let’s make sure we are on track mentally. All of these things have to do with the use of the word “sons” in Romans 8:14 referring to an adopted son. We also see the use of “son” as it refers to an adopted son in Galatians 4. This is one of those places where Paul does explain some things pertaining to the issue of adoption as it applies to us in this dispensation of grace. To see this, let’s begin back in Galatians 3 where he begins his explanation by saying that “ye are all children of God.” . . . (Quotes Galatians 3:26)</p> <p>How is it that we are “children of God?” We are children of God by faith in Christ. That is regeneration. So it is true that when we trusted Christ, we became “children of God” and, as such, we are “in God’s family.” But now Paul is going to explain something about no longer being just children, but receiving the adoption of sons; he is going to take the issue further. . . (Quotes Galatians 4:1-7)</p>

way we have seen the word used. When you properly understand what being “led by the Spirit” means, then you know that this use of the word “son” does not just refer to being a regenerated son.

There is a second thing that connects to the issue of being the kind of “son” that Romans 8:14 refers to that differentiates this kind of son to be the product, not of regeneration, but of a specialized process. In other words, the “son” of Romans 8 is being referred to in a highly specialized way; a way that entails more than just being regenerated. So, if my understanding of this is correct (and I do not say it that way because I have any doubts about it) but if I am correct, then the kind of son being referred to in Romans 8 is a further or additional issue to that of being a regenerated son. . . (Quotes Romans 8:14-15)

The phrase that lets us know that the “sons” in these verses are more than just regenerated children of God is “ye have received the Spirit of adoption.” Adoption is the specialized process; a process that God had not ever done before, which makes us more than just members of the family of God. Unfortunately, if all you think about when you read in Romans 8 is that you are a part of the family of God, then this is not going to have the impact on you it is supposed to have and you are not going to “cry Abba Father.” In fact, you won’t even understand what that cry of “Abba, Father” is all about.

When I say that adoption is a specialized process that makes the “sons” of Romans 8:15 something different than just being “in the family of God” or being “children of God,” what I am emphasizing is that the adoption of sons is a dispensational matter.” (McDaniel, Sonship Orientation: Lessons 5-6, Pages 1-2)

As we covered last time, when you were a child, your Father treated you very differently than He does as a son. Those tutors and governors could only teach a child about the child’s father, but how much better it would be to be taken by the Father and have him instruct the son personally.

Let’s put this together and see what we have. When you trusted Jesus Christ as your Savior, you became a “child of God.” And in that sense, you are called a son. That kind of son is JUEL. That is exactly what the little flock was being described as in John 1:12. They are saved, justified sons in the sense that they have been made part of the family of God. But in sanctification, there is a further issue of that being revealed to you.

So let me ask you, “You and me, in this dispensation of grace, are we also “sons” in the sense that we are part of God’s family?” Of course we are. We have been JUEL, we have been regenerated and we were made “sons” in the sense of being made part of God’s family when we trusted Christ as our all-sufficient Savior.

But now, in Romans 8, we are presented with something more than just being sons in the sense of being “children of God.” Now we are told that we are “sons” in the sense of being “adopted.” And if you know what biblical adoption is, then you realize that you are no longer being referred to as a child, but now you are being referred to as an adult, for a “son” can be a child or an adult. Now that is only one aspect of being an adopted son. It not only implies adulthood and the liberty that comes along with being an adult, the change in the relationship that comes from being an adult, but it also points to the fact that you are going to be extended the highest, most prestigious honor that could be offered to you; you are going to be identified with your heavenly Father in the most intimate way. He is going to take His adopted son under His wing and begin to teach him everything about His business including the business secrets that no other son will know. He is going to teach him how to think like Him, how to live like Him and how to labor like Him. He is going to do this through an organized, planned curriculum that will result in the Father putting His character into His son.

Biblical Adoption: 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, Sonship Orientation: Lessons 5-6, Pages 4-6)
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- At best, this explanation is confused on account of the fact that in other places McDaniel implies that ALL believers are adopted sons but that not all believers respond to this knowledge appropriately by crying “Abba Father.” That others were confused by these statements is evident judging by the comments McDaniel made in Sonship Orientation Lesson 25 in which he stated:
 - “So the answer to the question as to how we are to get that godly edification is answered in God’s own curriculum. Sonship education is the process for godly edification. Sonship education is the means by which God no longer deals with you as child, but He now begins to deal with you as an adult son by that specialized process called “adoption.”

Today, in the dispensation of grace, every believer is automatically adopted by the Father, the very moment that person is saved or justified unto eternal life. It becomes then, a question of how you, as a believer in Christ, are going to respond to your adoption as a son of your heavenly Father.” (McDaniel, Sonship Orientation Lessons 25-26, Page 2)

- In other words, by a saint failing to be “suitably impressed” with what is being offered to him via their adoption some believers will not chose to cry “Abba Father”. Are those who fail to cry “Abba Father” not adopted or are they simply failing to respond to their adoption properly? At best SE is inconsistent on this point depending upon which lesson(s) one watches or which set of notes one reads. At worst SE teachers are saying that not all “REGENERATED SONS” are “adopted” and therefore some are still CHILDREN and consequently under tutors and governors.
- What is clear is that one must respond properly to their Sonship Orientation, i.e., knowledge of having been adopted in Romans 8:14-15 by crying Abba Father in order to get their Sonship education properly underway. Crying Abba Father signifies to our heavenly Father that one is ready to be personally educated by God himself in his business, according to SE.
 - “It would be good for us to remind ourselves what we are doing and where this process is headed. Several sessions back we came to Romans 8:14-15:
 - Romans 8:14 – 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.

In that verse we have only briefly mentioned that to be “led by the Spirit of God” refers to the Spirit leading you through the curriculum, as the adopted son that you are. The only other thing we have noted in these verses is the cry of “Abba, Father”. “Abba, Father” is the cry of a son who, realizing what is being offered to him and what is expected of him as an adopted son, wants to be taken and educated by his Father for the purpose of one day laboring with His Father in His business.

Abba, Father is saying “yes” to your Father’s invitation to be involved in everything that pertains to the adoption of sons. It is the official statement, so to speak, of the son who

desires to enter into this intimate Father/son relationship that will groom the son for participation in the Father's business. Just as in a (traditional) wedding ceremony, where both the husband and the wife are asked if they promise to fulfill certain responsibilities to each other for the rest of their lives, if they agree to make that commitment to each other, they say "I do." Well, Abba, Father is your "I do" to your heavenly Father.

Next, you should notice that Abba, Father is the cry of a son. The verse does not say "...whereby we say, Abba, Father." Neither does it say "...whereby we think, Abba, Father." It is a cry that comes out of your heart and your mind. When I say that cry comes out of more than just your heart, by that I mean that it is more than just a cry of excitement that you have been adopted. It is also more than just a cry of relief that your relationship with God is not one motivated by fear. I'm not saying that there won't be excitement or relief, but I am saying that the cry of Abba, Father has to be more than that.

Abba, Father is a cry that has knowledge to it. In fact, without that knowledge, that cry of Abba, Father cannot be fully made. It would be like saying "yes" to someone before you knew what they would ask of you. Therefore, the cry of Abba, Father has an intelligent commitment in view. There are things you have to know, things you have to understand, before you can really and truly make the kind of cry to your Father that He is looking for.

That is the reason we have taken the time to go back and look at all the things we have looked at, so that when we get back to Romans 8:14-15 you really can make that cry of Abba, Father in the fullness that your Father is looking for. Just to underscore the importance of this, the way I understand this works is like this: until you have all the components in place, you can mouth the words Abba, Father all you want, but it will not be what your heavenly Father is looking for in order to begin your sonship education and edification.

Think of it like this: you cannot just have someone mouth the words of a prayer to receive Christ as Savior and then think that they are saved just because they said the words. They have to understand what they are doing. There has to be some knowledge about what is being offered to them and what is expected (and not expected!) from them. It is only when a person understands the gospel of grace in its true form that they can "believe" in a way that is acceptable to God. For example, if they do not fully understand the gospel of grace, they might think that they must call on Jesus (to be saved) AND then they must live a good life (to stay saved). That is not true salvation and God does not acknowledge it as such.

In the same way, we are to cry Abba, Father in the way that is acceptable to our heavenly Father. That way, when you get back over to Romans 8:14-15, the cry that comes from you will be, in every way, what your Father was looking for in order to begin your education as a son.

Not to belabor the point, but to make sure that you have the proper knowledge operating in you to make that cry of Abba, Father, here is a short list of the necessary things you should already understand:

- You are under grace (no longer under tutors and governors)
- You are given great liberties as a son (i.e. – decision-making)
- Your relationship with God is love motivated (not fear)
- You are treated as an adult (not as a child)
- Your adoption is the offer of your Father to:
 - Educate you in godliness
 - God’s wisdom vs. competing wisdoms
 - Only God’s wisdom can properly educate you
 - Personally take over your education
 - Write the things in His heart on your heart
 - A man after God’s own heart (first requirement)
 - Edify you to labor in His business in the heavenly places
- Adoption is the purpose behind your redemption (Galatians 4:5)
- Your adoption is THE big issue with God (not just a big issue)
 - Adoption is not confined to the dispensation of grace
 - God dealt with Adam as an adopted son
 - Everything God will do with Israel will be through adoption
 - Everything God will do with us will be through adoption
- You must desire to be educated
- God has given you a curriculum in His word
- His Spirit will lead you through the curriculum
- Your sonship will be opposed
 - By the evil man – the wisdom and evil of this world
 - By the strange woman – the policy of evil
- Abba, Father is the cry of a son (or daughter) who understands that God their heavenly Father is freely offering, by adoption, the opportunity to be personally educated by Him in godliness (think, live and labor like their Father) through an intimate, two-way Father/son relationship, for the purpose of (among other

things) equipping them to labor with Him in His business out in the heavenly places for all eternity, and that the son not only desires his adoption, but he also understands what is being offered to him, he sees that adoption education for what it is, he thinks about it what his Father thinks about it, he values it as His heavenly Father values it (above all else) and he is willing to commit himself, his time and his effort to this education, this edification and this relationship.”
(McDaniel, Sonship Orientation Lessons 21-22, 1-2)

- See Appendix C on page 14 for additional extensive quotations from Newbold and McDaniel on “Crying Abba Father”
- SE’s notion of “Biblical Adoption” appeals heavily to a cultural understanding of first century Greco-Roman adoption to sustain its definition. Appeals are made to extra biblical sources such as “ancient Syrian-Roman” law books to make this point yet no source citations are made substantiating these claims. I have spent hours reading extra biblical sources both primary and secondary on first century adoption and cannot locate even one source that would corroborate the claims of SE regarding “Biblical Adoption.”
 - See Appendix D on page 18 for extensive quotations from Newbold and McDaniel on “1st Century Greco-Romans Adoption.”
- On the basis of Romans 9:4, SE views Israel’s adoption as setting a pattern for our own as members of the body of Christ living in the dispensation of grace. Both Newbold and McDaniel fill pages upon pages of notes discussing how the structure of adoption is the same for Israel and the body of Christ but that the specific doctrine is different. They apply their definition of Biblical Adoption to God and Adam, Jesse and David, and David and Solomon. Despite the fact that there is no clear verse of Scripture, both Newbold and McDaniel boldly proclaim that Jesse adopted David.
 - “So David is that “*man after mine own heart*” - **and Jesse adopted David** and taught David about God’s Jehovahness and grace.” (Newbold, Romans 8 (201-300), 228)
 - “(28:30) He not only begins to educate him as an adopted son, and we saw that thing in Proverbs 3, remember where David said “I was my father’s son and the only beloved of my mother”, remember? He was the only son that they adopted. Why? He’s the only one that had the heart for it. He’s the only one that had the right attitude about it, and what Jesse saw in him made him special and different from the other boys.

(29:00) Okay, so he’s adopted by Jesse; I believe that, where’s the verse that says Jesse adopted David? If you really understood biblical adoption, you know what you would know. Every father was looking for a son to adopt. It wasn’t the anomaly; it was the rule of the day.

If a father had a business, how was he going to carry on that business after him? By adopting a son or daughter and training them in the business. That’s how the business and the family name survived. You would be hard pressed to find anybody in the Bible that didn’t adopt somebody. So for me, I’m not going out on a limb when I say Jesse adopted David just ‘cause there’s not a verse that says that.

(29:48) You'd be going out on a limb to say that Jesse didn't adopt any of his boys, and if you're gonna choose one of his boys, well just look at 'em. Which one do you think he chose? Who do you want to hand your business over to? Eliab, who's standing up there and listening to a Philistine blaspheme him and his God and his nation and his uncle and everybody else, and he goes, "Well I just don't really like that"? Or you gonna adopt David that says, "Give me five rocks, I'll take care of him and his four brothers." Who do you want in charge of the business?

(30:24) It's not rocket science. So when I go, "I think Jesse adopted David", I can almost guarantee ya he adopted somebody; and out of all of his boys, unless Jesse was just a brain-dead, moron wrapped in an idiot, he adopted David. Excuse me, but I mean, I really think Jesse did better than that. I'm just trying to make a point.

(30:49) Now, David knows what time it is. What is that time? Right here *{interlude of mercy between Israel's first and second cycles of judgment}*. He knows the judgments have been rolled back. I'm not sure, now I didn't channel David so I don't really know for sure if he understood exactly why God was doing it when it got done, but he did understand, and we saw this last week, that's why we're not gonna go back through it; I'm just reminding you of it so we can take it up.

He understood some things about, what, about God had rolled those judgments back. He understood at least five of the compound Jehovah names because those things are already there and you can see them.

(31:36) Remember we talked about the Jehovah-Nissi, God our Conquering Hero? What does he say to Goliath? "God is going to deliver you into our hands." He understands that concept. He understands, he shows he understands at least five of the seven Jehovah compound names.

And so because he understands those and he has a heart, he's a man after God's own heart, he has that attitude in him; he has a desire for the things that are in his father's heart to be written on his heart (talking about Jesse), and he has a desire for the things his heavenly Father has in his heart to be written on his heart, and God looks at him and says, "That's the guy I want."

(32:10) And he's not just choosing him as King but he's saying, "Because that's King, that's how he's gonna labor with me in my business in eternity on this earth, so that's the guy I want." And even though David sinned, even though David had some failures in his life, listen carefully, that heart was always there. That's what God was looking for.

(32:33)" (McDaniel, [Sonship Orientation Lesson 17](#) YouTube Video 28:30 min through 32:33 min)

- "David had been adopted and educated by Jesse." (McDaniel, Sonship Orientation: Lessons 17-18, Page 2)
- See Appendix E on page 20 for extensive quotation from Newbold and McDaniel on Jesse's Adoption of David.
- Sonship Orientation spends weeks studying Israel's covenants, epically the New Covenant, in an attempt to explain how Biblical Adoption works and properly orients believers to their sonship

status so that they can intelligently cry “Abba Father.” An understanding of Israel’s covenants is viewed as necessary to this process.

- See Appendix F on page 23 for extensive quotations on the example of David and Solomon in setting forth Israel’s Sonship Curriculum.
- Given the fact that we have already taken up nine pages of notes on this subject matter and we have only scratched the surface of what SE has to say about the matter, we commend to you the following subjects, notes, and videos for your own consideration.
 - Newbold—Israel’s adoption as a pattern for our own as well as his comments on the covenants and how they impact sonship—see Romans (101-200), Romans (201-300), and Romans (301-400).
 - McDaniel—Israel’s adoption as a pattern for our own as well as his comments on the covenants and how they impact sonship—see the notes for Sonship Orientation Lessons 7-25 or view the lessons on YouTube.

Appendix A

Newbold and McDaniel on Biblical Adoption

Newbold	McDaniel
<p>“And perhaps the most astounding or shocking aspect of ancient adoption is the fact that adoption didn’t just pertain to sons that were outside the family and brought in from some other family—no—ancient adoption included the family’s own genetic sons by blood!</p> <p>. . . The father would want a very strong son—and most of all, he would want a son that would possess the wisdom and the thinking of his father.</p> <p>And the father would also want a son who would be able to take his business and carry on that business, not just any old way—but to carry it on exactly as the father, himself would!</p> <p>And so the father would look over his sons, and if he found one that was willing and able to be educated as his son, in his father’s business—then the father would adopt that son and begin personally teaching all about his business, along with the way he (the father) thought, and pass on all his wisdom and experience to his son—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.</p> <p>It would really be, “Like father, like son!”</p> <p>But sometimes the father would look over his own, natural born sons, and still not be able to find one with the will, the drive, and the ability to be educated properly as his son—and 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 that unnatural born son as his adopted son, and then educate him to enter into laboring with the father in all the father’s business.</p> <p>And 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—and it was a way to not only keep the integrity of the father’s name and</p>	<p>“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 pit 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. . .</p> <p>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 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!”</p> <p>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</p>

<p>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 was a way to insure the father's business against corruption and weakness and attack and ultimately, failure!" (Newbold, Romans 8 (101-200), Pages 171-173)</p>	<p>would take that son (or daughter) and begin to educate them so they could enter into laboring with father in all his business.</p> <p>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, Sonship Orientation: Lessons 1-2, 5-6)</p>
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Appendix B

Newbold and McDaniel on the Difference Between “Children of God” and “Sons of God”

Newbold	McDaniel
<p>“But it’s clear that Paul is NOT using <i>son</i> that way in Romans 8!</p> <p>Romans 8:14-17 (:16) - (:14) “<i>sons</i>” (ui`o,j—often times used to refer to an adult son) - (:16) “<i>children</i>” (te,knon)</p> <p>Paul is making a definite distinction between being a <i>child</i> of God and being a <i>son</i> of God—because as far as Paul is concerned, being a <i>child</i> and being a <i>son</i> AREN’T the same thing!</p> <p>In other words, we, in this dispensation of grace, we’re not only <i>children of God</i> (by being regenerated and members of the family of God) - but we’re something more than that: we’re <i>sons of God by means of a specialized process!</i></p> <p>The way the apostle Paul uses the word <i>son</i> here in Romans 8:14 is different than the way you find it in most other places in the Bible.</p> <p>And unfortunately when most people read what Paul says about us being <i>sons of God</i>—either in Romans 8 or over in Galatians 4—what most often comes to their minds is that passage in John 1:12</p> <p><i>12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:</i></p> <p>But you DO need to recognize that God does, indeed, refer to you as a “son” in the Bible—but there is a very special issue in connection with it that sets it apart from anything else, and every other category of <i>son</i> that exists in the Bible!</p> <p>Here in Romans 8:14, Paul now brings up the issue of us being “<i>the sons of God</i>” - but as he does it, he makes it clear that it is a very special category of <i>sons</i>—not only because he distinguishes it from being a <i>child</i> of regeneration—but also because he attaches one very specialized issue on it that sets it</p>	<p>“But that is not the way Paul is using “sons” in Romans 8. Because of the change in terminology, we are made to understand that Paul is making a distinction between “sons” and “children.” Take a look at these verses.</p> <p>Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.</p> <p>Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:</p> <p>So let’s be clear about this; the apostle Paul does not consider “sons” and “children” as being the same thing. This distinction shows up in that we, in this dispensation of grace, are not only children of God (by being regenerated and members of the family of God,) but we’re something more than that: we’re sons of God by means of a specialized process.</p> <p>The way the apostle Paul uses the word <i>son</i> here in Romans 8:14 is different than the way you find it in most other places in the Bible. Unfortunately, when most people read what Paul says about us being sons of God, (either in Romans 8 or in Galatians 4) what most often comes to their minds is that passage in John 1:12. What you need to recognize is that God does indeed refer to you as a “son” in the Bible, but there is a very special issue in connection with it that sets it apart from anything else, and every other category of son that exists in the Bible.</p> <p>Here in Romans 8:14, Paul brings up the issue of us being “the sons of God,” but as he does it, he makes it clear that it is a very special category of sons, not only because he distinguishes it from being a child of regeneration, but also because he attaches one very specialized issue on it that sets it apart from all other aspects of being sons in God’s word. And it is a dispensational issue!” (McDaniel, Sonship Orientation: Lessons 1-2, Pages 3-4)</p>

apart from all other aspects of being <i>sons</i> in God's word." (Newbold, Romans 8 (101-200), Pages 168-169)	
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Appendix C

Newbold and McDaniel on Crying Abba Father

Newbold	McDaniel
<p>“There is one other issue that I want to look at—another issue that will give you an appreciation for being treated as a son—for crying, “Abba Father!” when you have some appreciation for what it’s like to be treated as a child and the anticipation you should have for being treated as a son—and to have some measure (minimal though it may be) for the sonship concept as it has been made known throughout God’s program with Israel—is the issue of something God did for Israel and in Israel’s program that put on display His J-ness and grace to do for them what they couldn’t do for themselves.</p> <p>And these are just a couple of minimal requirements (so to speak); because YOU really need to go and study these things out on your own and pick up an understanding/appreciation for them yourself!” (Newbold, Romans 8 (101-200), Pages 190)</p> <p>“And to do that, I believe that it would be a big help to us to just get a gist appreciation of that Palestinian Covenant so that you see some of the details that God expected a properly educated Israelite (and a properly educated Christian today) to have so that it all the more enhances his understanding of being that adopted son and receiving <i>the adoption of sons</i> and being now treated as sons so that the crying of “Abba Father” has some real punch and some real zeal and some real enthusiasm that is based upon much more than the pastor trying to rev you up—but is based upon a realization that you, yourself have of the greatness of being treated as sons—that it really is GREAT to you!” (Newbold, Romans 8 (101-200), Page 192)</p> <p>“So much so, that by the time you get to Rom. 8:14 & 15, and you are told that the capstone of your godly sanctification in this dispensation of grace is that you “have received the Spirit of adoption” - that alone should be enough for your to cry, “Abba, Father!” (Newbold, Romans 8 (201-300), Page 201)</p> <p>“And this is important to us. Because one of the issues in crying, <i>Abba, Father</i>, (and one of the</p>	<p>“In Romans 8:14 we are told that we are “sons of God” and the fact that we have received that “Spirit of adoption” should result in our crying “Abba, Father.” And that cry is not some emotional outburst that comes from some experience, but it is the intelligent cry of a son or daughter who, upon understanding that they have been adopted as sons, cries out for the heavenly Father to teach them; to educate them.</p> <p>While a person may certainly feel emotion upon hearing of their adoption, since it is the most thrilling news that a person could hear, that cry is not out of gratitude, emotion, exuberance or any such thing. It is out of the heart’s desire of a son to now be educated by his heavenly Father in all that it means to be a “son of God.” That cry of “Abba, Father” is saying “yes” to your Father’s offer to educate you in His business. Actually, there are 3 components that you are going to learn about that cry of Abba Father, but for now all you should understand is that that cry indicates the desire of a son to be educated by his Father in all his business.</p> <p>But there is something more that your Father wants to do with you than just educate you in His business. He wants to install His very own godly character in you. Do you know why He wants to do that? He wants to do that because we represent Him and He wants it to be of such a nature that when we conduct business (here and now or in eternity) we do so with His integrity, making the same decisions that He would have made. That is having His godly character installed into us. The result of which is that we learn to think, live and labor with Him. And more than that, there are some by-products of being educated as a son of your heavenly Father such as having the ability to give wise counsel. Another by-product is wise decision-making skills. . . And just so you know, the installment of godly character is what every earthly Father should be working to put into their earthly sons and daughters. So, it makes perfect sense for your heavenly Father to install His character in us. And our cry of Abba, Father is the cry to say to Him that we want that, we desire for Him to do that with us.” (McDaniel, Sonship</p>

components that produces that cry in us), is to understand and appreciate just how BIG of an issue this sonship education and edification is to God—to the Father, Himself!!!” (Newbold, Romans 8 (201-300), Page 238)

“And if all that is ‘ringing true’ and coming across ‘loud and clear’ - then in view of all that, I want to now look at one more issue that will start tying all these things together—that will (or it should) increase your joy and zeal and enthusiasm to a proper degree for you to be crying, “Abba, Father” — I want to look one more time at the ‘Perfect Son’ - the Lord Jesus Christ Himself, and recognize that in His earthly humanity He was adopted as a Son, He was educated & edified as a Son, and He operated as a Son of His Father!” (Newbold, Romans 8 (201-300), Page 252)

“Now for the ‘kicker’ - If seeing the issue of God’s purpose and desire in creating man all along as being a Father to him, and him being His son—and creating man without being ‘*full of wisdom*’, but having to have wisdom from God’s heart imparted to his heart—to be educated by his Father—and if the issue of seeing that the Lord Jesus Himself was educated as a Son by His Father so that even in the final, grueling throws of His life, the sonship education and what it sought to achieve was the ultimate priority of **His** life— if that doesn’t just thrill you to know that you have the opportunity to be (as an adopted adult son yourself) to be put into that exact same curriculum of sonship education—to have the exact same **Instructor** that Christ Himself had—to have the exact same *Spirit of God* or *Spirit of adoption* to see to it that the information gets written on the right table of your heart at the right place and at the right time—and if you are not just exuberant and full of zeal & enthusiasm to get that education so that you, too, can enter into your Father’s business — if all that hasn’t produced the willingness to cry, “*Abba, Father*” yourself—then try this on for size . . . (speaks about the BOC educating angles in Eph. 3:1-10) You should now have at least a ‘minimal requirement’ (so to speak) type understanding and appreciation for a number of things about being adopted and educated by your Heavenly Father as His son that should now be generating in your inner man the proper zeal and exuberance and joy and enthusiasm to cry “*Abba, Father*” in response to you being told in Romans

Orientation: Lessons 3-4, Page 1-2)

“In that verse we have only briefly mentioned that to be “led by the Spirit of God” refers to the Spirit, leading you through the curriculum, as the adopted son that you are. The only other thing we have noted in these verses is the cry of “Abba, Father”. “Abba, Father” is the cry of a son who, realizing what is being offered to him and what is expected of him as an adopted son, wants to be taken and educated by his Father for the purpose of one day laboring with His Father in His business.

Abba, Father is saying “yes” to your Father’s invitation to be involved in everything that pertains to the adoption of sons. It is the official statement, so to speak, of the son who desires to enter into this intimate Father/son relationship that will groom the son for participation in the Father’s business. Just as in a (traditional) wedding ceremony, where both the husband and the wife are asked if they promise to fulfill certain responsibilities to each other for the rest of their lives, if they agree to make that commitment to each other, they say “I do.” Well, Abba, Father is your “I do” to your heavenly Father.

Next, you should notice that Abba, Father is the cry of a son. The verse does not say “...whereby we say, Abba, Father.” Neither does it say “...whereby we think, Abba, Father.” It is a cry that comes out of your heart and our mind. When I say that cry comes out of more than just your heart, by that I mean that it is more than just a cry of excitement that you have been adopted. It is also more than just a cry of relief that your relationship with God is not one motivated by fear. I’m not saying that there won’t be excitement or relief, but I am saying that the cry of Abba, Father has to be more than that.

Abba, Father is a cry that has knowledge to it. In fact, without that knowledge, that cry of Abba, Father cannot be fully made. It would be like saying “yes” to someone before you knew what they would ask of you. Therefore, the cry of Abba, Father has an intelligent commitment in view. There are things you have to know, things you have to understand, before you can really and truly make the kind of cry to your Father that He is looking for.

8:14-15.” (Newbold, Romans 8 (201-300), Pages 258-259)

That is the reason we have taken the time to go back and look at all the things we have looked at, so that when we get back to Romans 8:14-15 you really can make that cry of Abba, Father in the fullness that your Father is looking for. Just to underscore the importance of this, the way I understand this works is like this: until you have all the components in place, you can mouth the words Abba, Father all you want, but it will not be what your heavenly Father is looking for in order to begin your sonship education and edification.

Think of it like this: you cannot just have someone mouth the words of a prayer to receive Christ as Savior and then think that they are saved just because they said the words. They have to understand what they are doing. There has to be some knowledge about what is being offered to them and what is expected (and not expected!) from them. It is only when a person understands the gospel of grace in its true form that they can “believe” in a way that is acceptable to God.

For example, if they do not fully understand the gospel of grace, they might think that they must call on Jesus (to be saved) AND then they must live a good life (to stay saved). That is not true salvation and God does not acknowledge it as such.

In the same way, we are to cry Abba, Father in the way that is acceptable to our heavenly Father. That way, when you get back over to Romans 8:14-15, the cry that comes from you will be, in every way, what your Father was looking for in order to begin your education as a son. . .

Abba, Father is the cry of a son (or daughter) who understands that God their heavenly Father is freely offering, by adoption, the opportunity to be personally educated by Him in godliness (think, live and labor like their Father) through an intimate, 2-way Father/son relationship, for the purpose of (among other things) equipping them to labor with Him in His business out in the heavenly places for all eternity, and that the son not only desires his adoption, but he also understands what is being offered to him, he sees that adoption education for what it is, he thinks about it what his Father thinks about it, he values it as His heavenly Father values it (above all else) and he is willing to

	commit himself, his time and his effort to this education, this edification and this relationship.” (McDaniel, Sonship Orientation: Lessons 21-22, Page 1-2)
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Appendix D

Newbold and McDaniel on 1st Century Greco-Romans Adoption

Newbold	McDaniel
<p>“In the Greco-Roman world an unadopted child differed very little, oftentimes, from a slave.</p> <p>But when <i>adoption</i> took place, the change was dramatic!</p> <p>The adoption procedure was usually a pretty formal affair with a lot of symbolic tradition contained in it.</p> <p>It usually involved the child exchanging his clothing—the toga of his youth was taken off and he had put on him the toga virilis—the toga of his adulthood.</p> <p>The adopted son would receive his father’s ring—which gave him the same authority over his father’s business and holdings and money—and it gave him the same powerful stature as his father in the eyes of his country. (remember this had to be done, even with a natural born son!)</p> <p>And the result of all this ceremony of <i>adoption</i> was that the son would now enjoy all the rights and honor and privileges and liberty as that of the father.</p> <p>But perhaps one of the most striking aspect of being an adopted son in the ancient world had to do with the position that the son had only through being adopted—that is, (and this is critical), an adopted son had a far stronger position than a natural-born child—he had a permanently fixed, powerfully strong legal standing that was greater than any naturally-born son or heir that hadn’t been adopted!</p> <p>And that was a huge deal in connection with estates and wills and contracts and all the legal issues surrounding the father’s holdings and the father’s estate!</p> <p>In fact, an ancient Roman-Syrian lawbook lays down the principle that a father can never put away an adopted son, and he cannot put away a real (natural-born) son without good legal grounds.</p>	<p>“When I talk about “Bible-style” adoption, I am referring to adoption as it was understood and practiced by the Greeks and the Hebrew people. Adoption itself was different, the basis behind adoption was different and the “who” involved in adoption could be very different. . . The Adoption that Paul refers to is different. It usually does not involve a child from another family and it is not because a child has lost his parents and although there may be some “emotions” involved, that is far from the primary thought and feeling involved in the process.</p> <p>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. . . In the Greco-Roman world, an unadopted child differed very little, oftentimes, from a slave. But when adoption took place, the change was dramatic! The adoption procedure was usually a pretty formal affair with a lot of symbolic tradition contained in it. It usually involved the child exchanging his clothing; the toga of his youth was taken off and he had put on him the toga virilis (the toga of his adulthood.)</p> <p>The adopted son would receive his father’s ring, which gave him the same authority over his father’s business, holdings and money and it gave him the same powerful stature as his father in the eyes of his country. (Remember this had to be done, even with a natural-born son!)</p> <p>The result of all this ceremony of adoption was that the son would now enjoy all the rights, the honor, the privileges and liberty as the father. But perhaps one of the most striking aspect of being an adopted son in the ancient world had to do with the position that the son had only through being adopted; that is, (and this is critical), an adopted son had a far stronger position than a natural-born child</p> <p>He had a permanently fixed, powerfully strong legal standing that was greater than any naturally born son or heir that hadn’t been adopted! That was very important when it came to dealing with</p>

And the remarkable fact is that the adopted son held a stronger position than the son by birth!

In fact, this Roman-Syrian lawbook actually gives an account of a natural-born son who had been put away by his father, and then restored to favor with his father—but then he did something to get himself put away a second time!

And in this account the natural-born son complains that this second rejection by his father is illegal—inasmuch as his restoration to favor put him on a level with an *adopted son* who cannot be turned away in that fashion!

And these are just some of the issues concerning the particular frame of mind behind the concept of *adoption* as it was used in the ancient world—and as it is being used by Paul in Romans 8.

But perhaps the most critical thing of all to keep in mind in dealing with being an adopted son of your Heavenly Father is that when a child gets adopted as a son—he's considered by the Father to be an **ADULT SON!** And therefore he now has greater privilege and greater advantages, and most of all he now has the **freedom** and **liberty** that goes along with being an adult son!

And that means that the Father is going to treat his adopted son **DIFFERENT** than He would treat his unadopted child!

And when we're talking about this Biblically, that difference has to do with how the child (during childhood) was being raised—and that was under the system of tutors and governors—and all that was how a child was raised under the law!"'"
(Newbold, Romans 8 (101-200), Pages 173-174)

estates, wills, contracts and all the legal issues surrounding the father's holdings and the father's estate.

In fact, an ancient Roman-Syrian law book lays down the principle that a father can never put away an adopted son and he cannot put away a real (natural-born) son without good legal grounds. But the remarkable fact is that the adopted son held a stronger position by his adoption than a natural son had by birth. In fact, this Roman-Syrian law book actually gives an account of a natural-born son who had been put away by his father, and then restored to favor with his father, but then he did something to get himself put away a second time. In this account the natural-born son complains that this second rejection by his father is illegal inasmuch as his restoration to favor put him on a level with an adopted son who cannot be turned away in that fashion. It is interesting that the position he is turning to is the adopted position, not the natural-son position.

These are just some of the issues concerning the particular frame of mind behind the concept of adoption as it was used in the ancient world and this is exactly how it is being used by Paul in Romans 8." (McDaniel, Sonship Orientation: Lessons 1-2, 6-7)

Appendix E

Newbold and McDaniel on Jesse Adopting David

Newbold	McDaniel
<p>“None of which is to say that David’s father, Jesse, didn’t do a good job of educating David, because in fact he did.</p> <p>It’s fascinating to see that over in Isaiah when the doctrine of the Christ in connection with the Davidic covenant is being set before Israel, just how it is that God presents it to them:</p> <p>Isa. 11:1-4 - Notice that the Christ will come forth out of the “<i>stem of Jesse</i>” - and notice all the sonship terminology packed in these verses!</p> <p>It’s fascinating that God goes back one previous generation—even though the Davidic covenant calls the Christ David’s son—but the fascinating thing that God is doing here in Isa. 11 is that He is describing the fullness of the Son’s wisdom, and the fullness of the Son’s capacity to rule and to reign and judge <i>with equity for the meek of the earth</i> (which is a classic example of that critical, discerning judgment the Christ would have) — and in connection with all that, He’s that “<i>stem</i>” out of the root of Jesse.</p> <p>And really as God presents it here, He sees the foundation of all that in David’s own father!</p> <p>And David seems to be the only son, among all the sons of Jesse who responded to it - to his sonship education.</p> <p>David was the one son of Jesse that was “<i>a man after mine own heart</i>” - he had just what the Father was looking for in a son to adopt and educate as His own!</p> <p>So in the issue of sonship education, one of the first things the father is looking for in a son he will educate is this fundamental issue that he is “<i>a man after mine own heart</i>” — this son wants his father’s heart imparted to his heart — this son wants his father’s thinking; his father’s character; his father’s wisdom; his father’s integrity; his father’s understanding and so forth, to become one with him—all so that the ultimate goal of that son can be</p>	<p>“In view of that rejection, in I Samuel 16, Samuel is sent by God to a man called Jesse, the Bethlehemite, to anoint one of his sons as the next king of Israel. You already know that David was the one chosen, but why was David chosen instead of his brothers and why was David the one chosen as the example of sonship education? Let’s read the passage to see the answers to those questions. (Quotes I Sam. 16:1-13) . . .</p> <p>This happens because David fully educated his son, Solomon, throughout his childhood for all this adopted, adult-son type education. None of which is to say that David’s father, Jesse, didn’t do a good job of educating David, because in fact he did.</p> <p>In fact, you can see this over in Isaiah when the doctrine of the Christ in connection with the Davidic covenant is being set before Israel, just how it is that God presents it to them: (quotes Isaiah 11:1-4)</p> <p>Notice that the Christ will come forth out of the “<i>stem of Jesse.</i>” Did you notice all the sonship terminology packed in these verses? It’s interesting that God goes back one previous generation, even though the Davidic covenant says that the Christ is David’s son. But what I want you to notice is that the fascinating thing that God is doing here in Isaiah 11 is that He is describing:</p> <ul style="list-style-type: none"> • the fullness of the Son’s wisdom, and • the fullness of the Son’s capacity to rule and to reign and judge with equity for the meek of the earth (which is a classic example of that critical, discerning judgment the Christ would have) • and in connection with all that, He’s that “<i>stem</i>” out of the root of Jesse. • And really as God presents it here, He sees the foundation of all that in David’s own father.

<p>reached: to enter into all his father's business.</p> <p>And we've really been stressing this issue of a son's first 'marker' (so to speak) as one who is "after the heart" of his Father—and we can actually find that being described and dealt with in the curriculum for sonship education:</p> <p>Prov. 4—see what David himself says about it as it gets recorded by his son, Solomon.</p> <p>The opening 9 chapters of the book of Proverbs are really the proverbs that David gives to his son Solomon as he educates him as his son.</p> <p>And notice what David says about himself.... (:1-4)</p> <p>While this can be applied to God the Heavenly Father, the context is one of David speaking to his son Solomon and educating him—David is the one doing the speaking here—and also you need to catch what David says here about his own relationship with his father (that God knew all about) that helps us understand this concept of being a man after God's own heart.</p> <p>And this will go along with that issue we noted before that out of all of David's brothers, he was the only one who responded properly to his sonship education.</p> <p>That statement: David was "<i>a man after God's own heart</i>" is a sonship statement!</p> <p>And in this 'foretaste in advance' capacity, David was educated by his father, Jesse, and David will then function one day as a father, himself, and in turn, educate his son, Solomon.</p> <p>And there is a need to, when God puts the curriculum for sonship education down in writing, there is a need to have not one example of sonship, but to have an educated son, function as a father to his son and educate him!</p> <p>And, in fact, the truth of the matter is, God is going to have two (2) of David's sons dealt with as a father to a son:</p> <ol style="list-style-type: none"> 1) Solomon 2) David's "greater" son—the Lord Jesus Christ, which is 'the man.' (see Matthew 1:1; 9:27; 12:22- 	<p>David seems to be the only son, among all the sons of Jesse, who responded to his sonship education. David was the one son of Jesse that was "a man after mine own heart." He had just what the Father was looking for in a son to adopt and educate as His own.</p> <p>So, in review, in the issue of sonship education, the first thing the father is looking for in a son he will educate is this fundamental issue that he is "a man after mine own heart." That fundamentally means that the son wants his father's heart imparted to his heart, the son wants his father's thinking; his father's character; his father's wisdom; his father's integrity; his father's understanding and so forth, to become one with him - all so that the ultimate goal of that son can be reached: to enter into all his father's business. (McDaniel, Sonship Orientation Lessons 13-14, 4, 12)</p> <p>Jesse must have done a pretty good job with David for David knew a lot:</p> <ul style="list-style-type: none"> • He knew about God's Jehovahness and grace • He knew about God's Jehovah "name" • He knew something of God's business • David knew something about God's likes and dislikes <p>And just as aside, that is exactly what is supposed to happen in the "childhood" stage under the tutors and governors. That is the time that a child's education is supposed to accomplish some specific things in the child. We'll get to some of these shortly, but my point here is that Jesse did a pretty good job preparing David for something much greater to come.</p> <p>Now, let's go to I Samuel and observe the difference between David and his brothers (and everyone else, for that matter). Jesse has 8 sons and the 3 eldest sons are with Saul, preparing to fight the Philistines. Every day, Goliath comes out to challenge Israel to send out a champion to fight with him, winner take all. The Bible says that the men of Israel ran from the giant in fear</p>
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24; 12:42; 21:9; 22:41-46)” (Newbold, Romans 8 (201-300), 220-221)

and none would face him. There came a time when Jesse wants to know how his sons are doing and he decided to send David to check on them. . . One of the main reasons this story gets such a large amount of space in the Bible is because it is putting on display the attitude of “a man after God’s own heart,” which David was.

Evidently, David was the only one in the whole bunch that knew God’s heart on this matter—and that’s why David was the one God chose to utilize in that ‘interlude’ period whereby God was giving Israel a foretaste picture in advance of God being a Father to them and them being God’s sons!

That statement: David was “a man after God’s own heart” is a sonship statement! God graciously extends the interlude to Israel so that He can use David in this ‘foretaste in advance’ capacity. David was educated by his father, Jesse, and David will then function one day as a father, himself, and in turn, educate his son, Solomon.

So why doesn’t it stop with David? Did you ever wonder why God included the reign of Solomon in the interlude? There is a reason God does not just show David as a son, it is because when God puts the curriculum for sonship education down in writing, there is a need to have, not just the example of a son, but to also display that educated son functioning as a father to his son and educating him. That way, the entire process of sonship is put on display! There are several ways in sonship in which God says a son can (and should) function as a father. A son will one day function as a father to his own son. The man who serves in the office of bishop (pastor) not only is a son, but he will turn around and lead a local assembly through the curriculum as a father.” (McDaniel, Sonship Orientation Lessons 15-16, Pages 7-9)

Appendix F

Newbold and McDaniel on the David, Solomon, and Israel's Sonship Curriculum

Newbold	McDaniel
<p>“The first 9 chapters of the book of Proverbs is David adopting Solomon—giving Solomon the education that God, his Heavenly Father wants Solomon to have so that he can have “<i>wisdom and instruction</i>” he can “<i>perceive the words of understanding</i>” and he can “<i>receive the instruction of wisdom, justice, and judgment, and equity</i>” and so forth.</p> <p>And you can clearly see that (sonship education) going on: Pro. 3:1-6; 4:20-23; 6:20-21; 7:1-3 [all exhortations!] (this is that language we would expect to find when discussing sonship education and how it is supposed to be received) – and it sounds a lot like Jer. 31!</p> <p>Again, David, Solomon’s father’s heart was “<i>perfect</i>” and Solomon’s wasn’t as he nears the end of his life—David got doctrine from God his Heavenly Father—David imparts it through an educational curriculum and an edificational course to his son Solomon, and it gets recorded in these opening 9 chapters of the book of Proverbs.</p> <p>There’s a format to it—and a progress to it like you would expect to find—there’s going to be writing on these tables of your heart and it has to be written in order, and on the right table; and there has to be a form to it—and there is! (And it is the same curriculum for us as it is for them!)</p> <p>So when we are told by our apostle, the apostle Paul, that we are “<i>sons of God</i>” and we have received “<i>the Spirit of adoption, whereby we cry, Abba, Father</i>” — and then if we want to further our understanding and appreciation of what it all means to be adopted by our Heavenly Father—if we want to know the value and gravity of what adoption means to God and what it means in the Bible—then Paul tells us in (9:4) that “<i>to Israel pertaineth the adoption,</i>” — which means that we can go back into Israel’s program and find out what adoption is all about; and what the pattern or format or curriculum for a son’s education consists of — we don’t have to ‘guess’ at it at all—we can find a historical place where God put the spotlight (so to speak) on</p>	<p>“Thirdly, David is going to be treated as a son and along with his father, Jesse, and his son, Solomon, God is going to give a complete picture to Israel concerning their adoption and sonship. Jesse puts the things in David that results in the attitude of being a man after his earthly father’s and heavenly Father’s heart. David is selected and then educated. David was put into a position to begin putting that education into practice in His Father’s business. David educates his son Solomon as an adopted son. This is a very critical point, for what’s true of the Father-son relationship between God and Solomon is also true of the Father-Son relationship between God and His Son, the Lord Jesus Christ! Therefore, God utilized both David and Solomon to write down the sonship curriculum for Israel. That curriculum will be utilized by the believing remnant in the day of wrath along with doctrine contained in the books of Hebrews – Revelation.” (McDaniel, Sonship Orientation Lessons 17-18, 9)</p> <p>“During the interlude of blessing, God presents Israel with 2 examples of what they receive when they finally do get their adoption in the kingdom, and those are from David (the man of war) and Solomon (the man of peace and wisdom). Now, if it makes sense to you that the interlude of blessing is the place on the timeline when God deals with Israel’s adoption issue, and if you are confident that God uses Jesse, David and Solomon as the example of the complete sonship cycle, then the next thing for us to do is to narrow our search down and locate the exact book in which we are going to find the curriculum as it is laid out in detail.</p> <p>I will say that there is another reason that God needed to use both David and Solomon in the presentation of sonship that I don’t want to go through here, but as we go through the curriculum, you will see another aspect of your sonship that will make you look at this and</p>

sonship—in that glorious interlude of peace and prosperity between the 1st & 2nd Courses of Punishment—and we can have certainty and assurance that we can narrow that period down to the writings of one of the main characters utilized by God to put on display the sonship curriculum—(Solomon being educated by his father, David) - and then, of the writings of Solomon, the only one that deals with the written curriculum for a son being educated by his father is the book of Proverbs—and furthermore within the book of Proverbs, the only place where David is giving the sonship curriculum to Solomon occurs in the first 9 chapters of the book.” (Newbold, Romans 8 (101-200), Page 233)

“Therefore if you have David and Solomon as the main examples of sonship education given to Israel as the foretaste picture in advance of their own adoption as sons—it would stand to reason that you would naturally expect to find the curriculum for sonship education given **by** David **to** Solomon as it gets recorded in God’s word.

Maybe you could say that, well, I would expect to find the curriculum given by Jesse and recorded in the Bible as he gives it to David.

Ok, but when we look to find that, we really don’t have any place where that happens.

Jesse isn’t utilized by God as a writer of scripture!

But we do find a place where the whole issue of sonship education is given by David to his son Solomon.

And given the limited way God records what He does about Jesse, (not to minimize that, because as we noted before, God does include Jesse over there in Isaiah 11), — but God emphasizes David as the full example of a son having received his education from his father, and then passing that education on to his son Solomon.

And because of that—to me anyway—I would expect to find the curriculum being written down as it passed from David to Solomon; and that’s exactly what I do find.

So I believe we can confidently narrow down our

understand that it was necessary and proper for God to not just highlight David, but Solomon as well.

Now, if what we have established so far is true and accurate (and I believe it is) and if David really did give the sonship education to his son Solomon and God utilized Solomon to write down the sonship curriculum (and He did because we can locate it in the Bible) then we can accurately pinpoint the place in the Scripture where sits the sonship curriculum for Israel. As has already been said, we would expect to find the pattern or format or curriculum for sonship and that pattern or curriculum being utilized by God is the same for Israel (the remnant); for the Lord Jesus Christ Himself; and for us, the members of the body of Christ in this dispensation of grace. But let’s be clear; the pattern of the curriculum is the same, but the doctrine that gets written on the heart being different is in Israel’s program than in our program because the Father’s business is vastly different in each program. So, knowing that God utilized David and Solomon in the way which He did, where would we locate the basic structure of the sonship curriculum? When we look at all that Solomon wrote in the Scripture, the only place we find him writing down a pattern or form or curriculum for being educated as a son is in the book of Proverbs.

Therefore we know that the general place we have to look is in that interlude between the 1st and 2nd cycles of punishment, but we also now know (in light of what God was doing with Solomon) that we have to specifically look in the book of Proverbs for the sonship curriculum. That is one of the reasons we know that the book of Proverbs contains the sonship curriculum. There is another reason which I’m going to reserve for a later time.

So here is the rundown:

- God is going to use David to educate Solomon
- God is going to give David doctrine—so that he, as Solomon’s physical father can impart doctrine (much like his own father, Jesse, did) that

search to limit it to the books that Solomon wrote because he is going to be utilized by God as a son who gets adopted and educated by an already existing educated son, David himself.

So when we're trying to narrow down the actual book in which the sonship curriculum is written down, we're going to have to look at the writings of Solomon—and just to verify and confirm and settle our thinking that it is found in the book of Proverbs—my understanding is that we can further rule out the book of Ecclesiastes since it is the account of a son who failed in his sonship education—that education being something already understood at that point.

And in Solomon's other book—the Song of Solomon, it deals with another aspect of already-educated sons—because it primarily deals with the members of the remnant of Israel who come under influence and attack of the Satanic plan/policy of evil and are delivered from it by her “Beloved.”

The S.o.S. is actually one in a trio of songs about God's “Beloved” (along with the 45th Psalm and Isa. 45) - and in the S.o.S., you've got the Shulamite Woman = the remnant (not the Church!); the Shulamite Woman's “Beloved” = the Lord Jesus Christ; and you've got another man who is trying to woo the Shulamite Woman away from her Beloved = Solomon himself representing the Satanic policy of evil!

So that really leaves us with only one book: The Proverbs!

And not only when we look there do we obviously find a son being educated by his father—but we can also narrow it down even further than that—because we can actually see in the way the book of Proverbs is structured that it opens up with information directly from David to Solomon.

Proverbs—notice how that the wording of 1:1 differs from the wording of 10:1—and the “My son” of (:9) and 2:1, 3:1, 5:1, 6:1, 7:1 — those first 9 chapters are actually the instruction of David, Solomon's father.

All of this is just more understanding and

will allow Solomon to function as a son of God (in that same kind of limited capacity that David did)—with wisdom, and discretion, and discernment—to rule and reign in Israel righteously and justly

- Solomon is going to function (as David did) as a son to whom has been imparted the wisdom of his father. Solomon is the one known as the wisest man who ever lived and there are examples of his wisdom given in the biblical record. I don't think we have to go over a lot of references to make the point being made here is that the wisdom that characterized Solomon is the result of his sonship education.” (McDaniel, Sonship Orientation Lessons 17-18, Pages 9-10)

appreciation of the Bible's sense & sequence— Proverbs, Ecclesiastes, The Song of Solomon.” (Newbold, Romans (201-300), 231-232)	
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