

Sunday, November 9, 2014—Grace Life School of Theology—*Grace History Project*—Lesson 151
 Sonship Edification: Distinguishing Characteristics, Part 1 (The 3 Stages of Sonship and the Creature)

Introduction

- Lessons 143 through 150 were primarily geared toward gaining a navigable understanding of Sonship Edification (SE) as a systematized theological system.
- In this lesson we want to begin focusing on some distinguishing characteristics of SE. These will include:
 - The Three Stages of Sonship
 - The Creature
 - Sonship Prayer
 - New Covenant
 - The Conditional Nature of Joint-Heirship

The Three Stages of Sonship

- In addition, to the 3 Levels and 2 Phases per Level and the appellatives (simple man, young man, wise man, and man of understanding) that comprise the curriculum complex of SE, Newbold and McDaniel also teach that there are 3 Stages to Sonship. *It is important to bear in mind that McDaniel is following Newbold.*
 - Newbold: 1) Declaration/Pronouncement, 2) Father and Son Laboring Together, 3) Manifestation of Sons (Romans 8 (701-800), 771)
 - McDaniel: 1) Declaration/Pronouncement, 2) Father and Son Laboring Together, 3) Manifestation of Sons (Sonship Establishment Lessons 43-44, Pages 8-10)
 - McDaniel: 1) Declaration/Education, 2) Apprenticeship Education, 3) Manifestation/Labor (Sonship Establishment Lessons 45-46, Pages 6-13)
- Both men see the goal of Sonship as “Manifestation.” “The manifestation of the sons of God” is what the “creature” is waiting for in Romans 8:19. According to Newbold and McDaniel the following things will be accomplished at the manifestation:
 - “1) Marks the end of your formal education as a son, 2) Results in your placement in the Father’s business, 3) Indicates the degree of your “joint-heir” inheritance, 4) Is the final stage and completion of your Adoption” (McDaniel, Sonship Establishment: Lessons 45-46, 6-13—numbering added)
 - “. . . (manifestation) takes place at the end of this dispensation of grace following the rapture and the judgment seat of Christ when the Father makes it evident to the universe

that, ‘These are my sons—they’re qualified/equipped for these positions—they’ll do them just like I would do them!’

Therefore, depending on how you respond to this curriculum—and how it effectually works within you—that will determine what your *joint-inheritance* is going to be with Christ in the administration and managing of the affairs of *the creature*.

And when you’re *manifested as a son*—when you occupy the creature as the “*new creature*” –the issue will be: In this particular position in the creature, this son will handle it just exactly like I (the Father) would!” (Newbold, Romans 8 (701–800), Page 771-772)

- For more extensive quotations from Newbold and McDaniel on the three Stages of Sonship please see Appendix A on page 14.

The Creature According to Scripture

- As alluded to in the previous point, SE has a unique understanding of the word “creature” in Romans 8, thereby making it one of the distinguishing characteristics of SE.
- The English word “creature” occurs four times in Romans 8.
 - Romans 8:19—“For the earnest expectation of the **creature** waiteth for the manifestation of the sons of God.”
 - Romans 8:20—“For the **creature** was made subject to vanity. . .”
 - Romans 8:21—“Because the **creature** itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”
 - Romans 8:39—“. . . nor any other **creature**, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”
- According to *Webster’s 1828 Dictionary* the English word “creature” carries the following relevant meanings:
 - That which is created; every being besides the Creator, or everything not self-existent. The sun, moon and stars; the earth, animals, plants, light, darkness, air, water, etc., are the creatures of God.
 - In a restricted sense, an animal of any kind; a living being; a beast. In a more restricted sense, man. Thus we say, he was in trouble and no creature was present to aid him.

- The English word “creature” is a translation of the Greek word *ktisis* which occurs nineteen times in the *Textus Receptus*, the Greek Text supporting the King James Bible. Eleven times *ktisis* is translated as “creature” and six times it is rendered “creation” by King James translators. Many times *ktisis* is translated as both “creature” and “creation” within the same context.
 - Romans 8:19-21—“creature” 3 times
 - Romans 8:22—“creation” 1 time
 - Romans 1:20—“creation”
 - Romans 1:25—“creature”—the problem here is that mankind exchanged the worship that was due to the “Creator” and worshiped the “creature,” i.e., the “creation.” This is clearly evidenced by their changing of the “glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things,” in verse 23.
- In the Bible the English word “creature” is a synonym for the English word “creation.” Both English words come from the same Greek word *ktisis*. SE abandons the normal principles of sound Biblical exegesis in favor of their own private definition for the “creature.”

The Creature According to SE

Note: due to the extensive nature of SE’s teaching on the “creature” we will limit our comments in the main part of this lesson to the teaching notes of Mark Newbold. For more information regarding SE’s teaching on the “creature” interested parties will find further quotations from Mike McDaniel and David Winston Busch in Appendix B on page 17. Moreover, the Concluding Remarks portion of this lesson contains links to the written notes of Newbold as well as links to videos of McDaniel where the subject of the “creature” is discussed.

- SE defines/confines the meaning of the word “creature” to mean the second heaven, i.e., the heavenly places. Stated differently, the “creature” is not referring to the “creation” but to the heavenly places exclusively. Note the difference between the “creature” and “creation as a whole.” SE is maintaining a difference between those two words
 - “. . . then the program turns its attention to the dismantling of the various aspects in the **creature and creation as a whole** that were put into place as ‘prevention measures’ (so to speak) - and to destroy all remnants of that plan of evil.” (Newbold, Romans 8 (501-600), 503)
- SE’s definition also includes aspects that can only be viewed as science fiction. According to SE, the “creature” (the heavenly places) is a “living organism” that possesses a “soul” and a “will.” The “creature” is awaiting the manifestation of the sons of God so that life can be brought to the heavenly places and the “creature” animated by the body of Christ.

Outer Space

- The “creature” is “outer space” of which there is no evidence apart from the word of God, according to Newbold. The “creature” is separate from the earth.
 - “. . . **there is no physical evidence that the *creature* even exists—that can’t be observed at all, and you’d never know that the heavenly places (outer space) are this *creature* unless God told you about it in His word! And by God making the creature subject to vanity—that means that anything by which it could give evidence of that creature being functionally alive, is now being restrained from being given. . .** And these things we’ve been talking about (the constellations) are all things God did **after** the flood—**when He put the measures in place to keep and to separate the *creature* from the earth** so that man could not get up there and screw the whole thing up! (after the tower of Babel incident)” (Newbold, Romans 8 (501-600), 505, 508)
- The heavenly hosts, i.e., sun, moon, stars, and positions of governmental authority are the “creature,” according to SE. The heavenly hosts possess creature features, i.e., characteristics of any living creature.
 - “And we’ve already done a lot to identify the **creature as being the sun, moon, stars, and the host of heaven—the heavenly places—the structure of the heavenly places (principalities, powers, thrones, might, dominions, etc.).** The creature isn’t the earth, *per se*. The creature isn’t Satan, *per se*. . . .

Why “creature”? It is the heavenly host and the realm thereof, but why call it a “creature”? Why would the heavenly realm and all that abides in it be called the “creature”? Why does that matter?

Well, you can get some insight into it just by looking at the way the word is first used in your Bible: Genesis 1:20 (day 5) A creature “moves” and it “has life” - it’s living and moving. (At least, that’s the way it was designed.)

First of all, as its name suggests, it’s something that has been created (it has a Creator). Also, when we most commonly use the word creature, we use it in reference to something that is a living, breathing organism—it has life.

Therefore some fundamental thoughts about why the word creature? is that God designed the heavenly places/host to have creature features to it—to have moving, living, life to it!” (Newbold, Romans 8 (701-800), 756-757)

A Living Organism

- Newbold maintains that the “Heavenly Places” are both: “1) An architectural structure; and 2) A *creature*—a living organism.” (Newbold, Romans 8 (501-600), 504)
 - “And the 1st skill sets we receive are primarily designed for the ‘**living organism**’ aspect of it—which is why, when we’re first taught about the heavenly places where our Father’s business is now, we’re taught about **it being a living organism**, it’s a *creature*... And the kind of skills we receive through our sonship education is designed to deal with both aspects of that heavenly realm—because we’re going to be involved with both aspects of that realm:- **We’re going to be giving it its functional life as that creature; But we’re also going to be involved in administrating its corporate structure** (so to speak) - and dealing with its architectural structure (because there’s going to be some dismantling we’re to oversee and get accomplished by means of utilizing the angels to do the work).” (Newbold, Romans 8 (501-600), 504)
- The “creature,” i.e., heavenly places can think, live, labor, earnestly expect, and wait on account of the fact that it is a living organism. Moreover, the “creature” has a will, in addition to thoughts, feelings, and sentiments.
 - **“And as such, it has the capacity of a living creature—it can therefore respond to things—it can interact with things—it can move about and function as a creature—even as a creature with a soul and spirit—it can function as a body!**

It has the capacity for intelligence—the capacity to think, to live, and to labor!

In fact, (:19) alone gives you features of *the creature*: it has the capacity to earnestly expect; it has the capacity to wait—those are features of a living creature, not of some inanimate object! (those aren’t anthropomorphisms either!)

What language! That thing is a living organism! (God talks about it like He’d talk about a man!!!)

And as we will see coming up in (:20) of Romans 8, it has a *will*—and since that’s so, God has designed it to function and carry out His will.” (Newbold, Romans 8 (701-800), 758)

- “. . . The “**For**” is explanatory—it begins the process of giving us the further information necessary to make what is said in (:18) a living reality!

Notice how that this verse is filled with terminology that describes the creature’s **thinking**; and its **feelings**; and its **sentiments**—and that’s the first thing (and most basic/fundamental thing) that we’re told about *the creature*. And that’s by design.

Because our Father confronts us with the issue of the creature's thinking/feeling/sentiment—so that we get just as **impressed** with the grandeur and the glory of the creature's upcoming deliverance as the creature is to get it, and as the Father is to deliver it—and we are to get just as **thrilled** about it all as the *creature* itself is!

Notice the *creature*: “*Expects*” - and not only that, but it has a modifier added to it so that it intensifies that expectation: it sits out there in ***earnest expectation!***

And not only does it *earnestly expect*—but it ***waits!***

And you can't do those kinds of things without some **intelligence**: and that means that the *creature* can **think!** (It's a living organism!)

Now I realize that some Bible teachers will teach this verse as if these expressions of thought and feeling and sentiment as if they are nothing more than anthropomorphisms (as language that's really not true or real, but language used to describe God's policy in terms that our finite minds can understand).

But if you do that—you totally **rob** the passage from its intended job—which is to rock you back and cause you to realize that the heavenly places/host really is a *living creature* with all the attributes of a *living creature!*

... Now when our Father confronts us with His business—and with *the creature*, there's a lot in just this one verse to be suitably impressed with!

The first creature feature we're told about is that the creature earnestly expects—“*For the earnest expectation of the creature ...*”

... Now by saying it this way—stating the truth and the reality of the fact that this thing called *the creature* (which is the heavenly places/host of heaven) isn't just some inanimate, inorganic mess of hot and cold rocks—but that this thing is a **living organism**—and more than that you're hit here with the fact that *the creature* is, at this present time, sitting in *earnest expectation ... of you!*” (Newbold, Romans 8 (701-800), 763-765)

- “***“not willingly”*** - it was as if the whole of the heavenly realm (the remainder of the kingdom of God—minus the intelligentsia—didn't want to be governed and ruled and administrated over by those henchmen of the Adversary with all their vain thinking and vain wisdom—but God subjected them to it anyway.

Again, “***not willingly***” is another one of those features that tells you that *the creature* is a living being—a living organism—because it has a will!” (Newbold, Romans 8 (701-800), 780)

Earth is the Inner Man of the Creature

- According to Newbold, God will dwell on the earth as the center of the creature while the heavenly places will act as the embodiment for the earth, or the inner man of the creature.
 - **“And it will do that by means of God dwelling on the earth (as the center of the creature) and the heavenly places acting as an embodiment for the earth (for the inner man) of the creature.**

And the creature being the body, and the earth being the inner man of the creature—is all supposed to function seamlessly and smoothly, and respond instantly (highly sensitive) to the inner man of the earth. . .” (Newbold, Romans 8 (701-800), 758)

Properly Educated and Edified Sons are the Intelligentsia and Deliverer of the Creature

- The body of Christ is designed to be “the intelligence of the creature itself”, according to Newbold. Moreover, the church brings salvation and deliverance to the creature by “becoming the intelligentsia of that creature.”
 - “And the issue for us as sons in training for our heavenly vocation is that we (by means of our sonship education) we are designed to be **the intelligence of the creature itself!**

We are to bring salvation and deliverance to *the creature* by our becoming the intelligentsia of that *creature!*

When God uses that expression “*the creature*” He isn’t being purposefully vague or deliberately elusive or mysterious at all—(or even unreal)!

He knows that you can (by paying attention to what He has said in His word up to this point) - He knows that you can make the connection with this “*creature*” He’s talking about here in Romans 8 to the heavenly places.

. . . But by using the term *creature*, He’s having your thinking focus upon the unseen, invisible life-force of it—that it’s designed to be a living, moving body (embodiment for the earth) - but the real focus of attention is upon its functional life—and it sits there waiting for the manifestation of the sons of God to actuate its life by your will (by the will of the sons of God) - to activate it, to vitalize it, to arouse it to the life God designed for it to have from the beginning when He created it for His honor and glory!” (Newbold, Romans 8 (701-800), 778)

- According to Mark Newbold, the goal of one's Sonship Education is to function in the "positions of intelligentsia in the creature."
 - **"But when you think about what your sonship education is all about in the first place—what it's ultimate objective is—that it's your vocational education and training in order to one day function in one of those positions of intelligentsia in the creature—and therefore to be an administrator of God's will, and His desire and design for what the creature is to do—and to be able to work with the angelic realm that is designed to function within the creature, and to be its mechanical life, and so forth —and you're to function as one of those mini brains with real intelligent understanding of what God wants done, and how to get it done . . ." (Newbold Romans 8 (301-400), 373)**
 - ". . . these Corinthian saints were supposed to realize that every single thing they were being taught in their sonship education and everything they were supposed to be applying and making **use** of in every single detail of their lives was something that could be put into practice right now —and if they were smart enough & perceptive enough, they would see that **there's a parallel between that and what is going to be going on when they function in the creature!**" (Newbold Romans 8 (301-400), 375)
 - **And they are being reprov'd for not taking advantage of having used their 'spiritual money' as a result of making their sonship education The Top Priority of their life—to purchase the godly skills and acquire the experience so as to get the fullness out of that education: which if they don't, they will not qualify themselves to occupy one of those higher, and greater, and more demanding positions of intelligentsia within the creature.** (Newbold Romans 8 (301-400), 375)
- The Father is forming the "new creature," i.e., the body of Christ to liberate the "creature" (heavenly places) which is currently "languishing in vanity and groaning in bondage," according to SE.
 - "The creature becomes the focal point upon which the Father's thinking and the Son's thinking rests right now—and right now He's going about the business of creating a new creature by which He is going to liberate the present creature who is languishing in vanity and groaning in bondage.

You see—His concern isn't to manipulate and interfere and intervene into the goings-on in history right now—or in the external affairs of men right now—or in the climate of the earth right now—or in sickness, disease, crime, war, religions, —or governments and economics right now.

His concern is with His sons—and with their inner man—in order to get them educated, edified and qualified to be placed and promoted into management positions in the creature—for its liberation and His business operations out in that

creature! (That’s what the Father and Son are concerned with right now!)” (Newbold, Romans 8 (701-800), 756)

- Nothing is to compare with Sonship education and vocational training because they are the means by which believers acquire the skills necessary to labor with the father in his business and “produce the creature’s deliverance.”
 - “So, to get back to Romans 8:19ff—what you’re told there is really, dazzling! It’s mind-blowing information! And behind it all is an **attitude** that you have to perceive is the attitude of your Father, and one that is beginning to develop in you, too.

Because at the exact same time you gain this awareness of this aspect of your Father’s business that we have participation in—that all is supposed to produce within you an impression upon you that **NOTHING COMPARES** in our lives to what we’re involved in, in our Father’s business—and **NOTHING COMPARES** with getting the education that we need to get with all the vocational training and all the experience and all the skill-acquisition that goes along with it—to be able to function as He’s designed us to function in His business—**and to produce the creature’s deliverance that’s spoken about here!**” (Newbold, Romans 8 (701-800), 760)

“Any Other Creature” in Romans 8:39

- Having defined the “creature” in Romans 8 as the heavenly places, Romans 8:39 poses a bit of a problem for SE. Newbold, argues that the phrase “any other creature” is not referring to any other “created being” including one’s self, but the “creature” as it was defined earlier in Sonship Establishment, i.e., the heavenly places.
 - **“But what about “any other creature”? —isn’t that just talking about any other created thing on this earth (or even any other created thing in the universe)?**

In fact, most of the modern English translations say something along the lines of— ‘nor anything else in all creation’ - which is what you would say if you didn’t have a clue to what’s going here!

But notice the exact way that this is said: 39 *Nor height, nor depth, nor any other creature...*

Why does it not say: *Nor height, nor depth, nor any creature ... ?*

That would be the most natural way of saying it if all you wanted to do was to include ‘every created thing’ in the statement.

What’s that word “other” doing there?

And do you have any reason to think that the word “*creature*” now shifts to ‘a created thing’ or ‘created beings’—rather than thinking that it’s got something to do with something particularly said to you back up in the information that comprises your sonship establishment?

And you **were** told something about “*the creature*” back there, weren’t you?

And this is why it was so important to take the time and make sure that when Paul makes his final assessment of his sonship life under the influence of the Policy of Evil—that we made sure that we are convinced that he’s not just being ‘all-inclusive’ —**but that he’s got particular focus to each and every thing he says in (:38 & 39)!**

Because the truth of the matter is—if he’s not being that focused, then ‘*any other creature*’ could he be talking about any other created being—but you’ve got some big problems with that—because this is one single sentence—and that means Paul thinks about *death, life, angels, principalities, powers, things present & things to come*—all as *creatures!*

Or all as ‘created things’—which, in the first place, **isn’t what it says**—and which just doesn’t fit with everything in that list! Nor does it fit with the context!

Again, each thing mentioned has a particular focus to it of being a **source** or delivery system through which the Satanic policy of evil will attempt to *separate you from the love of God, which is in Christ Jesus your Lord.*” (Newbold, Romans 8 (1101-1200), 1199-1200)

- In the notes for Romans 8:39, Newbold spends about thirteen pages talking about how there is a creature within a creature, instead of taking the plain common sense meaning of the term.
 - “**So then—my understanding is that when we come to this phrase, “*nor any other creature*” —let’s allow the context to dictate to us how to think about that.**

And even though it may not ‘feel’ quite right (or at the moment ‘sit well’ in our thinking [so to speak]) - instead of changing the meaning of a term like ‘*creature*’ to mean ‘created beings’ - (and I mean ‘changing’ the meaning, because that’s not what we’ve come to understand what the word *creature* is talking about in the context of our sonship establishment) —so for now, instead of changing the meaning of *creature* to something else, let’s allow it to mean just what we’ve come to understand and appreciate it to mean in the context of our sonship establishment.

And as you well know—we have had the term *creature* brought up; in fact, it is the **major** focus of our attention in sonship establishment when it comes to our Father making us aware of what His business with us is all about, the inheritance that comes out of that business, and what He’s going to do with us in that business, etc., etc. —

And so when we were dealing with “*the creature*” back in Romans 8:19-21, what did we come to understand and appreciate that *the creature* was?

Well, my understanding is that *any other creature* is talking about that same thing!

It's talking about the heavenly places! —It's not talking about any creatures or created beings on this earth!

And I not only understand that because of the contextual usage of the word *creature*—but far more than that, it's actually those two words that precede “*any other creature*”—the words *height* and *depth*!!

So, because of the nature of what the *height* and *depth* is talking about, plus the fact that I've already been given information concerning *the creature* (as being a major concern in sonship establishment) — therefore, my understanding is that *any other creature* refers to the fact that there are at least more than one *other creature* out there in “*the creature*”!” (Newbold, Romans 8 (1201-1215), 1201)

- “And the issue is, once again, to **not** get a technical, detailed, categorical, ‘stem to stern’ analysis of all this—but the issue is: All you need to understand right now is that, in view of the Adversary’s policy of evil to try to *separate you from the love of God, which is in Christ Jesus*—the issue is that the Father’s curriculum for our sonship education (to enable us to endure that policy of evil—& not succumb to it or be victimized by it—and to be *more than conquerors* in connection with it)—our Father’s curriculum has taken into account everything that the Adversary can employ, **no matter from what is at his disposal (in either power base), to employ that policy of evil!** (No matter what position of strength he’s able to employ it from!)

The whole range has been covered!!!

And that’s all you need to know at this point. (detail-wise)

And that takes care of the *height* and the *depth*.

And that leaves that final phrase: *nor any other creature*.

And *the creature* as a whole is made up of these sub-systems that can, in and of themselves, be referred to as a *creature*.

And there’s more than one other sub-system or sub-creature out there in *the creature* as a whole.

And the simplest way to say it for now—(and actually, it’s perfectly sufficient to say it this way for now, and let it go at that for now) — the issue of *any other creature* pertains to everything that is in between the *height* and the *depth*.

And so you’ve got Paul’s final grouping or fourth area/source from which the Adversary can and will deliver his attempts to separate us from *the love of Christ*: **39 *Nor height, nor depth, nor any other creature ...***” (Newbold, Romans 8 (1201-1215), 1213)

Concluding Remarks

- There are three phases in the process of Sonship Edification: 1) Declaration/Pronouncement, 2) Father and Son Laboring Together, 3) Manifestation of Sons. The goal of Sonship is the “manifestation” of the sons of God in the “creature,” according to Romans 8:19. The manifestation:
 - Marks the end of your formal education as a son
 - Results in your placement in the Father’s business
 - Indicates the degree of your “joint-heir” inheritance
 - Is the final stage and completion of your Adoption (McDaniel, Sonship Establishment: Lessons 45-46, 6-13)

- When believers are “manifested” and their adoption completed they will take up their position in their particular position in the “creature.” The position one occupies in the “creature” is directly commensurate with the level of educational and vocational training they received as determined by how much of the curriculum they completed.

- According to SE, the “creature” is not a synonym for “creation” but refers to the heavenly places exclusively. This conclusion is reached not by following standard common sense practices of Biblical exposition that gave rise the resurgence of Pauline truth and articulation of the mid-Acts Pauline Grace Message but by the formation of elaborate private definitions.

- In summation, we offer the following points regarding SE’s teaching on the “creature:”
 - The creature is outer space, i.e., the heavenly places including the sun, moon, stars, and other planetary bodies.
 - Outer space as a “creature” is a “living organism.”
 - As a “living organism” outer spaces possesses the following “creature features” and capacities:
 - A soul, spirit, will, feelings, sentiments
 - Capacity for intelligence, to think, to live, to labor, to earnestly expect, to wait, to interact with things
 - The Earth is the center of the “creature,” i.e., the inner man of the creature. The heavenly places are the embodiment of the Earth.

- Based on Romans 8:39 there is a “creature within the creature,” or more than one sub-system or sub-creature in the entire creature.
- The New Creature of the body of Christ will liberate the “creature” from the “bondage of corruption” and give it its functional life and administer its corporate structure.
- Only properly educated and edified sons who have qualified themselves for the positions of intelligentsia in the creature (by following and taking seriously the SE curriculum) will produce and participate in the deliverance of “creature” at the manifestation of the sons of God.

Further Reading and Study

- For more information on SE’s explanation of the “creature” please visit the following links.
 - Newbold
 - [Romans 8 \(501-600\)](#)
 - [Romans 8 \(701-800\)](#)—see pages 736-800
 - [Romans 8 \(1101-1200\)](#)—see pages 1197-1200
 - [Romans 8 \(1201-1215\)](#)—see all 15 pages
 - McDaniel
 - Sonship Orientation(SO) Lessons [29](#) and [30](#)
 - SO Lessons [31](#) and [32](#)
 - SO Lessons [33](#) and [34](#)
 - SO Lessons [49](#) and [50](#)
 - SO Lessons [77](#) and [78](#)
 - SO Lessons [81](#) and [82](#)
 - SO Lessons [83](#) and [84](#)
 - Sonship Establishment Lessons [41](#) and [42](#) (all about the “creature” in Rom. 8:19)
 - Sonship Establishment Part 3 Lessons [33](#) and [34](#) (“creature” in Rom. 8:39)

Appendix A

Newbold and McDaniel on the 3 Stages of Sonship

Newbold	McDaniel
<p>“Because sonship is actually marked by 3 stages:</p> <p>1) <u>The declaration/pronouncement</u> that you’ve been adopted—when the Father said, ‘You will be to me a son, and I will be to you a Father’ - this is my son, and he’s now entering into business with me!’</p> <p>2) <u>When the Father and the son are laboring together</u>—the son is receiving the education—he’s not ready to labor all by himself yet.</p> <p>3) <u>Manifestation of sons</u>—that time when, (if it were a natural father and a natural son), the father would go outside and take down the sign that stood above the business for years, and then put up the new sign that reads, “Father & sons”.</p> <p>- It’s the time in which the Father <i>manifests</i> that His sons are now fully competent and fully qualified to run the business: they can do everything the father can do—and do it equally as well—so much so that it will be seamless as to if it’s the son or the father whose doing the job.</p> <p>- And #1 (the declaration) takes place when you believe in Christ as your only & all-sufficient Savior—#2 takes place when you get to Romans 8:14ff and runs over the span of your entire justified life on this earth—and then #3 (the manifestation of sons) takes place at the end of this dispensation of grace following the rapture and the judgment seat of Christ when the Father makes it evident to the universe that, ‘These are my sons—they’re qualified/equipped for these positions—they’ll do them just like I would do them!</p> <p>Therefore, depending on how you respond to this curriculum—and how it effectually works within you—that will determine what your <i>joint—inheritance</i> is going to be with Christ in the administration and managing of the affairs of <i>the creature</i>.</p> <p>— And when you’re <i>manifested as a son</i>—when you occupy the creature as the “<i>new creature</i>” —</p>	<p>“Sonship is marked by three stages:</p> <p>1) The declaration/pronouncement that you’ve been adopted (the public announcement that the son is entering into business with the Father)</p> <p>2) When the Father and the son begin laboring together (the son is receiving his education; he is not ready to labor all by himself yet.)</p> <p>3) Manifestation of sons (the education and apprenticeship are over, the Father puts up the new sign that reads, “Father & sons.”) . . .</p> <p>Stage 1 (the declaration) took place when you trusted Christ as your Savior. You were, at the point of your being justified unto eternal life, declared by your heavenly Father to be his adopted son.</p> <p>Stage 2 (the education) takes place for the duration of your life here on earth and only ends at your death or being caught out of this world at the event of the Blessed Hope.</p> <p>Stage 3 (the manifestation) takes place after the Blessed Hope and the Judgment Seat of Christ. The son receives his glorified body and the Father will publicly display to the entire universe His son’s position in the creature and declare the son’s capacity to run His business just as He would run it.</p> <p>It will be at the Judgment Seat of Christ that you will receive your placement in the creature as a principality, power, throne, might or dominion. It all depends on how your respond to the sonship curriculum and how it effectually works in you. This is your “joint-heir” inheritance which allows you to jointly administrate the affairs of the creature with Jesus Christ.” (McDaniel, Sonship Establishment: Lessons 43-44, 8-10)</p>

<p>the issue will be: In this particular position in the creature, this son will handle it just exactly like I (the Father) would!</p> <p>— Whether it’s a Principality, Power, Throne, Might, or Dominion — at the judgment seat of Christ, when the <i>manifestation of the sons of God</i> takes place, the Father will say something to the effect of: This son is equipped to be a Might—or This son is equipped to be a Dominion — This son is qualified and has the capacity to function as a Principality—or Power.</p> <p>— And the issue is that when you’re placed in that position, (that is, when you’re “PLACED” as a son) the Father is <i>manifesting</i> that you’ll do it just as well as He would do it!</p> <p>— Your godly thinking is to such a degree that that position can be possessed & properly occupied by you to the emulation of your Father.” (Newbold, Romans 8 (701-800), Page 771-772)</p>	<p>“In order to properly understand your adoption, you should view it as a status that you live out of for the rest of your life. But you should also understand it as a process made up of three stages:</p> <p>Stage 1 – The Declaration/Education:</p> <p>Declaration:</p> <ul style="list-style-type: none"> • Point of Salvation • Age 12-18 <p>Education:</p> <ol style="list-style-type: none"> 1. Sonship Orientation (Abba, Father) 2. Sonship Establishment 3. Sonship Education (Simple son) <p>Do you see what you are looking at in the Education part?</p> <ul style="list-style-type: none"> • You are looking at the first and second phase of Level 1 of your Sonship Education • Phase 1 would be orientation and establishment • Phase 2 would be the education in the four decision-making skills to become a “simple son” <p>Just as an earthly son would have an opportunity to be the “adopted son” simple because he is already part of the family, so our heavenly Father has extended an opportunity for every believer to an adopted son simply because they are “in the family” by means of justification.</p> <p>Just as not every earthly son has a willingness to enter into business with his earthly father, so not every “son of God” will have a desire to enter in business with their heavenly Father. Therefore, the “Declaration” and the subsequent education does not begin until the cry of “Abba, Father” is heard by the Father.</p> <p>Stage 2 – The Apprenticeship Education:</p> <p>Apprenticeship:</p> <ul style="list-style-type: none"> • Begin to labor with your Father • Put your sonship education into practice • Age 18-30 (the remainder of your time on
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	<p>earth)</p> <p>Education:</p> <ul style="list-style-type: none"> • Add subtilty (young man) • Add knowledge and discretion (wise man) <p>Stage 3 – The Manifestation/Labor:</p> <p>Manifestation:</p> <ul style="list-style-type: none"> • Judgment Seat of Christ • Assigned position (principality, power, etc.) • Age 30 – rest of life (all of your time in eternity) <p>Labor:</p> <ul style="list-style-type: none"> • Labor to deliver the creature (times of restitution) • Labor to bring all things in heaven & earth into one under Jesus Christ (dispensation of the fullness of times) • Labor in the ages to come (eternity future) . . . <p>For you, your manifestation:</p> <ul style="list-style-type: none"> • Marks the end of your formal education as a son • Results in your placement in the Father’s business • Indicates the degree of your “joint-heir” inheritance • Is the final stage and completion of your Adoption <p>When we are “manifested” as the sons of God, we will occupy the creature as the “new creature.” The manifestation of the sons of God is the last thing that happens before we move into the heavenly places and take up our positions there and begin laboring with our heavenly Father in all His business requires of us.</p> <p>That “manifestation” is what the creature is waiting for. The creature is waiting for your manifestation. And in some ways, so are you. But we will talk about that when we get down into verse 23.” (McDaniel, Sonship Establishment: Lessons 45-46, 6-13)</p>
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Appendix B

McDaniel and Busch on the Creature

McDaniel	Busch
<p>“Now, does Paul explain anywhere in there what the creature is? Answer: he does not. What does that tell you? It tells you that you should already know what that creature is. And be sure, he is talking about a singular creature; a thing. It is a thing that God created which He calls a creature.</p> <p>Lots of preachers think this is talking about the earth, under the curse. Others would say this is the whole universe which is under the curse (“made subject to vanity”).</p> <p>But what I want you to notice is that this creature has a will, just as any living creature would have.</p> <p>Romans 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.</p> <p>When sin entered the picture, “emptiness” (vanity) entered into that creature. But notice, “not willingly.” This creature has a will! What do you have if you have a will? You have the ability to make a decision. And where does decision-making reside in a person? It is in the soul. This creature has a soul; an inner man.</p> <p>Later on, we are going to come back here and get some details of all this, but for now, let me just get to something specific. I want to give you just enough of this so that it grips you. But you should not just take my word for it. When we come back over here, we are going to have to prove and verify all the things in this passage and I’m not going to take the time to do that now.</p> <p>When God speaks in Genesis 1:1, what does He say?</p> <p>Genesis 1:1 In the beginning God created the heaven and the earth.</p> <p>Notice that God says “heaven” singular, not plural. In the other passages throughout your Bible, you see things that lead you to understand that this has</p>	<p>“So the name of the game is reconciliation, specifically the governmental “things” to be found in the “heavenly places.” But not just any reconciliation, for this reconciliation will provide Christ His “fullness.” With these two inheritances in Christ, God will reconcile all things for the administration of His righteousness and holiness which will display His character and essence of charity in “all things” for the “ages to come.” He will restore the heaven and the earth to His original eternal purpose for them. Since He had kept it “hid” and it will involve us, the original purpose has obviously yet to be seen. The key to this will “the creature” which we may indeed see now, but with the eyes of faith.</p> <p>(quotes Rom. 8:23-25)</p> <p>Simply stated, in accordance with the functioning of the “heavenly places,” the earth is enveloped by a “creature” that is currently “cursed” and “corrupted.” As any creature, this heavenly creature has a “spirit” and “will” to it. It is currently suffering under the “bondage of corruption” (Rom. 8:20-21), experience both the “iniquity” produced by “corrupted wisdom” as well as God’s curse upon that wisdom in making it “subject to vanity” (Ezekiel 28:17-18; Romans 8:20-21) to display its true nature. It is not animated by God’s life, grace and peace, but rather death (Rom. 8:6). It is governed by the “prince of the power of the air” and is animated by a certain “spirit” of the “god of this world,” namely the one that we see “working” in the “children of disobedience” (Eph. 2:2; 5:6; Col. 3:6) as they follow and emulate their “father” (John 8:44; Eph. 2:3). They are “children” and “sons” of a different sort and “walk” accordingly (Eph. 2:2; 4:17; 5:1).</p> <p>The functioning of this creature is intimately tied to how man conducts himself in matters of the spirit, having its various manifestations in the culture through the arts, entertainment, literature, music and so on. This spirit has its own corrupted “wisdom” and program for instruction and</p>

attributes of a creature. In the midst of this creature, God creates the earth. And God sees all of that which surrounds the earth as a creature.

When you get back to Romans 8, look at verses 21-22.

Romans 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now.

Most of the time, preachers reverse the true order of this. They see the “creature” as the earth and the “whole creation” and the earth and the heavens.” But if you were paying attention as you read, you would see that the creature is the part that surrounds the earth (the outer part) and the whole creation is the creature plus the earth. The creature is the heavenly places. And it has a form to it. And the creature was created to be embodiment for the earth.

God views 2 main components to His creation; the heaven and the earth. Why did He do it that way? Well, think about this; if creature is that which surrounds and contains the earth, then what is it? Answer: it is a body. And what are you called in this dispensation of grace?

II Corinthians 5:17 Therefore if any man be in Christ, **he is a new creature**: old things are passed away; behold, all things are become new.

You are called a “new creature.” That is also why as the “body of Christ” you are going to be put into positions in the heavenly places (in the creature) you will function as the “body” of all of God’s creation. He determined for us to be the ones out there to carry out his instructions.

Look, if you have a creature that has a will, what has it got? A soul, right? God created the earth for Him to have a physical residence on. That earth is going to act as the “soul” and “spirit” sending out the messages that the body is going to respond to.

What you have to understand is that this whole creation has not functioned properly from the beginning. But it will when we get out there. We

edification (Ezek. 28:17; I Cor. 1:18-31). When men are “filled” with that spirit, it too affects their “conversation” and “walk” of “faith” in the “course of this world” whereby that spirit produces not “fruit,” but “unfruitful works of darkness” (Eph. 2:2; 5:2-8, 18-19). When men have the “word” of that spirit “dwelling richly” in them, it too comes out in “signing” (Job 38:7; Ezek. 1:20-21; 28:13, 18). They “speak to themselves” and “teach and admonish” one another in accordance with that corrupted “wisdom” (Col. 3:16). . . This is what animate them and what they “walk” in accordance with (Eph. 2:2). The result is the “present evil world.”

. . . The creature will be liberated, we will glorify Christ in His heavenly kingdom and the proper relationship between heaven and earth will finally be restored as the two-fold purpose of God “in Christ” comes together in the “dispensation of the fullness of times” and manifests His life and spirit (Eph. 1:12-13, 18; 2 Tim. 4:18) for the “ages to come.” (Busch, *The Fullness of Christ: The Prisoner, the Creature & the Eternal Purpose of the Father of Glory*. Xulon Press: 2013, 56-58)

will function as the intelligence that runs all the systems of the creature. As I write these words, my heart is beating and my lungs are breathing and they do it automatically without any thought or conscious action on my part. I don't even have to think about it. But there are impulses in my brain that carry that out on a 24/7 basis.

Here's another thing; it is all done with intelligence. When you move your arm, it with intelligence; coordination. Your leg doesn't move when you want to raise your hand, it knows how to operate. A body is made to move and have animation to it. This is the very reason the earth and the heavenly places have to reconciled back to God.

Every son, who has been properly educated to respond properly to the inner man of the creature, will be carrying out all the functions of the body of that creature. And what you are going to be looking at both in the heaven and on the earth is Christ; He is going to be **all in all**.

And we are going to be given the grand privilege of knowing what the inner man of this creature wants done and we will recognize it and carry it out. With the angels we will make judgments and decisions and this is going to go beyond anything you could ever imagine. This is where this is all going. This is what these Bible classes are aiming at.

And when you really see this in its fullness, you will know that there is not suffering you could ever endure that will compare with the glory that will be yours out there in the heavenly places. Now, don't come and ask me the details of all this. We have more to day about this when we get back here and this isn't all you will be taught about it. You will really be given the details of it when you get into level 2 of your education. But I just wanted you to begin seeing that there is a value to the wisdom and instruction that is being offered to you." (McDaniel, Sonship Orientation: Lessons 29-30, Pages 13-15)

"The creature is everything that God created in the creation week, minus the earth.

You could say that it is the entire **universe**, but the Bible does not use that terminology. Neither does it

use the term “**outer space**.” But you get the idea I’m after; everything in the heaven is the creature. When you refer to both the heaven and the earth, that is “the **whole creation**.”

... You can see something else from this passage; how the “**creature**” is separated out from “the **whole creation**.” You have Paul talking about the creature 3 times and then at the end he refers to “the whole creation” which would include the earth.

Before we move on, there is something else I want you to notice about the creature. I want you to pay attention to the terminology used in the passage. The Bible uses terminology to indicate that **the creature really is a living creature**.

- It may not properly function,
- it may be subjected to vanity,
- it may be paralyzed,
- it may not be able to respond to the rest of its parts or the earth,
- but it is a living creature.

Verse 20 tells us the creature has a will.

- Only a living creature has a will.
- Even our dog has a will.
- Don’t get to thinking that these are “words of accommodation” or “anthropomorphisms.”
- This is a precise and accurate description of what is real and it is
- describing things exactly the way you are to understand them
- ignore these things to your own peril.

Verse 19 says the creature has an expectation. And what is that expectation?

- It expects to be delivered from that bondage of corruption into the glorious liberty of the children of God.
- it expects to be delivered from its present predicament and
- it even knows who to look to for that deliverance!

Well, since all of that was a secret that was hidden

from the foundation of the world, how did the creature come to know about that? And when did the creature first begin to have that expectation of deliverance? And how does the creature know about the “sons of God” who are going to liberate it?

The creature could not have known about its deliverance until it was preached by the apostle Paul; the mystery of Christ revealed. Now think about that for a minute.

- The creature is aware of the mystery! How aware is it?
- It is aware enough to know who is going to deliver it – the sons of God.
- It even knows these are “adopted sons.”
- The creature even knows when that deliverance will take place; when those sons are “manifested.” (McDaniel, Sonship Orientation: Lessons 83-84, Pages 1-2)

Regarding Romans 8:39 and the concept of “the creature within the creature” McDaniel states the following:

“Creature is one of those words we have seen used in a number of different ways. Here in Romans 8, we spent quite a bit of time on the creature, which is comprised of the sun, moon, stars and all the host of heaven. But I need to keep this basic, just as we did the first part of verse 39. Let me just say it this way: there are some things sitting back in your Bible that indicates some divisions and layers of government in that creature. That information will shed light upon why the word “creature” is used here. But this is not what you have to know in order to get your establishment working. You will come to know more about it later on, but right now there is a very simple way to look at this.

I am going to tell you what it is and then briefly explain how I came to this understanding. Here is the background:

- Verse 39 starts out with “height” which refers to the top position (throne/power base) in the creature
- Verse 39 continues with “depth” which

refers to the lowest (geographical, not in rank of power) power base in the earth

- What these have in common is that they are positions of power that allow Satan full access to anything he decides to use against us

Now we have to pay attention to the wording in this next phrase: Romans 8:39 Nor height, nor depth, **nor any other creature**, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The “giveaway” is the use of the word “other.” The use of the word “other” forces the last object to be something separate or different from the previously mentioned item or items and at the same time it is considered to be of the same “nature” as those items.

As for my first point: the next thing in the list cannot be a repeat of a previously mentioned item (especially within the grouping it is found in). Observe the definition in the Oxford English Dictionary: OED – “other” – used to refer to **a person or thing that is different** from one already mentioned or known.

Now for my second point: all of the things mentioned have to be of the same “ilk” or the same nature. For example, if you take all ten items in the list of Romans 8:38-39, they are all venues for the POE to carry out its attacks. While the groupings themselves may differ in nature from one another (for example, time is abstract while angels are very tangible) the items contained in each grouping must remain consistent in relation to each other. For example, angels principalities and powers are referring to things which are similar in nature. Life and death are also related to each other. Things present and things to come are of the same nature.

But especially when I use the word “other” I am referring back to previously mentioned things or persons, to point out a different thing or person. But within that group they must all be the same (as in they must all be a person or they must all be tangible thing or they must have some connection by their nature.)

If I say, “Neither this, chair, nor that chair, nor any other chair will raise you up high enough to reach the ceiling,” that makes perfect sense because all the items agree in nature with each other.

So, here are my points:

- The “any other chair” refers to chairs which are different (separate) from the previously mentioned chairs
- Everything in the list is of the same nature; they are all chairs (not parts of chairs)

We do not use the phrase “any other _____” to speak of something of a different nature. For example, if I say, “Neither this chair, nor that chair, nor any other table will raise you high enough to reach the ceiling,” that does not make sense. There is no “table” from which to differentiate an “other” from. Now, let us apply these two principles to Romans 8:39. Since the “other” is used in conjunction with a “creature,” then the words “height and depth” must be referring to something of the same nature, but at the same time, something that is entirely different.

So what do we know that “height and depth” referred to? They were referring to positions of power that were occupied by Satan; supreme power bases that carried authority and capacity to the one who occupies the position. Therefore, when the next phrase says, “nor any other creature, then we know two things:

1. These two venues (height, depth) these two powerbases can rightfully be referred to as “creatures”

Let me illustrate how this is true even though Romans 8:39 does not call them creatures. I am going to make a statement similar to that of Romans 8:39 but I am not going to identify the first two items in the sentence (which would equate with “height” and “depth”) and I want you to tell me what they are – even though I am not going to name them.

Here goes: For I am persuaded that neither this (just suppose I am pointing at something but you cannot see what I am pointing at), nor this, nor any other car shall be able to transport my entire family

to church.

Now, you tell me: what were the first two things I was alluding to (or pointing at) even though you never saw them with your eyes? I was talking about two other cars. And you knew that.

How did you know? Because when I used the phrase “any other car” then I was forcing you to know the first two were cars.

Let’s do it again, but this time I will fill in names for the first two items: “Neither a Ford, nor a Dodge, nor any other automobile shall be able to hold my entire family.” Even if you did not know what a “Ford” or “Dodge” was, if you knew what an “automobile” was, then you would know that Ford and Dodge are kinds of automobiles.

In the same way, when you read “any other creature,” you know that in some way, height and depth are considered to be “creatures.” And really, that should not shock you because you never saw the universe as a “creature” until Paul sprung it on you in Romans 1. So now, by use of the terminology, you see that these positions of power can also be referred to as “creatures.”

In my understanding, because of what I understand height and depth to be (Satan’s powerbase in the “height” of heaven and his powerbase in the “depth” of the earth) I do not see any of these referring to the creature we studied back up in Romans 8:19-21. Yes, one of these (height) is located “in” the creature, but it is not the creature. It is only one aspect of the creature and therefore is not synonymous with the creature any more than the state of Texas is a synonym for all 50 states. It is a part, but it does not represent the whole.

But there is another reason. Thus far I have been dogmatic about my understanding that the earth is not part of the creature (the one mentioned in vv. 19-21). Therefore, to make “height and depth” be “the creature” that we studied in the first part of our establishment, is either not correct (for the earth is not the creature, nor a part of the creature) or our understanding has to change to include the earth as part of the creature. And since the creature is the “body” component, and the earth, we understand to be the “soul and spirit” in the midst of the body, the earth cannot be a part of the body (the creature).

Either that is true, or “depth” cannot refer to anything in this earth, it must refer to something in the heavenly places, for that is where the “creature” (as we have come to know it) is found.

You have a body and you have a soul and spirit. Your body may die but your soul and spirit will live forever. One day, you will receive a new body, but not a new soul or a new spirit. They are different. In the same manner, the creature (the body) is different from the earth (soul and spirit). Even the terminology of creation attests to the difference by describing the creation as “the heavens and the earth” as though they are two separate things – which they are.

Genesis 1:1 In the beginning God created the heaven and the earth.

It never says “God created the creature” and you were supposed to understand that both the heaven and the earth were being referred to. In fact, that combination of “heaven and earth” is used over 200 times in your Bible.

And you cannot just equate the “height” with the creature (vv. 19-21) and leave out the “depth” because now you have items of a different nature in a group together – and the word “other” will not allow that.

And that leads us to the second things we know:

2. By extrapolation, “any other creature” is referring to “any other powerbase which is available to Satan.”

When you use the word “other” you are comparing different things of the same kind. So, what kinds of things are verses 38-39 talking about? They are all talking about the various means (or systems, or venues) by which the Adversary can launch his attacks against us to make us quit our sonship.

Within the grouping of that last group, they are all “creature” that are found within the whole of creation; the heavens and the earth. That whole group (all three items) are referring to physical places in the creation, from which Satan is given authority and capacity to carry out certain attacks against us. The first two (height and depth) refer to

the main bases of operation in both realms: heaven and earth.

Therefore, “any other creature” refers to all the other physical places in creation that give Satan authority and capacity to function in various ways against us. Or to sum it up, we could say it like this: I am persuaded that neither...Satan’s main base of authority in the heavens, or Satan’s main base of authority on the earth, or any other base of authority he may have in all of the creation of heaven and earth shall be able to separate us...” Or to put it “geographically,” verse 39 is referring to Satan’s main base in the heavens, his main base on the earth and everything in between. And that is all you are supposed to understand about this as part of your sonship establishment.

But, as I said before, it is not all you will ever need to know. God did not just replace the seven categories of attacks with “anything Satan can do” nor did He replace the 10 venues for those attacks with “by any means and to any extent.” There is purpose behind not lumping everything together and just saying, “there is nothing Satan could ever do, by any means at his disposal, to separate you from the love of God...” But for the sake of establishment, that is the sense you need to understand. But later, those individual issues will get picked up and expanded and detailed and you are going to look back and see things in these verses that you cannot see right now – and the fact of the matter is, you did not need to see right now. (McDaniel, Sonship Establishment 3: Lessons 33-34, Pages 7-10)