

Sunday, November 16, 2014—Grace Life School of Theology—*Grace History Project*—Lesson 152
 Sonship Edification: Distinguishing Characteristics, Part 2 (Sonship Prayer)

Introduction

- Last week we began looking at some of the distinguishing characteristics of Sonship Edification (SE). In Lesson 151 we considered:
 - The Three Stages of Sonship
 - The Creature
- In this lesson we want to consider or look at another distinguishing aspect of SE by considering:
 - Sonship Prayer

Sonship Prayer

- At the outset, it is important to realize that Sonship Prayer (SP) is viewed as a special kind or type of prayer that functions in lockstep with SE's curriculum apparatus. SP functions in accordance with all we have seen thus far regarding SE. Keith R. Blades makes this point in his notes titled [Sonship Prayer - In Connection with Being "led by the Spirit of God"](#)
 - "As was stated earlier, because we are God's adopted "sons" in this present dispensation, of all of God's people we should be the ones to whom prayer is the most meaningful and the most intimate. This is not only because of the close personal nature of our sonship relationship with God, but especially because of the edification in godliness that God has for us as His "sons." In truth, our edification in godliness demands that we have close, intimate communion with our Father. So if we deeply appreciate our sonship edification, then we should also deeply appreciate prayer." (Blades, 1)
- SP is a byproduct of the Father/son relationship articulated by SE, according to Blades:
 - "As 'sons' we need to have with our Father the fullness of the interchange and exchange of the father-son relationship, for we cannot do without it. And as "sons" we not only have it, but are able to avail ourselves of it, through prayer.

Specifically for us, therefore, prayer should be the issue of us intelligently, deliberately, and with great focus, communing with our Father as 'son to father and father to son.'

By prayer we should have intelligent and thoughtful heart-to-heart and mind-to-mind fellowship with Him about the education we are receiving from Him and the application of it in our lives, as He educates us as His 'sons.'

We should thoughtfully, intently, and intelligently express to our Father matters of our own minds and hearts, being ones whose very minds and hearts are being brought into conformity to His mind and heart through the effectual working of His word within us.

Indeed this is something we should do intelligently; having keen awareness for what is taking place through prayer, along with having great desire for it taking place. We should understand and appreciate that through prayer, as we express our hearts to our Father, He `searches our hearts,' just as a father does when he communes with his son. He `searches our hearts' with the pure delight that it is for a father, who when he is educating his son, looks for and wants to find in his son's heart the effectual working of that education, and to hear from his son's mouth the fruits of it. . . (quotes Proverbs 23:5-6)

Moreover, our Father `searches our hearts' desiring not only to have such a level of intimate fellowship and communion with our own hearts and minds and to rejoice therein, but also to monitor and to gauge the progress of our edification in godliness and to respond to it accordingly.

He `searches our hearts' to know them and thereby to be able to give to us what our edification merits.

By the same token we also should engage in this intimate communion through prayer, because as `sons' we likewise should possess the eager desire to express to our Father what is on our minds or in our hearts.

As `sons' whom He is educating, we should want to prove to Him the effectual working of His word within us; tell Him what our mind is with regards to the issues of our lives and how precious His thoughts and His doctrines are to us.

Moreover we should want to benefit from Him `searching our hearts.'

Wherefore as `sons' prayer should be a most natural and indispensable part of our personal sonship relationship with God in this present dispensation. By it we should eagerly take the time in our daily lives to intelligently commune with our Father, both to enjoy and to profit from the benefits thereof.

We should be `instant' in prayer at the best of times, and at all others it should be an auto-response on our part. Engaging in it should be close to, if not, instinctive to us as `sons,' as we desire intimacy of communion with our Father and His searching of our hearts thereby.

Such is the basic understanding and appreciation that we as `sons' should have for prayer. Indeed the fundamental effectual working within us of the knowledge of our adoption as `sons,' (which ought to have us `crying, Abba, Father' in the first place), should initially produce within us the eager desire for having such a level of engaging communion and

fellowship with God our Father. The lack of such communion, or desire for it, is just plain unnatural for us as ‘sons.’

So then we should not only crave being edified by our Father through His word to us, we should also crave intelligently communing with Him about it through prayer. Such fellowship and communion is virtuous to Him, and He desires it with us being our ‘Father.’ We too, being His ‘sons,’ should possess the same Godly virtue of engaging in consistent, intelligent fellowship with Him.” (Blades, 1-3)

Note: Given the fact that Mark Newbold is the primary expounder/elaborator on the teachings of Blades and that Mike McDaniel follows Newbold, we will once again focus our comments regarding SP primarily (but not exclusively) to the teaching notes of Mark Newbold. Newbold’s explanation of SP commences when he reaches Romans 8:26-27 in the Sonship Establishment portion of the curriculum in Romans 8 (Rom. 8:16-39). Exposition of Romans 8:26-27 begins on page 815 of Newbold’s Notes on [Romans 8 \(801-900\)](#) and concludes on page 891 (76 total pages). All of the numbers in parenthesis below are the page number citations for Newbold’s notes unless otherwise noted.

SP: General Information

- According to Newbold, Romans 8:26-27 is not designed to “define” our “infirmities” or “describe” the concept of “searching the hearts” because one is already supposed to know what they are. (815) Trouble understanding the “infirmities” comes from not getting the full benefit out of what it means to have a Father-son/daughter relationship as opposed to understanding prayer as a mere “concept of doctrine.” (839)
- Moreover, traditional “academic” understanding of prayer falls short whereas true understanding of the verses in question needs to come from the curriculum for our Sonship Education, i.e., the Father imparting his heart to his son. (816) Thus once again we see that the verses are to be understood based upon SE’s established curriculum apparatus instead of from the verses alone. Consequently, Newbold defines the “infirmities” in Romans 8:26 as “hindrances, impediments, or obstacles that might cause a son to become uncertain, doubtful, or skeptical about his education.” (817)
- There is no formula for prayer in Paul’s epistles; it is strictly a Sonship issue. (818) God the Father’s involvement in one’s Sonship education is engaged through SP. Thus SP is naturally known, realized, and understood on account of Sonship Orientation (Romans 8:14-15) and Romans 8:26-27 assumes that one is already familiar with the doctrines contained in these verses which explains why there is no description or definition offered in Romans 8:26-27 for SP. (819-820)
- Newbold argues that SP is different from other types of prayer in that only SP is “intelligent Sonship prayer takes the issue of communicating with God—not as Creator-God, but as our Father—and focuses the bulk of attention upon our relationship as Father-to-son/daughter and how we’re getting along in the sonship curriculum!” (827) This communion is what searching

the hearts in Romans 8:27 is about. Intimacy of fellowship with our Father, including SP is something that grows, develops, progresses, and matures through the effectual working of the curriculum. (840)

Sonship Prayer and the Attributes of God

- SE teaches that, in SP, God does not deal with his sons according to his omniscience so as to ensure that the father/son relationship is real.
 - “God certainly could just deal with you as the omniscient God that He is—but here’s the ‘kicker’ — God wants to be your Father so bad, that He’s placed limitations on Himself just to insure that this Father-son/daughter relationship is a REAL one!

He wants to function as your Father so bad that He’s created this special ministry for the Holy Spirit in Romans 8:26-27 to insure the uninterrupted communion and fellowship and communication between you and Him!” (836)
 - “And you realize therefore that under the normal circumstances of me knowing what to *pray for as I ought*—(when, say, you’re out in Level II and III) - and my *infirmities* become less and less—I’m going to find myself therefore where I intelligently know exactly what to pray for—and when I do pray for it, and make a request & a supplication—I know I’m not just sending it out there in ‘dead air’ (so to speak) - and I also know that I’m not sending it out there to my Father who expects me to think about it in connection with His omniscience and omnipotence and omnipresence—no—I’m going to talk to Him and tell Him some things and make requests & supplications, and I know that since He’s treating me as a son and He’s a Father to me—then He’s going to honestly assess my request—and in the course of my sonship prayer—before I say ‘Amen’ and bring the prayer to a conclusion—I’m looking for a RESPONSE—because He’s *searching my heart* for the purpose of **giving** me one!” (861-862)
 - “So when we sit down together—and He and I engage in sonship prayer, He’s expecting to hear those things out of me—and since He’s not going to operate upon His omniscience, He’s not going to respond to me by saying, ‘Yeah, I know, I know, I know that too.’ ” (869)
- Mike McDaniel also asserts that God does not deal with his sons according to his omniscience.
 - “And if you cannot pray for the right things, then you have a problem because your Father is not dealing with you out of His omniscience. He is not sitting there saying, ‘I know what you are going to say before you say it.’ I am not saying that He does not have the power to deal with you out of His omniscience, but that is not how He has chosen to deal with sons.

Instead, you are going to have a real Father/son relationship just as you would have with your earthly father. That means that you have to communicate or He does not know what you are thinking. That makes sonship prayer the essential thing that it is in order for you to learn ‘the knowledge of God.’ The ‘knowledge of God’ (Proverbs 2:5) includes the entire sonship curriculum.” (McDaniel, Sonship Establishment Lessons 59-60, Page 1-2)

- “That last phrase in bold type makes prayer very different in God’s program with the little flock than with the body of Christ in the dispensation of grace. How it is that God can know what they have need of before they ask Him? He can because He dealt with them out of His omniscience. He is not dealing with you out of His omniscience. When you come to pray, He is keeping the knowledge of what you are going to ask for out of His mind and He has determined that if you do not tell Him about it, then He is not going to know it.” (McDaniel, Sonship Establishment Lessons 59-60, Page 4)
- “That makes perfect sense, for if God is indeed dealing with us as a real father and son, apart from his omniscience and omnipotence, then it is necessary for us to provide the means and opportunity for Him to judge us; to evaluate us. We have to allow Him to see our advancement in the curriculum and that we are making full use of the things we have learned. The searching of the heart is what the Father does to make sure that the son is fully benefitting from the education and knows where to take the son next. This is ‘why’ the Father does the searching of the heart. And that should make us want to have Him search our hearts!” (McDaniel, Sonship Establishment Lessons 59-60, Page 11)
- “This Father/son relationship that you have with your heavenly Father is not a pretend or contrived relationship. God so means to have this relationship with you that He has set aside His omniscience as the means of dealing with you, solely for the purpose of making sure this relationship was genuine in every way. This relationship you have is not one of Creator to creature, or as Almighty God to insignificant man. This is a relationship of Father and son/daughter.” (McDaniel, Sonship Establishment Lessons 61-62, Page 2)
- “A man may be king and rule with an iron fist, but when his children come to him, they crawl up on his lap and put their arms around his neck and call him daddy. Their relationship is very different from anyone else’s. That is the way it should be and that is how your heavenly Father desires it to be. That is why He has set aside His omnipotence and omniscience, so He can enjoy the reality of a relationship that is dependent upon communication and time together.” (McDaniel, Sonship Establishment Lessons 61-62, Page 4)
- “God wants to do far more with you than sit in heaven and perform miracles from a distance. He wants to instill His character in you through the intimacy of a Father/son relationship. God’s desire to be a Father to you is so real and so genuine that He has limited His own omniscience and omnipotence when it comes to dealing with you so that this relationship is real!” (McDaniel, Sonship Establishment Lessons 61-62, Page 6-7)

- “Those infirmities that Paul mentions in Romans 8 are going to make it so that you need to ask your Father to do something for you, but you will not know what to ask for. That is a problem because He is not dealing with you out of His omniscience; if you do not tell Him, He will not know what to do. Do you see the problem?” (McDaniel, Sonship Establishment Lessons 61-62, Page 10)

SP: Bi-Directional Learning and Communication

- SE is not passive (824) and therefore, one cannot succeed in their Sonship life without SP. (821) Sonship Prayer is “bi-directional” communication with your heavenly father. (819) Unless a Son is engaged in “bi-directional” interactive learning he or she will not learn what they need to learn. Sonship Education demands “bi-directional learning.” (823) One cannot succeed in their Sonship life without SP. (821) All of this is spelled out in the curriculum and table of contents back in Proverbs 1, according to Newbold. (822)
- The bi-directional interaction and communication that comprises SP includes the following, according to Newbold:
 - “The Father-son/daughter relationship is real, not pretense—hence you have to talk to your Father for Him to know your thoughts.
 - The Father needs to hear your requests and supplications in order to respond to them (and to assess and judge how the information He’s given you is working).
 - Going over your day with your Father—recapping it—how life becomes the framework to live your sonship life.
 - Dealing with the aims, goals, and objectives.
 - Progress, markers, checkpoints in the curriculum.
 - Gratitude.” (847)

SP: Functions According to the Curriculum

- Mike McDaniel, in his notes for Sonship Establishment Lessons 57 and 58, says that I Thessalonians 5:17 only applies to those saints who have attained unto Level III of the curriculum. Praying without ceasing is an advanced doctrine that ought not to be in the frame of reference of a saint who is at a Romans 8 level of education/understanding.
 - “To answer my question as to why believers have to pray, you may have avoided going back to the gospels to get your command to pray and instead you went to Paul’s epistles and pulled up something out of Thessalonians.

1 Thessalonians 5:17—Pray without ceasing.

But as we are only in Romans 8, what is written over in Thessalonians is not yet in our thinking. In fact, in the context of what is being written, this is actually sitting in some very advanced doctrine. There is quite a bit between Romans 8 and I Thessalonians 5 that cannot be overlooked if you are going to see the Thessalonians verse properly.” (McDaniel, Sonship Establishment Lessons 57-58, Page 7)

- In short, the nature of SP changes as one progresses, or changes as one matriculates through the curriculum. Believers with a Romans 8 level of understanding are limited in their skills and abilities so Romans 8:26-27 is designed to meet them where they are at in their Romans 8 level of maturity. (861) The intercessory ministry of the Holy Spirit in Romans 8:26 is done for us in a **proxy-type** manner by the Holy Spirit himself—for our benefit—and also for the Father’s benefit—so that the bi-directional interaction between you and your Heavenly Father continues right on.” (845) This “proxy” ministry of the Holy Spirit is given to compensate for the lack of skill and ability in SP that a saint at a Romans 8 level of education possesses. Consequently, Romans 8:26-27 looks forward to the time when Sonship Establishment is over and the actual instruction in the Sonship curriculum gets underway. In the meantime, “the Father has provided for us to have the Spirit *intercede* for us and actually articulate to the Father what we need to ask for: but can’t—and then the Father can then do His part to provide for us what we need.” (844) By implication then, the intercessory ministry of the Holy Spirit is therefore temporary until one attains unto the higher levels of the curriculum.
- The full measure of SP will not and cannot be engaged in until a certain point in the curriculum is reached, i.e., when a Sonship Education proper is taken up in Romans 12. (841) In the meantime, Romans 8:26-27 and the searching of the hearts is in accordance with Sonship Orientation and Sonship Establishment. (841) Saints who attain unto Levels II and III of the curriculum will know how to pray on account of their advanced education thereby limiting their infirmities and reducing the need of the Holy Spirit to make intercession on their behalf. (861)

SP: The Searching of the Hearts

- Why does God our Father want to search our hearts? Newbold answers for “the same reason a natural father would search his natural son’s heart,” i.e., “to assess how well he’s learning what he needs to be learning.” (829) The Father “evaluates the measure of the effectual working of what his son has learned based upon what his son says to him.” (829) This in turn allows the Father to, “judge how next to deal with his son in connection with making further progress—not only in the advancement in the curriculum—but how to deal with his son when it comes to making sure his son can gain, and make full use out of the information he’s been given and the learning that he’s to acquire from that information (to put it into practice & apply it in the details of his life).” (830) SE maintains that “The searching of our hearts (Romans 8:27) is the means by which we get, and are assured ourselves, that we can get the full effectual working and benefits out of what our Father is teaching us.” (830)

- Psalm 139 is used to explain what the “searching of the hearts” is in Romans 8:27. (842) According to Psalm 139 there are two different responses or kinds of searching that the Father will give as he searches your heart in SP, according to Newbold. (871) The two ways the Father searches your heart are with respect to your decision making in two arenas: 1) reviewing your day, (840, 875) and 2) previewing the next day before it starts. (875) This second type of heart searching is particularly challenging at the outset of Sonship Life according to Newbold:
 - “But only one of those two parts—(from the Father’s perspective) — only one of the *searchings* can have some trouble in connection with it at the outset of the son’s life.

And it’s the **2nd searching**—in connection with previewing what’s coming up—the *searching* when the son sets before his Father and says, (more or less), ‘Here’s what I’m going to do tomorrow...’

And it’s in connection with ‘Here’s what I’m going to do tomorrow’ that the son is naturally going to make some requests & supplications.

And it’s in connection with that—when the son has, at the beginning of his education & life, the son has no frame of reference for ever having done that before—he has no skill sets put into place in connection with it—he has no experience upon which to base his participation in that intelligently—that he’s going to frequently *not know what to pray for as he ought*.

Nevertheless, the Father’s participation in that aspect of sonship prayer, and that aspect of communing with His son—He still needs to hear what it is that His son actually needs, **because tomorrow is still coming!** and His son is still going to have to make decisions!

Yet His son is in a position of being unable to express them adequately — he just can’t put them into words—he can’t intelligently express his needs to his Father — hence, the Spirit’s *help!*

And the Spirit *helps both* parties: for the son, He expresses those requests & supplications for him—the Father knows *what is the mind of the Spirit*—and He (Father) can go ahead and do His 2nd aspect of *searching*.” (876)

SP: The Father’s Response to the Searching of the Hearts

- “**Just how does the Father respond in the *searching of the heart* so that we know we have received confirmation (or not) about our plans and decisions to take the information He’s given us and utilize it in a particular way in the details of our lives?** In other words, how does He (without doing so audibly) - how does He make us aware that our decisions are wise, sound, and proper— and therefore produce the contentment that what we’ve chosen to do is *that good, and acceptable, and perfect, will of God?*” (879)

- Newbold offers the following answer to his own question:
 - “First of all—I think it’s important to just say this and to make this distinction in your thinking so that we don’t get off track — and that is that this issue of the *searching of the heart* that Romans 8:26-27 is after—(and that occurs at the end of the 139th Psalm) — **does not concern matters of the curriculum itself—it concerns matters of the relationship we have with our Father as we USE the curriculum** (and as it does its effectual job within us, and as we avail ourselves of the capacities and the abilities that it gives us)! **The curriculum is made up of information that’s designed to be used!**

And what we do in the fellowship of sonship prayer—is that we go over with our Father our **use** of that information.

And in a nutshell—what’s designed to take place in sonship prayer is that through all of the features and events that comprise what sonship prayer is— the end result of the whole thing is that it is designed to make it so that the son has the **confidence** that he **has** been using what he’s learned properly, and as he plans to use it on each succeeding day, he’s **confident** that he’s **going** to use it wisely and soundly and godly.

And let me say, along those lines—(in case I’ve either said it wrong outright in previous Bible classes, or I’ve given you the wrong impression in previous Bible classes) — that we’re concerned with simply proving *what is that good, and acceptable, and perfect, will of God*—we’re not concerned with making *prudent* decisions or *discretionary* decisions or even making the most *excellent* decision—in other words, we’re only concerned with making either a **good** decision for the use of the information we’ve been given; or making a **bad** decision for the use of the information.

We’re not concerned with good, better, and best right now.

In fact, you don’t get to *approve* the *things that are excellent* until you get out there in Level II sonship education! (Phillipians 1:10)

And that’s NOT what David’s talking about here in the 139th Psa.

He’s only dealing with the difference of: ‘Am I doing what’s **right**, or am I doing what’s **wicked**?’

He’s only concerned with— ‘Is the path I’m on, and the path I’m going to choose to go on tomorrow, **right**, or **not**?’

And that’s the fundamental issue, **always**, when it comes to this issue of the *searching of the heart* that occurs at the end of sonship prayer.

It’s not an intricate analysis of every single thing that could potentially take place in connection with a decision you make! . . . So now the issue in having his Father come along and *search his heart* in connection with that decision—is to **confirm** in his heart that it’s a good path he’s chosen, or **not** a good path.

And therefore in light of that, David is asking God to *search his heart* in order to **confirm** to him that his decision to utilize the information God gave him—in the particular way in which David is going to use it on an upcoming day—is *good*, or *wicked*.

. . . And when you have someone else come along and listen to what you say, and agree with you—(especially when it’s your Father)— that’s a component of confidence—that’s re-assurance—that’s **confirmation** (to place a firm object right up against another firm object, and assert its firmness).

And so, the last question is: How is that affirmness asserted? (What do you expect to take place?)

And the answer to that is: There would be nothing in your own heart to indicate otherwise!

But why would you say that?

And the answer to that is: Because it’s what my Father taught me, and told me!

If your Father has already told you that He’s operating in this particular arena—and then you toss something into that arena—and you get nothing back in that arena—**that’s how He’s confirming to you that you’re making sound use of the information He’s given you!**

And if it’s the other end of the spectrum—that your use of the information isn’t sound—then it will be brought to your mind that, ‘That’s NOT what He taught me, that’s unsound use of the information He’s given me!’

In other words, something will be brought to your attention of the unwise, unsound use of the information.

Now, maybe that’s not good enough for you—maybe you need to have something said to you about **how** the unsoundness of the use of the information will be brought to your attention?” (879-882)

- The Father is going to impress upon the heart of his son his response to the searching of the son’s heart, “. . . you’re asking Him to *search your heart*—and that’s where the answer is going to be received.” (884) While Newbold is clear that God is not going to reply or offer his response in an audible voice he struggles to state exactly how the Father to son side of the bi-directional communication aspects of SP actually occurs.
 - “. . . my understanding is that as you sit there at the time you’re asking your Father to search your heart—you are sitting there thinking about it all—knowing that this is what’s going on — and if nothing comes to your attention in connection with that as you lay it against what your Father has taught you and told you are the things that are compatible with your sonship life — if nothing comes to your attention: then proceed on as purposed!

And by ‘sitting there’ — I don’t mean that something’s going to come out of the blue (so to speak) - like a bolt of lightning—or anything in an external-type manner! (Even though anytime you’re dealing with God, you’re dealing with the ‘supernatural’ — this isn’t ‘supernatural’ in any external sense at all).

No. — He’s still operating within the arena of your heart.

And in your heart, therefore is the capability to expose any unsoundness to what you have purposed—if there's unsoundness to it. (Therefore you have :24)

And see if there be any wicked way in me,—that's the heart being made aware of any unsoundness to what's been purposed—and the *seeing* is a knowing that it is 'wicked' — or if nothing comes to mind, it's an awareness that it is not *wicked*, it's a *good way*!

. . . And really (again) — what our Father is carrying out with us—and what we carry out with our Father — is all the same things that go on in normal, natural sonship.

The only difference is—there's not an audible conversation (so to speak) going on between the two of us.

But all of the features and events that go on in the fellowship and communion of sonship prayer take place nevertheless!!!

. . . that curriculum has also got the capacity, in view of what we've just learned from it, and how we've just utilized it—**to be utilized by HIM to give us the response to that searching!**

And the reason why that's so important to understand and appreciate is because that's where your **confidence** comes from! (That's where your confirmation/confidence comes from: **from that curriculum!**)

Since you know that HE can utilize the very information that you have utilized yourself when it came to formulating your decision making— you know that He can utilize it to *search* you; to *know your heart*; *try you*; *know your thoughts*; and **expose** anything that is there that would be inconsistent & unsound in connection with what you've planned & purposed to do.

Then when nothing is brought to your attention thereby—you have the confirmation you're looking for—and as natural fellowship & communion with the Father concludes—then you can say, '**Amen.**' (I'll proceed as planned.)" (885-887)

The Goal of SP: Success in Sonship Education

- The whole issue in SP is the success of your Sonship Education, according to Newbold. (831)
 - “In fact—the measure of the son's appreciation for sonship prayer is directly tied to the measure of appreciation for his sonship education.
 - Ex. If it's only 65% valuation for his sonship education—then that's the limit to which his valuation for sonship prayer can go to.” (831)

Summary of Sonship Prayer According to Newbold

- The following is a summary of Newbold’s exposition of SP found on pages 889 through 891 of his printed notes on Romans 8 (801-900). Please recall that SP is first introduced in Romans 8:26-27.
- Clause 1—Likewise the Spirit also helpeth our infirmities:
 - “This *help* of the Spirit is a grace provision for us at the beginning of our sonship lives—especially in view is the time when we begin receiving the instruction of our four sonship decision-making skills in Romans 12:3ff.

What are our *infirmities*? and Why do we have them at the beginning of our sonship lives?” (889)

- Clause 2—“for we know not what we should pray for as we ought.”
 - “The issue isn’t that we don’t have a clue how to pray—the issue is very specific—that at the outset of our sonship lives, when it comes to knowing what to specifically ask *for* (or to request and supplicate our Father for) in connection with using the information we’ve learned outside of the environment we learned it, (for another application to some detail in our lives), we just don’t have enough experience yet to intelligently know what to *pray for as we ought*. (889)

And having these *infirmities* has been a plaguing problem that has troubled/bothered us from the time of our sonship orientation—and due to knowing the **absolute need** of the bi-directional communication of sonship prayer, we realize the seriousness of this problem and recognize that it could be the very reason for our Father’s curriculum to **fail** & therefore conclude that this sonship education **just won’t work!**

But our Father has anticipated this—and so has provided for us that we won’t be hindered at all by our *infirmities*—and so the next clause gives us His solution for our problem:”

- Clause 3—“but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”
 - “Now you know one of the very vital and important reasons for *giving* us the Spirit of God at the moment we were justified—as well as the importance of the *dwelling* of the Spirit—all of which is made possible by the New Covenant!

The Spirit steps in for us and, with *groanings* which we cannot utter, He makes *intercession* for us (*intercession* = He speaks for us; on our behalf) - and He makes the request and supplication to the Father for us.

But (:26) isn't good enough (on its own) to produce in us a total relaxed attitude about this situation—one other thing has to be addressed—and so (:27) gives additional information that specifically addresses the **root** of the problem: the possible failure in the area where the decision-making process is settled and where full assurance of the soundness of the decision is given by the Father to the son: the final aspect of sonship prayer—*the searching of the heart*—“ (890)

- Verse 27—“And he (the Father) that searcheth the hearts knoweth what *is* the mind of the Spirit, because he (the Spirit) maketh intercession for the saints according to *the will of God*.”
 - “Furthermore, the Father, since he can't know what our mind is in our *infirmities* unless we can **tell** Him (and we can't), turns to the Spirit's help—and since He knows *what is the mind of the Spirit*—He receives (and we can rest fully assured that He receives) accurate and proper information in the form of request & supplication from the Spirit's *mind*.

Therefore we have assurance in the accuracy of the information the Spirit **gives** to the Father—and we have assurance in knowing that the Father **receives** the information accurately and properly!

And on the basis of that—the Father has been told what we need, and therefore He can give us His answer that we're looking for!

Hence, we can have unperturbed constancy and godly contentment and satisfaction in sonship prayer—even at the outset of our sonship education, when, because of our *infirmities*, it would seem as though the entire educational system of our Father would break down and fail.

But it won't fail—**it will succeed!** And we can relax and enjoy our sonship education, and the successful putting of it into practice in the details of our lives, right from the get-go!” (891)

Further Reading and Study

- For more information on Sonship Prayer interested parties are encouraged to consider the following resources.
 - *Keith R. Blades*
 - [“Sonship Prayer - In Connection with Being “led by the Spirit of God”](#)
 - [“A Brief Look at Romans 8:26-27, at Prayer in General, and at Sonship Prayer in Particular”](#) in *Enjoy the Bible Quarterly* 1st Quarter, 2003
 - Mark Newbold
 - [Romans 8 \(801-900\)](#)
 - Mike McDaniel
 - Sonship Establishment Lessons [57](#) and [58](#)
 - Sonship Establishment Lessons [59](#) and [60](#)
 - Sonship Establishment Lesson [61](#) and [62](#)
 - David Winston Busch
 - [More Than Conquers: Sufferings, Prayer and the Intercessory Ministry of the Holy Spirit](#)
 - [Q&A: Sonship Prayer](#)