

Session 119

HERE IS AN ABSOLUTELY CRITICAL AND ESSENTIAL ISSUE THAT HAS TO BE PROPERLY UNDERSTOOD AND APPRECIATED, OR ELSE YOU WILL HAVE PROBLEMS WITH YOUR CHRISTIAN (sonship) LIFE:

YOU HAVE GOT TO BE ABLE TO SEE THE DIFFERENCE BETWEEN WHO GOD IS (attribute-wise or essence-wise) AND HOW HE DETERMINES TO DEAL WITH YOU!

God has made it clear, that when it comes to the issue of adoption and the sonship education/edification that follows it, that He is going to be to you just as any earthly, natural Father and you are going to be to Him just as any earthly, natural son. And that really sets a son's bearings properly from the 'get-go'!

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

And that's the most fundamental element to the whole thing—to the whole issue of adoption and sonship. That statement in II Samuel 7:14 **declares** the nature of the relationship.

This causes you, as a son, to understand and appreciate that this is going to be a **"BI-DIRECTIONAL"** relationship, or put another way, a Father-to-son relationship that demands 'bi-directional' communication.

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

Turn with me to 2 Corinthians 6. By this time, I Corinthians has done its job. The Corinthians have gotten themselves back on track and now Paul writes 2 Corinthians to equip them to handle the sufferings of Christ which, now that they have re-engaged in their sonship, will be coming their way.

2 Corinthians 6:11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.
12 Ye are not straitened in us, but ye are straitened in your own bowels.

At some point we are going to have to talk about his malady of being "straightened in your own bowels." This is a problem that every one of us is going to have to face. This is a malady that has symptoms that allow you to detect it and there is a cure for it. But now is not the time to talk about it.

Getting back to the text, Paul is about to address some of the issues the Corinthians needed to take care of, such as being yoked together with unbelievers and being in agreement with idols of false gods.

2 Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for

ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

What I'm really after in looking at this passage is found in the next two verses.

2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And **will be a Father unto you**, and **ye shall be my sons and daughters**, saith the Lord Almighty.

The point here is to again identify this "Father/son" relationship. This is the reality of our relationship with Him from this point on. And isn't this the essence of adoption? You see, this is not about God dealing with you as an omnipotent God, but as a real, earthly father.

Let me ask you, in view of God not saying, "I will be LIKE a Father unto you," but "I will be a Father unto you," what relationship is called to your mind? That of your earthly father, right? So when God says He will be a Father unto you, that's the kind of father He is talking about.

When you think about how God has decided to deal with us, it explains a lot. For instance, it explains why God is not dealing with us as He did with Israel in their program. More specifically, it explains why God not performing miracles, signs, marvels, and wonders today in this dispensation of grace as He did with Israel.

If Israel did not see the miraculous signs that accompanied their program, then they knew something was wrong. If they were ever overcome by an enemy on the battlefield, then they knew something was wrong.

Psalms 74:9 **We see not our signs**: there is no more any prophet: neither is there among us any that knoweth how long.¹⁰ O God, **how long shall the adversary reproach?** shall the enemy blaspheme thy name for ever?

By the way, why did God covenant to do all those miraculous things with Israel? Why give them victory in battle against every enemy? Why give them abundance of rain for crops? Why keep them from diseases? Why would God intervene to give them abundance of livestock? Is just that God likes cattle? Of course not. But the questions remains, "what was God's purpose behind the miracles?" What was the reason God covenanted with Israel for their great material blessing and prosperity?

1 Chronicles 17:3 And it came to pass the same night, that the word of God came to Nathan, saying, 7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel: 8 And I have been with thee whithersoever thou hast walked, and have **cut off all thine enemies** from before thee, and have **made thee a name** like the name of the great men that are in the earth. 9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, 16 And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto? 19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. 20 O LORD, there is none like

thee, neither is there any God beside thee, according to all that we have heard with our ears. 21 And **what one nation in the earth is like thy people Israel**, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

Isaiah 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: **I will also give thee for a light to the Gentiles**, that thou mayest be my salvation unto the end of the earth.

Isaiah 60:3 And the **Gentiles shall come to thy light**, and kings to the brightness of thy rising. 5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Isaiah 60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, **because he hath glorified thee**.

Isaiah 62:2 And **the Gentiles shall see** thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Exodus 34:10 And he said, Behold, I make a covenant: before all thy people **I will do marvels**, such as have not been done in all the earth, nor in any nation: and all the people among which thou art **shall see the work of the LORD**: for it is a terrible thing that I will do with thee.

Deuteronomy 28:9 The **LORD shall establish thee an holy people** unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. 10 And **all people of the earth shall see** that thou art called by the name of the LORD; and they shall be afraid of thee.

Deuteronomy 28:11 And the LORD shall make thee **plenteous in goods**, in the **fruit of thy body**, and in the **fruit of thy cattle**, and in the **fruit of thy ground**, in the land which the LORD sware unto thy fathers to give thee. 12 The LORD shall open unto thee his good treasure, the heaven **to give the rain** unto thy land in his season, and to **bless all the work of thine hand**: and thou shalt **lend unto many nations**, and thou shalt **not borrow**. 13 And the LORD shall **make thee the head**, and not the tail; and thou **shalt be above only**, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

God covenanted with Israel to do “marvels” for the purpose of impacting the other nations of the world.

2 Samuel 7:22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. 23 And **what one nation in the earth is like thy people, even like Israel**, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

Isaiah 52:10 The LORD hath made bare his holy arm in **the eyes of all the nations**; and **all the ends of the earth shall see** the salvation of our God.

Micah 7:16 **The nations shall see** and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. 17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and **shall fear because of thee**. 18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

God dealt with Israel according to his omni-attributes so that an impact would be made upon the nations of the world. Also, God was promoting Israel to be the head of all nations. What Israel was getting is what the world is after; health, prosperity, fame, power and good “fortune.” What happened when God performed miracles on Israel’s behalf is that they were impressed. They sat up and took notice. They not only took notice of the nation of Israel, but they took notice of Israel’s God!

But in this dispensation of Gentile grace, God has shifted the impact He wants to make. For us, the members of the church, the body of Christ, the impact that God is making is not designed for the nations of the world but rather, it is directed to the angels. And because our primary sphere of impact is on the angelic realm, that impact is not made by God miraculously intervening on our behalf with his omnipotent power delivering us from disease, poverty, enemies, accidents, etc.

The impact on the angelic realm is made by us enduring all of those things by the grace of God which equips us to rejoice in the midst of tribulation because we know that the troubles we go through are working an eternal weight of glory –both for us and for our heavenly Father!

2 Corinthians 4:17 For **our light affliction**, which is but for a moment, **worketh for us a far more exceeding and eternal weight of glory**;

Take a look at the following comparison between God’s working with Israel and His working with us, the body of Christ.

Israel Program

The nation of Israel
Children (God/People)
Law (performance)
Tutors & Governors
Outward work of miracles
(deliverance from afflictions)
Physical issues (blessings)
(land, victory, wealth, health)
Impress/impact men
Obedient people
On the earth

Mystery Program

The body of Christ
Sons (Father/son)
Grace (no performance)
Liberty
Inward work of Edification
(no deliverance from afflictions)
Spiritual issues (blessings)
(sons, adoption, Spirit)
Impress/impact angels
Christ-like people
In the heavenly places

If you recall, I have told you over and over that angels are not impressed with “miracles.” They have seen it all. After you have seen the entire universe spoken into existence out of nothing, everything else is a bit of a letdown. Those angels have seen people walk on water, they have seen some fishes and loaves feed 5000 people. They have seen the Red Sea part and they have seen the sun go backwards by 10 degrees.

The things that people call miracles today do not compare. But God isn’t interested in physical miracles of provision or protection for us. He is interested in making an impact on the angels and that gets done by our response to the work of His Spirit in our inner man. It’s called edification or “godly edifying.” And that is what impacts and impresses angels. Until this dispensation of grace, they have never seen it!

Angels are not looking forward to you coming to “judge” them because they think God has performed a bunch of miracles for you to bail you out of troubles. They are looking forward to you coming and ruling over them because they see godly edification has taken place in you that allows you to know more than they know and to do that which they cannot do. They are looking at that relationship of Father/son, which they will never have.

Hebrews 1:5 For **unto which of the angels** said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

The answer is “none of the angels” were ever given that kind of relationship. God may have miraculously intervened for Israel over and over again, but that did not make the angels impressed with Israel. And they didn’t need to be impressed with Israel, for they are not going to be taking their marching orders from Israel. But they do need to be impressed by us. They do need to see us behaving like the godly people we have been made to be.

The angels are looking at your education in all three components of godliness which they can never have. They want to know that you understand more than they do, that you have the ability to educate them, that you have been through things they will never do, that you have a relationship they will never have, and they want to have confidence in your ability to judge them.

Israel could not impress angels by the inner man, but we who are son, who have been adopted and now are being educated by our Father, with His heart being written on our heart, what is going on in our inner man is what makes angels stand in awe of.

People today do not want to hear it, but God is not dealing with us as He did with Israel. He is not dealing with us as an omnipotent God, but as a Father. He is not intervening miraculously on our behalf, He is giving us grace to endure everything that may come our way. You may interpret circumstances that God is intervening for you in some situation, but the word of God will not back up your assessment. I know people are not being malicious when they claim such things, but motives don’t change the facts. For years I taught systematic theology with nothing but good motives, but I was still wrong. To claim God’s miraculous intervention is to repudiate the word of God. God has determined, in His manifold wisdom, not to deal with us according to His omnipotent power.

And I can show you this in your Bible even though people don’t want to deal with this passage honestly.

2 Corinthians 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who **comforteth us in all our tribulation**, that we may be able to comfort them which are **in any trouble**, by the comfort wherewith we ourselves are comforted of God.

That already runs against the grain for most preachers as they think that if you are a “good Christian” none of those bad things are supposed to happen to you.

2 Corinthians 1:5 For as **the sufferings of Christ abound in us**, so our consolation also aboundeth by Christ.

Do you know what the word “abound” means? Abound means they are plentiful, they flourish and they proliferate. Paul says that the “sufferings of Christ” abound in us. Well, if God is intervening, how can that be true? And now Paul tells you why God is not intervening on your behalf to take away your tribulations, sufferings and afflictions.

2 Corinthians 1:6 And whether we be afflicted, it is for your consolation and salvation, **which is effectual in the enduring of the same sufferings which we also suffer**: or whether we be comforted, it is for your consolation and salvation.

Take note of the bold type. The reason we are allowed to suffer is because the enduring of those sufferings is effectual in the working of your inner man. In other words, God is producing something in you as you endure those sufferings; something that cannot be produced in you if He were to miraculously intervene.

And when angels see us going through the things that come our way, and responding to those sufferings with the understanding that God is not going to intervene, responding to those sufferings with the understanding that God is doing something in our inner man, responding to those sufferings with the understanding that we are going to receive a glory that makes those sufferings (even the ones which are “unto death”) pale in comparison, **THAT IS WHAT MAKES AN ANGEL’S JAW HIT THE FLOOR.**

In this dispensation of Gentile grace in which we live, God has shifted the impact He wants to make from those on the earth to those angelic beings in the heavenly places, therefore He has no reason to perform signs, miracles and wonders today **BECASUE** He is now involved in demonstrating **an even greater power** within the inner man of those saints that make up the members of the church, the body of Christ. But there is even more to it than that because the way dealt with Israel does not happen in a real father to son, natural relationship.

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

Therefore we **endure** suffering today. We endure the suffering of our mortal bodies that age, get sick and die. We endure the suffering of weather conditions, climate conditions, economic conditions, national and international conditions, wars, famines, disasters, crime and all of those things that make up “the sufferings of this present time” as well as sufferings associated with “the sufferings of Christ.”

By me saying all this, don't think that you are getting 'short-changed' in this deal; we're not worse off, or handicapped by it, or in a lesser position than the 12 apostles that lived when Jesus was on the earth. Now, you may be wondering, just how is it that you are better off than they were. Well, first of all, you were made a son by way of adoption and they were not. The "twelve" won't get that privilege until they are resurrected and have the benefits of the New Covenant extended to them in the kingdom. By the way, if the way they will end up in the kingdom is the way we are made to be right now, isn't that proof in and of itself that our position is the better of the two? I mean, if it was better to have it as it was in the days of the Messiah on earth, then God wouldn't be making them to be like us for eternity, it would be the other way around.

But I still haven't finished answering the questions as to how we are better off. We are sons, we have been given the Spirit of adoption, we have been given a new identity in Christ, and we have been given a perfect sanctification. But that isn't all. You have been given the entire sonship curriculum that you can hold in your hands, and be educated and edified by your Father! That is the nature of the relationship!

God deals with angels as omnipotent, omniscient God, but that is not how He deals with His sons. Think about it. And no where does this get brought out any greater than in the area of sonship prayer.

In this true, real, genuine Father-to-son relationship you now have, you're going to have to tell your Father what you're thinking and what's going on in your heart & inner man, because He's determined not to know until you tell Him. Also, He's not going to search your heart until you ask Him! He's not going to know what your day was like until you tell Him and go over your day with Him.

We're not going to go back over it now, but if you need to, you can go back over to Psalm 139 and see this issue of God not dealing with us out of His omniscience, but rather He is "acquainted" with us. If you deal with someone out of omniscience, you don't need to get acquainted with anyone; you already know everything. But that is not relational.

This real "Father/son" relationship is what makes sonship prayer so different from before. Going over your day with your heavenly Father becomes essential because He has determined not to know what is going on with you until you tell Him. That's why Paul says what He does about prayer in Philippians 4.

Philippians 4:6 Be careful for nothing; but **in every thing** by prayer and supplication with thanksgiving let your requests be made known unto God.

Not only is your Father waiting for you to talk to Him, and go over your day with Him, but He's waiting to respond to what you tell Him you need (and I'm not talking about in a material way). The reason I seem to be harping on this issue is because the natural tendency is to think that God knows everything so I don't need to tell Him. What God is doing in this relationship is forcing you to communicate with Him.

It's not that God isn't omnipotent and omniscient, etc., of course He is. But that is how He operates outside the parameters of sonship. The truth is, this is so much better than Him dealing

with us out of omniscience! How is this better? Because there is real intimacy attached to this! There is a closeness in this that the other understanding cannot match.

By the way, that's why He doesn't say, 'I will be to you God, and you shall be my son' — because He's God to the un-justified, too! It's as if He says, Look, just forget I'm God. I'm going to be to you a Father, and we're going to operate just like a natural son and a natural father operates.

Since I've said this to you, it makes me think about something that we are going to encounter in Romans 8:29-30, which is completely misunderstood.

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.²⁹ For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.³⁰ Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Since this entire context is sonship and the Father/son relationship, when you get to verses 29-30, you can't just jump out of the context. Most preachers want to preach about God's divine decrees when they get over here. They see words like "foreknow" and "predestinate" and "called" and they suddenly think about God's omniscience and omnipotence. They think verse 29 is talking about God "knowing about everything" before it happens, so the word "foreknow" is used.

But that is completely out of context. "Foreknow" is not about God using His omniscience to know all about something before it takes place. In fact, everything that is being described in vv. 29-30 could be said of a natural father to his natural son. There isn't anything in the passage that requires the attributes of God. But we will talk more about this when we get over there.

All I'm doing for now is giving you a bit of preview of how we misunderstand verses when we pull them out of their context. We have some very incredible things to look at in Romans 8:16-39 and I can hardly wait for us to get into them.

Now, let's take a look at Romans 8:14-15. These two verses are designed to provide for your initial orientation to being an adult, adopted son of your heavenly Father.

As we look at the verses that comprise your sonship orientation, there are a few things that you must have properly in place in your thinking. And if the first 37 words of those two verses (from "For" of vs. 14 to the word "adoption" of vs. 15) are properly understood and believed by you, they will effectually work to produce in you the cry of "Abba, Father."

Let me tell you how important that is. You have to understand what it means to make that cry of "Abba, Father," before you can even think about going on to vv. 16-39.

The wording of vv. 14-15 is very specific. For example, God does not say"

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the **Spirit of God**, whereby we cry, Abba, Father.

There is a reason that the verse says “Spirit of adoption” and not “Spirit of God.” The truth is, if all you do is come out of vs. 15 thinking that the Spirit of adoption is the Holy Spirit, then you missed a critical element of what vs. 15 is telling you.

He is called the “Spirit of adoption” because He has a particular roll in connection with adoption which has already been described in God’s program with Israel. And you have to be thinking about that when you read vs. 15.

He (the Spirit) is the one who administers adoption. And you have to be thinking about Him in connection with His role as such. There are some things that you will have to learn about the Spirit, in His role as the Spirit of adoption, which are critical to being able to cry, “Abba, Father.”

Here’s another thing. You have to know what crying “Abba, Father” consists of. It may have elements of relief, joy or gratitude over being an adult, adopted son, but it is more than that.

The cry of “Abba, Father” is the intelligent cry of a son who understands at least 3 general components:

- 1) What adoption as an adult son is going to mean for the son
- 2) Appreciation for the son’s responsibilities in connection with adoption
- 3) Appreciation for what it holds as a prospect for the son throughout the balance of his sonship life

Unless these things are present, then vv. 16-39 cannot fully accomplish all they were designed to do! Because it isn’t until a son knows what it means to be a son, and as a result is crying *Abba, Father* to the satisfaction of the father that the father will go on and do the things that vv. 16-39 describe God our Father doing with us.

To sum this up, the 3 above mentioned issues, which come out of the pre-doctrinal exhortation, in combination with the doctrine contained in Romans 8:14-15 is what constitutes our Sonship Orientation and makes it so that you can’t help but cry “Abba, Father.” Once these are effectually working in you, then you are ready to go on to the next verse.

To make sure that you have an appreciation for the 3 general components behind the cry of “Abba, Father,” let’s take them up one at a time.

- 1) What adoption as an adult son is going to mean for the son

The first aspect of what adoption means for a son is that you are now entering into a real Father/son relationship. We’ve spent quite a bit of time talking about that, so I won’t go any further into that issue now.

The second aspect of what adoption means for the son concerns the purpose of biblical adoption. Can you answer the question, “what is the purpose of biblical adoption?”

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

The 3rd aspect of what adoption means to a son is wrapped up in the issue of sonship liberty. In past sessions, we outlined 3 basic features of our sonship liberty:

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

The 4th aspect of what adoption means to a son concerns the New Covenant. As you know, without being “under the New Covenant,” we have been made beneficiaries of the New Covenant. It is because we have been given all the benefits of the New Covenant that we can have the things in our Father’s heart imparted to our heart.

Those 4 aspects go a long way in satisfying that first general component of sonship orientation: to appreciate what adoption as an adult son is going to mean. I don’t mean to say that there is nothing more that can be added to what adoption means to a son, but these 4 aspects and the details contained within them provide enough of a measure of what adoption means to a son that the cry of “Abba, Father” can properly be made by the son.

Now let’s move to the next general component:

- 2) Appreciation for the son’s responsibilities in connection with adoption

The first aspect of the son’s responsibilities in adoption concerns the son’s commitment to the education. You know there are two commitments the son must make:

- Commitment to Education (Learning)
- Commitment to Edification (Effectual Working)

You also learned the commitment to Learning has 3 components to it:

- Honest Attendance
- Interactive Learning
- The Top Priority

The details contained in the commitment to learning tells you that the son does have responsibilities in adoption. You can’t just be a couch potato with regard to your adoption. You will have to invest time and effort.

In addition to making a commitment to the education, you have a commitment to the edification. You will be called upon to “reckon” some things to be true when there is no outside evidence to support what the Bible says.

In addition to the two commitments, you will be faced with decisions about how you will spend your time. If the things of the world are more attractive to you than what your Father is offering you in sonship, then you are going to struggle putting in the time on your sonship life. Again, we’ve spent so much time on this already, you only need to be reminded of it for now.

Now, even though you must know about these things in orientation, some of the details of this second component will be accomplished in the doctrine which follows in Romans 8:16-39.

This brings us to the 3rd general component of what constitutes the proper cry of “Abba, Father:”

3) Appreciation for what it holds as a prospect for the son throughout the balance of his sonship life

There are two areas I would draw your attention to as we discuss this third component:

- What adoption holds out to you for the rest of your natural life on this earth
- What adoption holds out to you for eternity in the creature

As you come through your orientation, even though you don't have all the details of these issues yet, you do should have a good idea of what is waiting for you in both in the near and far future.

For your time on earth, you will always be involved in sonship. That is the framework of your relationship with your Father from now on. You will be gaining sonship skills which will be put into practice in the various areas of your life on earth. You will progress through the sonship curriculum. Even if you come to the end of your education, you will spend your whole life honing, practicing and refining the sonship skills you learned.

As far as your time in the creature is concerned, everything you learned as a son while on earth will be brought to bear in your position in the heavenly places. More than that, it will determine your position in the heavenly places. You know that your education has given you the decision-making skills of a king, a governor and a prince. You have a part in your Father's business; a real part that for a fully-educated son, can result in making determinations about where that business will go in the ages to come. You know there is a glory assigned to you for eternity that has a direct correlation with the things that you suffered on earth.

This 3rd component will also have some details filled in as we go through the remainder of Romans 8, but know this; at the very least, in order to properly make the cry of "Abba, Father" that your heavenly Father is looking for, a son needs to know what means to have been adopted, what your responsibilities to adoption are and the prospect of what adoption holds out for you both now and in eternity.

Now, if you have those things, which come right out of the exhortations, then the only thing left to do now is to examine the doctrine found in Romans 8:14-15. When you take everything we have done as background and combine it with what we are about to do in these two verses, then you will be equipped to pass the very first checkpoint and the very first marker your Father is looking for.