

In our previous session, we hammered home the idea that in this Father/son relationship, your Father is not going to deal with you out of His omnipotence and omniscience. What we need to do now is look at the doctrine that is contained in Romans 8:14-15 so we can finish up our sonship orientation.

In order to get this underway, let's begin our reading in verse 10. The reason for going back to get the context, because sitting in the context is a conclusion to the first section of Romans 8.

Romans 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 **Therefore**, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

When you see “therefore,” you know you are looking at a conclusion being drawn from the previous information. Verse 13 is a furtherance of that conclusion as it picks up on the exact terminology; “live after the flesh.”

The “for” of verse 13 is a “for” of explanation. So, verses 12 and 13 are the conclusion to the information in Romans 8:1-11.

When you come to verse 14, you encounter another “for.” But this time, the “for” is not further explanation, but an entirely new subject is introduced; you are “sons of God.” That makes the “for” of vs. 14 a “for” of commencement. In other words, this “for” is introducing a new subject.

Romans 8:14 **For** as many as are led by the Spirit of God, they are the sons of God.

I have mentioned to you that this verse introduces you to the 3<sup>rd</sup> component of your sanctification; that you are a son of God. When you look at the verse as a whole, let me tell you what you are looking at; you are looking at Paul's one-sentence encapsulation of what a son is. As large a subject as this is, it is amazing that Paul is able to “boil it down” to these few words.

It does not mean that every son will be “led by the Spirit,” it just means that is who you have been made to be. Just as every believer was made dead to sin, it does not mean that every believer lives that way or even knows about it, but it is still who they have been made to be. In the same way, verse 14, represents the truth of who you have been made to be in Christ; a son who is led by the Spirit.

One more thing about these components of your sanctification; this last component (that we are sons of God) is the natural capstone for the previous two. In other words, yes, we were made dead to sin and alive unto God so that you do not have to “obey sin” any longer. But now that issue gets enlarged. We now are informed that we are able to “live unto God” in a very specific way, which is what sonship is all about.

The next issue to look at in verse 14 is the phrase, “as many as are led by the Spirit of God.”

Romans 8:14 For **as many as are led by the Spirit of God**, they are the sons of God.

The important thing for this assembly is that each one of you understands exactly what that first phrase in vs. 14 means. There is something specific that “being led by the Spirit” is driving at and you have to be able to identify what that is.

As I told you earlier, vs. 14 is Paul’s one-sentence encapsulation of who we have been made to be in Christ. In other words, he has defined what it means to be a “son of God.” And since he has made this very concise definition of what it means to be a son, you are to understand that this new subject matter is what we are going to be talking about from this point forward.

Romans 8:14 For **as many as are led by the Spirit of God, they are the sons of God.**

<sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

First of all, the phrase “as many as” might seem to you to be some kind of qualifier. To be honest, I had to look at this phrase very carefully myself when I was going through it. When verse 14 says, “as many as,” it should not be taken to mean “only.” In other words, it would be a mistake to think the verse is saying that the only people who are “sons of God” are those who are “led by the Spirit.”

This isn’t saying that some believers are sons of God and some believers are not sons of God, and only the ones who are *led by the Spirit* are sons of God.

The truth is, every person who has believed in Christ as their Savior is an adopted son, even if they don’t know about it. They receive that as part of their new identity in Christ. When you think about it, a whole lot happened the moment you trusted Jesus as your Savior.

What’s going on here is that, for the very first time in the course of the book of Romans, the issue of sonship gets introduced. There isn’t any kind of a qualifying going on between believers who are being “*led by the Spirit of God*” and those who aren’t being “*led by the Spirit of God*.”

This has nothing to do with how you **respond** or **don’t respond** to your sonship life at this point, because you first have to be **told** about it in order to respond one way or the other. Therefore, what this is doing is informing you, for the first time, about your being made a son. After all, it would be a bit unfair for God to start qualifying you for something you didn’t even know existed.

There is another way we can know this is not a qualifier. A similar expression has already been used back in Romans 6. Let’s take a look at it and you will see that “as many as” is not supposed to mean “only.”

Romans 6:3 Know ye not, that **so many of us as** were baptized into Jesus Christ were baptized into his death?

I realize that the phraseology is not exactly the same, but it’s close enough so that there is a parallel of concept involved. Note the phrase, “so many of us as.”

Now, here is the question; since Paul is writing to believers about being baptized in Jesus Christ, how many believers have been baptized into Christ? All of them, right? Paul says that as many

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as were baptized in Christ were also baptized into His death. It wasn't a qualifier back in Romans 6 and neither is it in Romans 8. So don't think of the phrase "as many as" as meaning "only."

Just as in Romans 6, you are simply being informed about something (sonship) that you have to be told about before you can do anything with it. Doesn't that make sense? I mean, you can't start having a conversation about something that the other person has no idea what you are talking about.

Now that we know what that expression is **not** doing, the question remains, "what **is** that expression "*as many as*" doing?"

The phrase, "as many as" is the expression that is used when a writer or speaker want to stress something that is critically important. I know that it may not be used as frequently today as it used to be, but it is still used today.

Anytime you're talking to people (or writing to people), and in the course of what you're doing, you need to stress to your audience the reality or importance of something, then you introduce your topic by use of the phrase "For as many of us as..." or "As many of us as..."

The expression, "as many as" is being used by Paul, here in Romans 8:14, **to stress the reality of something**. The whole reason that expression is there in is because Paul is shifting now to the capstone issue in sanctification, which is **sonship** and God now wants the full focus of your attention on that issue. That's why vs. 14 starts off with "For as many as."

Then, Paul gives us the definition of what constitutes sonship. And by use of the terminology he uses, Paul now declares that your sonship is the issue we are now going to be talking about.

Now, let's look at the next phrase in vs. 14.

Romans 8:14 For as many as are **led by the Spirit of God**, they are the sons of God.

Now we have to answer the question, "What does it mean to be led by the Spirit of God?"

Since this is Paul's definition of what a son is, you realize that whatever being a son means, it has at its core, "being led by the Spirit." You can see how important it is to be able to confidently identify exactly what it means to be "led by the Spirit."

To discover this, let's first talk about what "being led by the Spirit of God" is not. It is not:

- A feeling, emotion or sensation
- A still, small voice

Some try to define this by going to Isaiah 30.

Isaiah 30:21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Of course, this verse is ripped completely out of its context. The “word” that they “hear behind thee” is, according to the text, “the voice of their teachers!”

- An implanted thought in your head

This is the one they call, “getting an unction” from the Spirit. They even have a verse to “prove” this one.

1 John 2:20 But ye have an unction from the Holy One, and ye know all things.

Written for the believing remnant out in the day of wrath, most people take this to mean that the Spirit is some kind of divining-rod for guiding where we are supposed to go and what we are supposed to do.

That sounds really neat, but not to a knowledgeable son, as that short-cuts his sonship education. You don’t need sonship education or edification if the Spirit is going to tell you where to go and what to do. This also would short circuit his sonship liberty. Instead of being an adult son with liberty to make his own decisions, he is now being told what to do, where to go, what to say, etc. In other words, the Spirit is now treating the son like a child, being his governor.

Besides all that, I John 2:20 isn’t even talking about the Spirit supernaturally planting thoughts in their heads.

When you read that a son is to be “led by the Spirit,” and you are not told what that is, then what do you know? Do you know you are supposed to run over to I John and discover what that is about? Of course not. You are supposed to already know what is being talked about if Paul does not explain it to you.

The problem with most people’s definition of being “led by the Spirit” is that it is so mystical and ethereal that it really can’t be defined or identified, you’ll just “know it when you feel it.”

But I’m going to tell you that it is essential, even critical that you are able to define and identify what it means to be “led by the Spirit.” You need to be able to go back in your Bible and see that God told you what being “led by the Spirit” is before you ever got to Romans 8. And you need to know it because you see it, not because it’s your opinion or you think it might be this or that.

In order to identify what it means to be “led by the Spirit,” we can start by looking at the terminology. Notice what verse 14 does not say. For example it does not say:

- as many as are **filled** with the Spirit of God
- as many as **have** the Spirit of God
- as many as are **indwelt** by the Spirit of God
- as many as are **motivated** by the Spirit of God
- as many as are **taught** by the Spirit of God
- or any such things as these

By the way, that one of being “taught” by the Spirit is how most people see it. They think Romans 8:14 means that the Spirit of God is going to teach you something.

The terminology is simple, but it is precise: as many as are **led** by the Spirit of God.

You could say that being led by the Spirit is not being under the Law, but does that really define what being led by the Spirit is?

Closely related to that, you could say that being led by the Spirit means you are no longer under tutors and governors. That is a true statement, but we are still not defining it.

Or, we could say that being led by the Spirit means that I am only after my Father's wisdom and not any man's wisdom and I'm going to have my Father's wisdom written on my heart.

Well, all of that is good and it's even true, but it still is just talking around the issue; we still are not defining what it means to be led by the Spirit.

So, in order to define what it actually means to be led by the Spirit, you have to determine what it means to be led. What does it mean to be "led" or to "lead?"

Lead = to bring or take someone to a particular place; to show the way to someone.

It can mean to guide or direct, and while that's not entirely a wrong concept, the verse doesn't say, "guided by the Spirit." Actually, "guide" is a species of "lead," but it really goes beyond what God intends for you to be thinking about at this point.

Let me ask you, what do you think "being led" involves?

To "be led" means that we're going to be taken somewhere. That implies that there is somewhere that we're supposed to get to, or, there's something that's supposed to get accomplished.

But there is something else implied in being "led." For now, pretend it doesn't matter where you are being led. If someone is leading you somewhere, what is implied in that, or what can you assume?

There are lots of things that come into play here so let me list a few. If you are being led, then you, for whatever reason, cannot get there on your own, right?

Secondly, if someone is leading you, then they need to be right there with you. (You can guide or instruct remotely (over the phone), but you can't lead someone over the phone.) So, being led implies that someone is right there with you.

Being led implies you are going some place, doesn't it? Look back at our definition – to take someone to a particular place.

These are the kinds of things God means to bring into your thinking. But something else is implied by being led; can you think of it? If you are being led, then you are being taken to a place that we are supposed to arrive at. You could say that there is a place we are required to be at, or that there is a place we are supposed to be. In other words, we don't get led just for the sake of being led.

Even though we don't often think about it to this degree, we almost naturally recognize that when you talk about being *led*, there is this natural, **implied care and responsibility** upon the one who is *leading* you. In other words, it's his job to get you there and to get what needs to be done, accomplished. (And that's all part of this!)

Now, I want to bring up the very first thing we mentioned as implied in being led, that basic to *lead* is also the concept that the one being *led* cannot go where he needs to go, and get accomplished what he needs to get accomplished, alone. In that way, *lead* (or being *led*) has the element of **personal association** with it. That is, you can *guide* someone or conduct someone remotely (Map Quest, or by radio), but when you *lead* someone, you're right there with them, directing their very steps.

That closeness and intimacy is something that's supposed to be generating some particular thinking in your mind here, too. So if we just take the word "*led*" in its simplest and basic way, it means that we're going to be personally taken to a particular place by the *Spirit of God*.

Now, that's good, but it's not good enough. Even though we can do these kind of word studies (and that's not wrong, and it's not a waste of time here), but we realize that we're not going to be able to define what it means to be *led by the Spirit* by just word definitions. We have to do more than define the words, we have to be able to define **the whole phrase** and it's not defined for us here, so we know that we have to think back to something that we've confronted before that will make this "click."

We're not going to find what it means to be *led by the Spirit* in any dictionary (Greek or English). We are supposed to know what this means from God's word; it will tell us what it means.

Even so, we haven't been wasting our time. We know from the simple use of the word "*led*" that we are going to be personally taken to a particular place by *the Spirit of God* we have operating within us.

Now we have to take that and add to it the understanding that we have to use our Bible to go back and find the information that we can put our finger on and say "That's what this **operation** of the *Spirit of God* is doing when He's *leading* us!"

Before we do that, let me add one more thing. Romans 8:14 tells us who the Spirit is leading; sons. Therefore, we could say that the Spirit of God is leading to a place that we are supposed to go to, as sons! And now we are beginning to get ourselves on track.

When we find out what it means in God's word to be *led by the Spirit*, we should be (and we will be) able to plug that in to what we've just come to understand about what it means to be *led* somewhere, and have a clear understanding of what it means when Paul says, "*For as many as are led by the Spirit of God, they are the sons of God.*"

By the way, this is where all that background work and review work and pre-doctrinal exhortation is going to pay off.

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If we go back in our Bible, we can find one other issue that God has spoken about, previous to Paul writing Romans 8:14, that describes what that issue is to God and what is involved in it when He says, “For as many as are led by the Spirit of God, they are the sons of God.”

(I say “prior to Paul” because after Romans 8:14, there are plenty of places you can find the phrase defined. But you have to be able to define it right here in Romans 8, before you even get to the other references.)

So, what I’m saying is, there is a place in the word of God, where God expects me to go, in order to define that phrase, being “*led by the Spirit*.” Do you want to take a guess where it is?

Let me give you a hint. Since “adoption as sons” also pertains to Israel, I should be able to go someplace in God’s program with Israel and find God describing this *leading of the Spirit* that defines what a son is. I think the proper (and most beneficial) way to do this is to see something that Paul has said prior to Romans 8, and pick up on his thread and follow it back to where we need to be. In other words, let’s let Paul direct us as to where to go in the Bible to understand this phrase.

There is something that Paul has already said in the book of Romans that forms the basis for everything he’s going to teach us. Let me ask you a question, if you were going to boil the entire book of Romans down into two words, these two words being the encapsulation of everything Paul is going to teach us, what would they be?

Here’s the answer I’m looking for: justification and sanctification.

The reason why I’m having you think about it this way is because we’ve already come to understand and appreciate that sonship is a component of our sanctification.

Before Paul actually deals with our sanctification beginning in chapter 6, he made a previous statement regarding what the foundation is for our justification and our sanctification; the reason for its existence. And when he made that statement, he said it in such a way, that it’s designed to ‘click’ in our understanding how God described justification and sanctification in His program with Israel.

So, where is the very first time, in the book of Romans, that the apostle Paul makes reference to what God’s been saying in His program with Israel? (Where’s the first place Paul says something about God’s program with Israel?)

Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,<sup>2</sup> (Which he had promised afore by his prophets in the holy scriptures,) <sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: <sup>5</sup> By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Notice Paul is back in Israel’s program by the time he writes verse 2. Why is doing that? Why, in the first book that Paul writes to us, does he start off by going back into Israel’s program? What is it he is going to talk to us about (what 2 things)? Justification and Sanctification.

Now watch how Paul does this, because this is sheer genius.

In verse 2, Paul is back in Israel's program. What does Paul call the gospel at the end of verse 1? He calls it the "gospel of God." That gospel is in the OT prophets. (vs. 2)

And what was that gospel concerning? Look at vs. 3.

Romans 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Paul is going to talk about the gospel concerning Jesus Christ. "The gospel of God" that's in those OT prophets is the gospel *concerning his Son Jesus Christ our Lord* (:3).

You should recall from our previous studies that there's a whole bunch of gospels of God back in the prophets. But, the one he's zeroing in on is the one concerning his Son Jesus Christ our Lord. But when it comes to the prophets talking about Jesus Christ, they talk about *Jesus Christ our Lord* a whole bunch of ways. So which one is Paul referring to?

Paul tells us when he goes on to say, "*which was made of the seed of David according to the flesh.*" (vs. 3) So, now we see that Paul has now narrowed it down to the Davidic Covenant.

Then in vs. 4, he says:

Romans 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Paul takes that general issue of *the gospel of God* and narrows it down to the good news of God about *his Son Jesus Christ our Lord*, and then he narrows that down to the good news about the Lord Jesus Christ concerning the **Davidic Covenant**, and then he pares that down to just **one aspect** of that Davidic Covenant.

You already know before you ever get to Romans that there's 5 mandates to that Davidic Covenant, but you also know he's **not** going to talk about all 5 of them. He's going to talk about the **one** mandate that has a death and a resurrection of David's Son in it.

Which mandate is that? It is the Redeemer Mandate. By the way, that's the only one that has to do with justification and sanctification!

And when you go back and you study the Redeemer Mandate, when it comes to that Redeemer Mandate "*according to the* [small case s ] *spirit of holiness*, then you're dealing with the aspect of the Redeemer that would make it so that the beneficiary of the redemption can be holy in God's sight!

You already know there's 2 things that are necessary to be holy in God's sight, or to be spiritually fit; you have to be perfectly justified and perfectly sanctified. And Romans is not the first time God ever talked about a perfect justification and perfect sanctification.



There's a ***Covenant*** that God made that involved a death, burial, and resurrection of David's Son, as that Redeemer, that provides for God to give justification and sanctification **as an absolutely free gift** (in contrast to that Law Covenant): **THE NEW COVENANT!**

Just as an aside, what does the old covenant covenant for? It covenants for a man to provide his own justification and sanctification. The New Covenant covenants for God to provide justification and sanctification for us and give it to us a free gift of His grace. And we are beneficiaries of that new covenant, even though we are not under that covenant.

Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

And when sanctification is described in the New Covenant, ***sonship*** is one of it's components. It's there you learn about the 3rd Member of the Godhead (under that covenant) putting God's laws in the minds of the recipients and writing it upon their heart— *I will put my law in their inward parts, and write it in their heart; and will be their God, and they shall be my people. (Jer. 31:33)*

The "laws" God will write on their hearts is not the law of Moses, but the laws of the Father to His son. It's the wisdom of the Father given to the son.

The fundamental issue in being "*led by the Spirit of God*" is the issue of God the Holy Spirit (3rd Member of the Godhead) taking a particular body of information that God is going to call His "*laws*" and putting them in the mind of the individual who is a beneficiary of that New Covenant and writing it on the hearts of those beneficiaries. And as it gets put in the mind and written on the heart, **the *leading of the Spirit* takes place.**

Or, you could say it this way: God's Spirit is going to lead me through a particular form of doctrine (a curriculum, a body of information, wisdom and instruction, or whatever you want to call it), and as it is properly installed in my inner man, it will be written in my heart. And as it is written on my heart, the leading of the Spirit takes place.

The leading of the Spirit has nothing to do with how I feel or any of that other stuff we already covered. It has to do with the written word of God effectually working in me, that leads me through my sanctified position in Christ and putting it all into practice. The Spirit is going to take information (exhortations and doctrines) and write it upon the tables of my heart. That means that what is written from Romans 8:16 through all of Paul's epistles is all of what will be written on our hearts.

The remnant of Israel will have something different written in their heart from a different part of the word of God. For us, God is going to write Romans to Philemon on our heart. That is our "instruction" or sonship curriculum. That is what the Spirit is leading us through, step by step.

What takes place is that God provides the curriculum for sonship edification to take place. In doing so, He gives it in ‘packets’ of information (packets of doctrine) and as each packet is given, the son is expected to deal with it by responding to it on the basis of which Proverbs describes it (know, perceive, receive).

You “*know*” the packet of doctrine given to you; and then you “*perceive*” what it’s designed to do, and its function, and how it fits into your edification; and then you “*receive*” it by getting it’s details.

Now, if you have verse 14 down, then let’s move to verse 15.

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

Let’s talk for a moment about the phrase, “the spirit of bondage.” You can see that spirit is with a small case “s.” Therefore you know this is not talking about the Holy Spirit.

But to make sure you properly understand, when you are said to have “a spirit of ...” or that you do not have a “spirit of ...,” this is in no way talking about some kind of poltergeist or a demon that occupying some part of your soul.

The “spirit of bondage” is talking about the Law of Moses. Let’s run some references.

Galatians 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto **ye desire again to be in bondage?** 10 Ye observe days, and months, and times, and years.

Colossians 2:20 Wherefore if ye be **dead with Christ from the rudiments of the world**, why, as though living in the world, are ye subject to ordinances,<sup>21</sup> (Touch not; taste not; handle not;<sup>22</sup> Which all are to perish with the using;) after the commandments and doctrines of men?<sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

1 Timothy 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 6 From which some having swerved have turned aside unto **vain jangling**; 7 Desiring to be **teachers of the law**; understanding neither what they say, nor whereof they affirm.

1 Timothy 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

But let’s change from what you are not supposed to do; put yourself back under the bondage of the law. Let me talk about something that is supposed to operating in you. Back in Romans 7, you were told about “newness of spirit” (again, a small case “s”).

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that **we should serve in newness of spirit, and not in the oldness of the letter.**

You are told that you won't serve in "newness of spirit" by keeping the law, but you aren't told too much about how to get that newness generated in you. The only thing you knew about "newness of spirit" was to serve God out of the new identity you were given. That was right, to understand it that way, but that still doesn't tell you any specifics about that service to God. Sonship now does that.

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

The Spirit of adoption is the Spirit of God, but that is not how He is called in this verse.

You're not supposed to come out of vs. 15 and only think of the phrase "*the Spirit of adoption*" as just another way of saying, *the Holy Spirit* or *the Spirit of God*. Know this, you can't come out of vs. 15 **properly** if all you think about is *the Spirit of adoption* is just talking about *the Holy Spirit*, but saying it a different way.

This **exact expression** (Spirit of adoption) describing the 3rd Member of the Godhead is said that way to engender in your mind a whole bunch of things about what God has said concerning the Spirit's role in *adoption*. It's by those very things God has said about the Spirit's role in adoption that is supposed to be effectually working in your inner man to produce the cry of *Abba, Father*.

Therefore that terminology of calling the *Spirit of God* the *Spirit of adoption* is designed to make it so that you have to be thinking of Him in connection with His **ROLE as the One who administers adoption**.

In fact, there are a number of things you have to learn about Him in that role, that is integral to you being able to cry, *Abba, Father*. What the phrase "*the Spirit of adoption*" is supposed to generate in your thinking (among other things) are those 3 major components we looked at a while back:

- 1) What adoption is going to mean for the son
- 2) An understanding and appreciation for the son's responsibilities
- 3) Appreciation for what sonship holds as a prospect for the son throughout the balance of this sonship life

*The Spirit of adoption* is involved in that; he has a role to play in connection with these things.

And for the first time in his life, the son is to have an appreciation for and a zeal and an enthusiasm and an ambition for getting this education and edification as his Father's son, that **MATCHES** his Father's own zeal, enthusiasm, ambition, (his Father's heart) in giving the education to His son.

Now, with all that (and more than that) in his mind, all that is generated by that expression "***but ye have received the Spirit of adoption***," with great relief that childhood is over and the long-awaited prospect of being adopted by his Father is **here**, and with great joy and great gratitude and with an enthusiasm and ambition that's appropriate and satisfactory because it's been generated properly in his thinking and because it is an enthusiasm and ambition to get the education that **MATCHES** the Father's in giving it .... now we can finish vs. 15 properly!

- .... *whereby we cry, Abba, Father.*

“*Abba*” = Aramaic word for father. *Abba* is the word “father” itself, but said in a style that’s only reserved for a son! And this is exactly what the Father expects to hear from you, as His son, when the effectual working of the knowledge of adoption is in your heart.

This doesn’t have to be any kind of a public confession type thing, but you **do** actually verbalize this to your Father, especially upon understanding and appreciating what sonship adoption is all about, and upon being confronted with it at this point. If it doesn’t elicit this cry of *Abba, Father*, then it’s evident that the information you’ve been told has **not** impacted your heart like it needs to.

In fact, that expression, “*whereby we cry*” is indicating that the son can’t help but cry, *Abba, Father*, if the effectual working of vv.14-15 have done their job!

That “*whereby*” tells you that there is a methodology that produces the crying.

By means of the effectual working of all of the words up to the “*whereby*” of vs. 15, when they do their job, a son will cry, *Abba, Father*; he will acknowledge it to his Father. And a father expects that. It’s one of the markers that a father looks for to recognize that his son knows what he has taught him, and knows what it means, in connection with what he’s just taught him regarding his adoption.

So, we should now have a proper and effectual working of what **sonship orientation** is all about. *Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.* [the proper & positive response]

And that means that according to the Table of Contents for Sonship Edification, we have properly passed the very first component of it: “*To know wisdom and instruction;*” (Proverbs 1:2a) [**Sonship Orientation**]