

- Now, what I'm saying in all that—is not just to explain what that phrase, “*the firstfruits of the Spirit*” means—but to say to you that you're now at one of those **markers** within the sonship curriculum whereby you're going to have to **measure** yourself to see if this is really effectually working within you.

- Is that happening in your heart/inner man? Are you *groaning* along with *the creature* and *waiting for the redemption of your body*, just like it says here? (do you see your attitude changing?)

- And when we get there: are you ‘*with patience, waiting for it*’???

- Do you see how different this is from the old academic, categorical, systematic approach to Bible study? Or even to Bible study in general—that says, well, in the meantime between salvation and death/rapture, we should probably study the Bible to get some truths here and there so we can be better people before we leave this planet? (and better our environment/community)

- You see, you **had** a checkpoint to see if first of all you were *crying*—(crying *Abba, Father*) - and now you have to check yourself to see if you're *groaning*.

- (All of this curriculum is measurable—so that you can come along and be honest with yourself and say, If that's not to the degree that that verse right there says it should be (which, by the way is why you get precise, graphic terminology like ‘*groanings*’) - and if that's not to the degree that verse says it should be, then I **don't** have the full effectual working of all that preceded it working in me!)

- And that's what takes the sonship curriculum and sonship edification **out of the realm of the academic!**

- So we've got: *23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

- “*even we groan within ourselves*” (let's come back to this in a moment)

- “*waiting for the adoption, to wit, the redemption of our body.*”

- This explains what our *groaning* consists of, precisely.

- “*waiting for the adoption*” = *adoption* has various aspects to it—one being our adoption as sons, but another that's described here.

- A son's adoption not only has to do with when he gets declared and pronounced as a son at the beginning of his sonship life—but adoption as a son also has to do with the issue of when the adopted son gets **placed** as a son—in which another declaration will be made in connection with that event in the son's life). [Psa. 2]

- And you can look at what happens at the beginning of a son's life when he gets declared as a son—and call that *adoption*— and you can look at what happens at the end of a son's education when he gets placed as a son—and call that *adoption* as well.

- Therefore, there is a legitimate aspect of our sonship life that is yet to come when we will be placed in *the creature* at the time in which we receive the *redemption of our body*—which can be called *adoption*—and it is that time in which we *wait* and *groan* for.

- “*waiting for the adoption, to wit, the redemption of our body.*”

- We have that wonderful older English expression, “*to wit*” = an older English expression meaning, indeed, that is, that is to say, or namely.

- ‘namely, the redemption of our body.’

- “*the redemption of our body*” - which will occur at the end of this dispensation of grace—at which time we will receive our glorified, immortal body that is capable of inheriting the kingdom of God.

- And that is exactly what *the creature* is patiently waiting for—that's what it is *groaning* for—and that is exactly what its joyful **hope** is in: the time in which the sons of God are *manifested* in their eternal, immortal bodies— which means they can now be place in *the creature* and bring functional life to its realm!

- Now I believe that we have to stop here for a minute and give some attention to (:23) and realize that what I've been saying about it really isn't what most Bible teachers ever say about it when they deal with (if at all).

- The earth *groaneth and travaileth in pain*—and the creature *groaneth and travaileth in pain*—they do that *together—until now*—until we are given the intelligence about our roll in *the creature* (in the Father's business) - and now we get to join them in *groaning within ourselves* waiting for the time when we will be *manifested as sons* and therefore *deliver the creature from the bondage of corruption into the glorious liberty of the children of God*.

-
- And what I'm after here is a **subtle** difference, but I think a very **profound** one.
 - Because most often when (:23) is taught, it's taught as if—ok, the *whole creation* is *groaning and travailing in pain*, and you're going to have to *groan* in pain with it too, so you're just going to have to grit it out until you die.
 - Or, the idea that the creation is in pain, & you can't expect God to intervene and get you out of any pain—but you do have the hope that one day (when you die), it will all be over—so you do have something to look forward to.
 - My understanding is, that's not what's going on here at all.
 - That kind of thinking makes the *groaning* out to be (actually moaning) some kind of complaining or whining about the pain you're in.
 - It's not groaning in pain with the only hope being death!
 - But that's not what the *groaning* is about.
 - And notice that while the term *travaileth* is used for *the whole creation* (the earth and the creature) - when it comes to us, the *travail* is dropped off—and we *groan within ourselves*.
 - And that *groaning* isn't the issue of expressing grief/pain; but the expression of an intense, earnest **longing** for something!
 - And the whole creation longs for it; and we join them in longing for it as well.
 - The creation longs for it because they appreciate what's coming and the value of it and how wonderful it will be—and so they express that in groaning!
 - It's not groaning to **END** something—or complain about something—it's groaning in anticipation of what's to come because you earnestly want that thing more than what you've got—and it produces this verbal expression of that.
 - And we get to participate in that along with the whole creation.
 - And while it may seem a small matter here, there really is a big difference in that, and the way this is commonly handled.

- That groaning, therefore, isn't the idea that—our lives are going to be so difficult and so painful, and we're going to complain, too—along with the rest of creation.

- No. Because just like the earth, we have a joyful hope—and just like the creature, we have a joyful hope.

- And this passage isn't saying, Just like the earth, you have to go through pain—and just like the creature, you have to go through pain—and so when you experience these sufferings, just like the whole creation groans, you're going to groan too, and there's nothing God can do about it—but here's something to hope for: you can hope for the day you die and finally get out of all this pain & suffering—so when suffering hits, think about that.

- That's not what the *groaning* is about at all.

- And here's why—and here's that subtle difference I referred to before: Are you supposed to be earnestly longing for *the redemption of your body* and the deliverance of the creature, only when things go bad and you're in pain?

- No. Because that's to be your earnest longing (what you groan for) ALL OF THE TIME!!!

- This passage isn't saying, Sorry, but you're going to experience pain, too. (Even though that **is** a reality—you are going to experience the sufferings of this present time.)

- But (:23) is saying, look, you get to join in with the rest of creation and share in the **joyful hope** they have and **groan** so much for!

- We're not groaning in pain in a whining and complaining type way; but we're groaning in the midst of that suffering whereby *the sufferings of this present time* are so totally **eclipsed** by this **glorious vocation** of sonship edification and the joyful prospect of bringing liberty and functional life to the creature—and that so overpowers and so overshadows any and all of *the sufferings of this present time* so that, far from complaining or moaning about it, we **groan** *within ourselves* (along with the creature) for our manifestation as sons when the creature will be *delivered* from its *bondage of corruption!*

- In other words, now that you've got the hope of the creature in view, your perspective is to *groan* for that **hope** as well.

- The subtle issue is that you're now (in light of being informed of the Father's design & purpose for you in His business and the vocation He's training you for) - you're now groaning to get that ... not groaning to get **rid** of what you've got — you're longing to get it ... not longing to get rid of what you've got.

- And I believe that the difference is the difference between thinking like God and thinking selfishly—because when you're thinking like God, you're longing for what God's going to ultimately do with you—and when you're thinking selfishly, you long to get rid of what you're experiencing.

- And one means that you bring up these things any time bad things happen to you — and the other means that this is the **mainstay** of your thinking at all times.

- So the *groaning within yourself* isn't the issue of groaning to get out of your own body of corruption and make the pain stop — but that you're longing for and earnestly desiring and groaning for what your Father Himself longs for: the time in which this other aspect of adoption can take place: when He can take a son who He has educated and taught and trained, and place him in the creature and bring liberty to it and give it His own functional life!

- (and that takes intelligence!)

- My Father has taught me something that is so compelling that I *groan* for it, even when I am in pain and suffer *the sufferings of this present time*—and even when I'm not in pain and those sufferings don't seem to really be hitting me — **it doesn't matter**—in both cases I still *groan* just as much—because that *groan isn't in response to pain, it's a response to HOPE!!!*

- **II Corinthians 5** — Paul harkens here back to Romans 8.

- (II Cor. 5:1-4) - Paul reminds these Corinthians saints that if Romans 8 effectually worked in them, even though there is a *burden*, you don't groan even for death where we get out of pain—but we groan for the redemption of our body so that we can inherit the kingdom of God; so that we can be clothed upon and bring life to that realm!

- The difference is groaning/longing for what God **has** for you (which is godly because He longs for that too) — and the other ungodly side of it is, groaning/longing for the pain/experience to stop.

- One of those attitudes will be there when times are good and when times are bad—the other only is there when you feel sorry for yourself.

- Now we come to the conclusion of this first component of Sonship Establishment:

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

- Notice at the outset that these 2 verses seem to be rather ‘wordy’.

- And the word that is most used of all is that word “hope”.

- (Used 5x— 4x just in :24 alone!)

- And also notice the English punctuation marks.

- The way this is worded and the way this is punctuated gives these 2 verses a particular cadence/rhythm. (Prosody—meter structure)

- You have 3 clauses in (:24) set off by the 2 colons.

24 For we are saved by hope: (stop & pause at each colon)

but hope that is seen is not hope:

for what a man seeth, why doth he yet hope for?

- And then you get a final statement/thought in (:25) that brings all of the information from (:16) to its ultimate aim/objective.

25 But if we hope for that we see not, then do we with patience wait for it.

- And it’s kind of like a building up of pressure? or a building to a particular climax is going on—where when (:25) comes along it resolves the entire thing into a final, concluding matter that is what all this information has been driving at all along.

- And that’s why my understanding is that the wording and the phrasing of these 2 verses is all by design (on purpose) - because our Father is (through the apostle Paul) driving at the point at the end of (:25)!

- “*then do we with patience wait for it.*”

- And I say that the end of (:25) is the point—because Paul didn't just say, "*For we are saved by hope*" and end it there (period)!
- Which you might think he could have done—but he goes on with all the rest of (:24) - [which seems a bit redundant, doesn't it?]
- But God is never redundant (needlessly repetitive/verbose)!
- He's actually taking you through some steps here to get to a particular point/issue: PATIENT CONTENTMENT! (and **confident** assurance, conviction, and persuasion that our Father has thought all this out, and has **provided** for us (by His curriculum) to not allow the *sufferings of this present time* to be a deterrent, to not overwhelm us or distress us or dominate us with their discomfort!
- Now—keep in mind what we went over in our last lesson—that we're NOT being taught here that—ok, your life is going to have all this pain in it—you're going to have to endure *the sufferings of this present time*—and God isn't going to come along and get you out of it—so your life is going to suck and we are just going to have to take it (along with the rest of creation) until death/rapture gets us out of it— **WRONG!**
 - That's not the **attitude** of our Father—that's not the attitude of the Perfect Son—and that's not the attitude of us as adopted sons!
 - Because we have been taught and been given (by the information contained in (:16-23) the PERSPECTIVE and ATTITUDE of God our Father — therefore we perceive that our time in this life on earth in these mortal bodies with sin/corruption in our members, and in this sin-cursed world in the bondage of corruption itself—and all of the sufferings we will encounter in this *present time* — we see all that as **valuable** and **necessary!**
 - We're not just 'marking time' until death gets us out of pain — we're being trained — vocationally trained by *the Spirit of God* leading us through the curriculum for sonship edification.
- And that very first word of (:24) - and the first clause of (:24) is further proof and further verification of that very thing!
 - 24 ***For*** *we are saved by hope:* - and you are to stop and pause at each of these clauses and make sure that you have gained the full appreciation of what each is saying—and that each has effectually worked in your inner man!

- And you're **not** going to *groan within yourself* because life stinks, and is hard and there's all this suffering in it — but you're *groaning* because you have a joyful, godly **HOPE!**

- “For we are *saved by hope:*”

- What is the word *saved* referring to? What are we *saved* from?

- (Not the debt & penalty of our sins—this isn't talking about being saved/justified when we believed in Christ as our Saviour!)

- Keeping this in context—the issue of being *saved* here is referring to *the sufferings of this present time* and all the **effects** those sufferings can have, and will have upon us as sons as we live out the remainder of our lives here on this earth — during the period of time in which our vocational training takes place!

- The despair and discouragement and misery and depression and the like that *the sufferings of this present time* produce in normal men — who only have the wisdom of this world to try to control and manage those sufferings!

- Which wisdom **does** have some measure of success! (It's been evolved over years into a very competitive counterfeit for our Father's wisdom!)

- And if the wisdom of the world doesn't work, then the world offers a vast array of medication that will physically produce a sense of tranquility!

- But that wisdom will never produce **GODLY** CONTENTMENT or **GODLY** OPTIMISM!

- And our salvation from the effects of *the sufferings of this present time* is our **joyful hope** that our Father has just given us—NOT in God coming along and changing our situation/circumstance.

- We're *saved* from discouragement, despondency, distress, misery, self-pity, etc., etc. — all of the things that, when bad things happen to you, would be your normal response — and instead, you respond with the very perspective and attitude as that of your Father and His Son as they, too, suffer through this dispensation of grace.

- And that's the beauty of being an adopted son of God—because the very material/fabric of God's own thinking—that *saves* Him from the effects of *the sufferings of this present time* (strange as that may seem) - He gives that thinking to you right here!
- “*For we are saved by hope:*”
 - “**hope**” (elpis) - we've already dealt with this word before (back in (:20) — but if we were to kind of boil down the meaning into a working definition for our context here, I believe we could say that hope = **the absolute confidence and joyful anticipation of a promised future good.**
 - Again, *hope* is an **extremely powerful** operation in a person's inner man—perhaps one of the top 2 or 3 most powerful of all!
 - And all of your Father's power to save you from all of the ill effects of *the sufferings of this present time* (when bad things happen or when things go wrong) — all of His power to save you from that is vested in the information you're given right here!
 - *For we are saved by hope:* — all of the *hope* that's set before you here—of being a *joint-heir with Christ*; being used by your Father to deliver the creature from its bondage of corruption — all of that is designed to produce in you the very **perspective** of God your Father!
 - And that changes your attitude—or it produces a particular attitude in the face of suffering — and that attitude is one that is not found anywhere else in man's wisdom or in the wisdom of this world or even in the wisdom of the Adversary himself!
- And for you to properly pass this marker or checkpoint of you *groaning within yourself for the adoption, to wit, the redemption of your body*—it is absolutely necessary that you have this **godly perspective** of your Father!
 - Because having His perspective means that when it comes to *the sufferings of this present time*—**you're simply not impressed**—they're not even worthy for consideration (*to be compared with the glory that shall be revealed in you*).
 - And having His perspective means that when it comes to good times or bad (suffering or not) — you are **suitably impressed** with the goals, aims, and objectives of this sonship curriculum that your Father is going to educate you in, and His Spirit is going to lead you through!

- In fact, so powerful and so impressive is this *hope* that it literally crowds out all other thinking because your mind is so occupied with this—and you're *saved* by that joyful *hope*!

- The truth of the matter is—***hope has the capacity to produce in your inner man some things that nothing else can!***

- But Paul isn't finished yet—in fact he's not really gotten to the 'kicker'.

24 *For we are saved by hope:*

but hope that is seen is not hope:

- The 2nd clause in (:24) isn't just a redundant thing at all—it's a step—a step in taking you from *saving hope* to a critical issue that sets and fixes permanently your attitude.

- “*but hope that is **seen** is not hope:*” (stop/pause)

- “***seen***” (ble,pw) = to see with your eye; to catch a glimpse; and many other things — however, in this context, my understanding is that this isn't so much talking about what we can see with our eyes, but what is presently before our eyes—that is, *seen and realized as a present reality!*

- And all of the words for “*see*” in (:24-25) are [blepo] and are used in this same way.

- And that only makes sense: *hope that is seen* (or has become a realized, present reality) is no longer *hope*. Right? Make sense?

- And this isn't being redundant at all—because this tells you that God our Father has designed your sonship life so that when it comes to your joyful *hope*—you **won't** realize any part of this on this earth — on this side of “*the adoption, to wit, the redemption of your body*”

- And nothing you could ever touch, taste, hear, see, or smell—even if it were right in front of you now — nothing is more impressive and more captivating to you than this joyful *hope*!

- And this *hope* won't be a let-down — it will not only meet, but it will exceed your wildest expectation!

(And there's a real genius in your Father only letting this be a hope for now—because that produces the attitude He's after and that you're going to have to have for this education!)

24 *For we are saved by hope:
but hope that is seen is not hope:
for what a man seeth (realizes), why doth he yet hope for?*

- And this final clause of (:24) again is designed for you to realize that your attitude has to be so fixed upon this information you've just been given: to be relied upon and believed upon and become the fabric of your thinking in good and bad times — because (unlike Israel, and unlike the health & wealth Christians and unlike the charismatic, Pentecostal Christians [which is about 99% of Christians today]) unlike them, you're not expected to realize a kingdom on this earth, or any kind of an environment whereby you're shielded from suffering and so forth — this *hope* you have will never be realized while you are on this earth in these bodies of corruption!

- Our *hope* is ever before us—it's only going to intensify as we go through the curriculum and become more and more intelligent as to our Father's business and our Father's genius!

25 *But if we hope for that we see not, then do we with patience wait for it.*

- This is what our Father has been driving at all along!

- The real thing our Father wants produced in us isn't just the *hope* (granted, that has to be done to get to this) — but it's that issue of “***then do we with patience wait for it.***”

- By the way—*patience* — is that something you'd expect from a child? no. but it is from an adult!

- “***patience***” = the capacity to suffer pain, trouble, or evil with **calmness** and/or **composure** — being able to continue on in a course of action without being daunted by difficulties or hindrances.

- (to look favorably upon all these circumstances! to see that there is value in them!)

- And that is GODLY OPTIMISM! Because all of the information contained in (:16-23) makes that happen in your inner man: you will *with patience wait for it!*

- You won't become impatient, you won't become irritated, anxious, or unable to endure the suffering/opposition.

- What does it mean to “*if we hope for that we see not, then do we with patience wait for it*”?

- That’s the effectual working of the doctrine of *the glory which shall be revealed in us as joint-heirs with Christ; patiently waiting*, just as Christ is doing; as we are *led by the Spirit as sons of God* for the day when we receive our inheritance and *redemption of our bodies* because our minds are occupied with the glorious opportunities set before us of being *joint-heirs with Christ*, participating in the *deliverance of the creature from the bondage of corruption* rather than being occupied and victimized by the effects of *the sufferings of this present time*.

- And this fundamental, basic hope-doctrine is the foundation upon which all other hope-doctrine are going to be built!

- Doctrines that occur out there in II Corinthians and Philippians and Colossians and I Thessalonians — all those specifics about hope and comfort in the midst of the sufferings of Christ—that all rests upon this fundamental glorious, joyful hope!

- And—just to repeat it one more time—this first component of sonship edification (Rom. 8:16-25) - this is to be the material or fabric of your mind—not just when bad things happen, but all the time—in good times and in bad—it’s to become so enmeshed in your heart and mind—the occupation of your mind/heart—that it actually becomes who you are in Christ!

- It forms your **perspective** for everything in your life!
(It’s how you view yourself and the world in which you live!)

- And when that happens—when that’s the reality in your heart—then you have produced within you the first virtuous attitude of being a son of your Heavenly Father — it’s the first (of many) of the Father’s own attitudes of His heart being produced and imparted to your heart!

- You now have His heart on the matter of what His business is about and what your roll in it is (in general) — and you have His heart on the matter of *the sufferings of this present time* that could possibly hinder you in continuing on in the course of sonship education.

- This **hope** now resides in, and looms so large in your mind—that when these *sufferings* come knocking, you simply have no room for them to occupy any place in your mind or in your thinking or in your heart!

- Finally—I just want to leave this passage with this: You have been given by your Father, one of the most powerful operations that can ever take place in the human heart: you have been given this joyful *hope* of your inheritance that so fixes your perspective of life, that you should be now willing to invest your life in getting that joint-inheritance with Christ.

- And in connection with that—in order for that to happen—what has to take place??? [don't answer yet]

- You see, this passage (again) it's not about: the redemption of your body for the sake of getting a new body that is pain free — it's not even about the rapture (in fact, you're not even taught anything about that yet).

- This *hope* is for a joint-inheritance with Christ and participation with Him in the creature and delivering it from the bondage of corruption into the glorious liberty!

- And in order for that to happen—in order to realize that *hope*—what's going to **have** to take place?

- (**THE LEADING OF THE SPIRIT** through this sonship curriculum!)

- And this is the profound difference in how this passage is normally treated by men teaching men as simple Bible study, and how it is designed to be treated and taught by God our Father to us as sons in the curriculum of sonship education.

- The idea that, life is going to be painful and rough—so God tells me that one day I'm going to get a new body when this is all over — and that's what is going to sustain me through all the bad times of life.

- But the awful, bloody truth of that is: **IT WON'T** — just that knowledge (great as it may be), if that's all you get here, then when you hit enough pain and suffering and misery—you won't be sustained PROPERLY simply by the knowledge that one day it will all be over. (And in the mean time, we're just marking time till death)

- But now you realize that as a son whose been given this powerful *hope* by which you can *reckon the sufferings of this present time not worthy to be compared with the glory which shall be revealed in you* — you understand and appreciate that your life (and all that happens to you in it, good or bad) is the framework in which your sonship vocational training is supposed to take place!

- Therefore if that is the proper handling and proper context of this passage, then you should understand and appreciate deeply the need for the remainder of the time you've got to be *led by the Spirit* through the curriculum for sonship education that your Father has given you!

- You no longer view time in this life as just keeping you from getting what you want — or as merely time to go out and evangelize and do some Bible study until we get to heaven. (good as that is)

- But now you realize that your life - and the time of your life from now on is the means (the vocational training—and make no mistake, it's going to be a rigorous training) - but the time of your life under the curriculum for sonship education is the very means for you to realize your joyful *hope* of that joint-inheritance with Christ!

- And you should, now, see something of the absolute genius of your Father in giving you this *hope* as the first component of your sonship establishment!

Romans 8:16-25 CHECKLIST:

- Are you '*perceiving the words of understanding?*'

- Can you *reckon* with the apostle Paul what Romans 8:18 says?

- Are you *groaning within yourself for the redemption of your body* for the **reasons** this passage tells you?

- Are you willing to invest your life in this sonship education?

- Questions? Comments?

- You should now have an intensified and corresponding **enthusiasm** and **ambition** in connection with all of this.

- Your willingness to be educated as a son of your Heavenly Father should now be recognized to have gone from merely **wanting** to be an adopted son to a deep **desire** to be educated as a son.

- And you should begin to recognize some changes in your attitude concerning things in your life: commitment-wise and priority-wise.

- Well, if all that's there/accomplished, we're ready for the next component!

Romans 8:26-27: Sonship Prayer.

26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

27 *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

- The 2nd Component of Sonship Establishment.

(# 34)— Section II: Unperturbed constancy and satisfaction in sonship prayer.

- Notice that it took 10 verses to accomplish the 1st component to sonship establishment—here it only takes 2 verses!

- As you look over these 2 verses, a couple of things should grab your attention.

- And that is that there is a lot of information packed into these 2 verses—but also there are several terms and phrases that are stated, but that are NOT explained.

- Such as “*our infirmities*” and ‘*prayer*’ gets mentioned for the 1st time in the book of Romans as something we should be doing (it does get mentioned one time prior to this as Paul ‘*makes mention of the Romans always in his prayers*’ in Rom. 1:9) — and this thing called “*searching the heart*” gets brought up here, too.

- And yet, in all those terms and phrases, **none** of them are further defined or described or explained at all as to what they’re supposed to mean or what they’re all about.

- So what does that tell you?
(That you should already have enough understanding and appreciation of them before you ever get to Romans to be able to get the effectual working of this passage).

- That means that if you don’t know what those terms are all about, then we have to go back into God’s word and find out what they mean (at least to have the minimum understanding of them that’s required for this to effectually work in your inner man).

- So it’s a good bet that we probably have a lot of work to do!

- And therefore we're going to have to do a couple of things with this passage.

1) If my evaluation of you is correct (just like it was with me, personally) - and if you were called on the carpet by someone to explain what those terms means—and you really couldn't do it with any real comfort as to what they're all about—(and you can check yourself here by thinking if you know where it is in God's word that you would take someone to deal properly with these terms) — then the first thing we have to do is to get an academic or doctrinal understanding and appreciation for sonship prayer.

- We're going to have to get a basic understanding and basic frame of reference for those things Paul mentions here, but doesn't give any explanation of!

2) Since that academic understanding **falls short** of getting the effectual working of this section doing its job in our inner man (which is true of the entirety of sonship establishment—Rom. 8:16-39), then we're going to have to get an understanding and appreciation for **WHY** sonship prayer is brought up here—and what the “*Likewise*” connection it has with (:16-25) - what the further attitude we're supposed to have produced within us.

- And just to review here: What is the basic issue (apart from attaining the attitude that our Father Himself has about the curriculum for sonship education that He has designed [a matched set of attitudes]) — apart from the attitude issue, what is the basic/fundamental issue that a father wants to get accomplished in his son, just prior to the son's first class of instruction?

- Answer: To instill in his son—to instill in you—the **confidence**, **assurance**, **conviction**, full **persuasion** that your Father has designed, constructed, forged/crafted and geared the entire education you're about to receive FOR YOUR SUCCESS—**IT WILL SUCCEED!**

- It will work! — (Where every other man-made system of spiritual edification [no matter how sincere, or brilliant, or even how scriptural] will **FAIL!**)

- Because they are all “*forms of godliness, but denying the power thereof*” (II Tim. 3:1)

- They fail because they either fail to recognize God's word as a curriculum, or they fail to recognize what it means to impart the Father's heart into the son's heart! (or both!)

- And again, just to review/repeat:
 - And by the time you get to the end of the entire body of information contained in Romans 8:16-39—the effectual working of that doctrine will produce in your inner man the **confidence** and **implicit trust** in your Father—so much so **that your Father is to be the most trustworthy person that you know!** And you, as your Father’s son, you **are to become the most trusting person with whom your Father ever deals!**
 - One of the results of Sonship Establishment is that a “*spirit of faith*” (the active, essential power or frame of mind operating in your human spirit) is supposed to get established in your heart. (II Cor. 4:13)
 - In other words, what a father looks for in his son (by means of sonship establishment) is for his son to **believe him implicitly** in whatever he says to him and in whatever he teaches him—because doing this is not only perfectly consistent with having a strong “*spirit of faith*” — **but the very success of the son’s sonship education absolutely depends upon him doing this!**
 - Because the effectual working of much of what the son will be taught by his father through the curriculum for his vocational education and training demands that he **believe things implicitly** and that he operate upon them steadfastly—even in the face of **more attractive** and more **seemingly believable alternatives!**
 - And this gets accomplished by viewing the curriculum for sonship education **exactly from the same perspective that the Father does!**
- And so, with that being the case—just at first glance—when you look at these 2 verses (Rom. 8:26-27), what do you perceive (what do you see) as being the “*Likewise*” connection with (8:16-25)? (hint: it’s not sonship prayer)
 - Well, maybe this will help—if you were to look at them and kind of just block out all but that first clause—(*Likewise the Spirit also helpeth our infirmities:*) — in the context of sonship establishment, what is the Father doing by this?
 - **Answer:** If you have got some *infirmities*—those are things that could cause you some **hindrances** or **impediments** or **obstacles** that, if they were not addressed and provided for would cause you as a son to become **uncertain** or **doubtful** or **skeptical** about all this education you’re about to get—ever being **successful** for you!

- Now as we approach these verses and just get a general overall (aerial) view of it — because Paul now brings up the issue of what I'm going to call sonship prayer — that issue alone — if you can, for the moment, forget about thinking about what it is and what all the details of it are about, and what the searching of the heart is all about — if you just confine your thoughts for a moment to the issue of sonship prayer being brought up at all — that should begin some particular kind of thinking on your part.

- In view of the terminology we have here in (:26 & 27) - there's something (based on what Paul says in connection with our *infirmities* and the remedy God has provided for it while they exist) — there's something that Paul says is of particular concern to him, and ought to therefore be of particular concern to us as sons (in connection with sonship prayer), both now at the beginning of our sonship lives, and throughout the course of it.

- And that's the issue of **God our Father's involvement** when we engage in sonship prayer.

- And this shouldn't be unfamiliar to you—especially if you're thinking about this section of the sonship curriculum in connection with the Table of Contents that we covered in the introduction to sonship edification.

- Because the truth of the matter is — in the material we covered in the introduction to sonship edification, you were alerted to this matter—and in fact, you were told some things there (as well as in sonship orientation) that would make it so that you would think: Oh, no — I'm going to have trouble in this very area — I sure hope my Father says something to me about this trouble and how to remedy it, or I'm going to have some real hindrances to all this — in fact, it could be so great a hindrance that the whole education will fail before it ever gets underway!

- (That's how serious of a matter this issue is!)

- But then you come to Romans 8:26-27, and you breath a great sigh of relief!

- Now I realize how important this is to you — and I also realize how personal prayer is — and, I realize that what most often is wanted by most Christians who ever ask me anything about prayer—is that, what they're really after is for me to tell them how to pray—to give them some kind of a formula — and most often they want to know what **I say** to my Father when I pray. I want you to know that I'm going to attempt to avoid doing that at all cost—because you aren't supposed to say what I say—and we don't have a formula given to us anywhere in our epistles — it's strictly a sonship issue!

- Now this issue of what we're calling sonship prayer should (because of sonship orientation and all that it accomplished in it) - sonship prayer and the issue of God our Father's involvement in our bi-directional communication should be a normal and natural thing for us as sons—but the issue that Paul brings up in (:27) - that issue of the “*searching of the heart*” — that's a particular function of sonship prayer that we should be naturally concerned about, and that we, as sons, ought to naturally want to make sure takes place without any hindrance whatsoever!

- And that's because, if you understand and appreciate what the searching of the heart is about—you would have a real grasp upon the vital nature of it!

- And that's why, in our infirmities, we would be concerned about it, and to therefore avail ourselves of this provision. (Which is why God does provide for it).

- But before we can intelligently deal with that issue, we have to have a good, basic and fundamental understanding and appreciation for what God our Father does when we engage in sonship prayer in the first place.

- That is, what's His roll and function?

- Most often, this question isn't ever taken into consideration by most Christians. In fact, this a radical concept to most Christians when they think about prayer or engage in prayer. It's almost never thought that God the Father has a roll in it and a function in it that He has to perform!

- What is it that He has at stake in connection with it?

- Again, this is another thing that's almost never considered by most believers when they pray—that God our Father has something at stake in connection with it!

- And what is the BIG issue in sonship prayer?

- Now, as I've pointed out before—since Paul doesn't go into any kind of description or definition of sonship prayer here in Romans 8:26-27—and since he doesn't take up the issue of prayer as if it's something that you (the reader) are hearing about for the very first time, and therefore he gives a full-blown analysis of it (like a category of doctrine that has to be systematically understood at this point) — just by what's said in (:26-27) **there's the assumed realization that a fair frame of reference already exists** for what we're calling sonship prayer.

- And that's because part & parcel of what's involved in a son receiving the adoption of sons—and becoming **oriented** to his sonship status—part & parcel of all that is the realization of the personal fellowship & relationship that the Father and son are going to have that makes sonship prayer **a natural activity** ... and that makes the characteristics and features of sonship prayer naturally known, naturally realized, and naturally understood.

- And I'm saying all that to you, to say this: In your own personal understanding of your sonship relationship with God your Father—from all of the things you've learned and garnered in your understanding from sonship orientation—(from Romans 8:14-15, because that's where you were to pick up on this issue of the kind of weakness or problem or *infirmities* that you have when it comes to sonship prayer) — when you think about the kind of relationship you have with God the Father: what is it about that relationship that makes sonship prayer to be a **NECESSARY** activity for you and Him to engage in, in order for your sonship life to be a success?

- Because if we're going to properly understand and appreciate what Romans 8:26-27 is addressing (what it's talking about) - you have to corral your thinking and confine your thinking to the obvious fact that Romans 8:26-27 assumes that you know sonship prayer is an absolutely vital, necessary, critical and indispensable component to your sonship life — it's absolutely necessary, and you're expected to know WHY it's the necessary thing that it is!

- And what you learn in (:14-15) provides for that. (It provides for you to know **why** sonship prayer is a natural and necessary activity).

- In fact, you should know some things from sonship orientation that tells you that when it comes to the effectual working of sonship prayer; **YOU CANNOT DO WITHOUT IT!** And you'll never properly be successful in your sonship life without this activity working properly!

- And therefore by what you're confronted with in sonship orientation there is an anticipation in your heart and in your thinking for God the Father to say something to us about the kind of fellowship we're going to be having with Him as His sons—on a regular, day to day basis—that because of it, we realize that at the outset (as we get ourselves underway at the beginning of our sonship life) we've got some *infirmities* — and the realization of those *infirmities* are naturally troubling to us — and our Father knows it— and before we would come along and bring it up ourselves, He brings it up for us!

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- He 'reads our mind' (so to speak) in connection with realizing that we've got a particular kind of problem when it comes to fully activating our sonship relationship—and we need to somehow have it addressed to the point that, even though it exists, it doesn't have to bother us. (and that's what :26-27 are providing for)
 - But (:26-27) don't go back and deal with this problem at its root, because the problem has already been dealt with—or at least brought up & understood as to what it is — so (:26-27) simply says, Ok, you know you've got this problem: here's the remedy!
 - So the work at hand, right now, is to make sure that you know, from what you were told about your sonship status is, and what your sonship relationship with your Father is all about that ends up with us crying 'Abba, Father,' — resident within that body of information are specific pieces of information that define, describe, and delineate the type of unique & special relationship we're going to be having with our Father on a day-to-day basis that makes sonship prayer an absolute necessity—and it also makes it an absolute **DELIGHT**—but it also makes us acutely aware of the fact that we've got an immediate *infirmity*, (and will have immediate *infirmities*) when it comes to engaging in sonship prayer—in fact, we're going to have some particular and specific kind of *infirmities*.
 - So if it's not 'on the tip of your tongue' (so to speak), if it's not jumping to mind or clicking in your thinking as to where in God's word you were confronted with the absolute necessity for sonship prayer to take place (as well as the specific *infirmities* you're going to have as your sonship life gets underway) - then we're going to have to go back and make sure you get it.
 - So where do we go? Where were you told a specific thing in your sonship orientation that, when you think about it, and when you realize what's involved in connection with it—it makes sonship prayer an absolute necessity—it makes it so that you come along and realize, "I won't be able to succeed with my sonship life without sonship prayer." — It's not a take-it-or-leave-it type thing—**it's a vital necessity!**
 - And there's something that, when you're told what your sonship status is all about—and when you're told about what the change of relationship you now have with your Father entails (with the tutors & governors being gone; with the personal involvement with the Father in overseeing and administering your education from this point on)... with that being the case, there's something therefore about that, that makes sonship prayer a necessity. (so where is that information?)

- Romans 8 14-15 (Sonship Orientation) corresponds to:
 - Table of Contents: Proverbs 1:2
 - Corresponding Exhortation: Proverbs 1:7-19
(*To know wisdom...*)
Proverbs 2:1-9
(*... and instruction;*)
- Let's look at something sitting in Proverbs chapter 2—that in view of it being there—and in view of it being something that is a natural issue in sonship (whether you're in Israel's program or with us today) will bring your thinking in line with the natural process and progress of this activity we call sonship prayer.
- Pro. 2:1-4 (read) — these are what we called, the Measures of Commitment.
 - And of the 3 of them, there's one that particularly focuses upon the son's active involvement.
 - (:3) *Yea, if thou criest after knowledge, and liftest up thy voice for understanding;*
 - And we talked about this as the issue of what we called:
INTERACTIVE LEARNING.
 - And at the time, we mainly focused upon you, as a son, having an opportunity afforded to you in the local assembly (in Bible class itself) — for you to be able to ask questions and make comments, and not leave until you were satisfied that you had gotten all that you needed to have out of that class.
 - But we did mention at that time that there was more to Interactive Learning than that—and that other issue was?? SONSHIP PRAYER!
 - In other words, one of the issues you're made aware of in sonship orientation is the issue of this **bi-directional communication** you are supposed to have with your Father—and that **is** the issue of sonship prayer.
 - But in order to see (or have impressed upon you) the **need** for it; the **necessity** for it—you have to go down to the verse that sets forth the needful results of the son's commitment level to sonship orientation:

- (:5) *Then shalt thou understand the fear of the LORD, and find the knowledge of God.*

- Now you have to understand and appreciate that what's going on here is that IF you have those 3 levels of commitment that a son's supposed to have, verse 5 is then coming along and saying those are a means to getting THIS:

- If you as a son Honestly Attend Bible class;
- If you as a son engage in Interactive Learning;
- If you as a son make your sonship education The Top Priority;

- THEN ... the "*then*" will follow.

- And the point is, that the "*Then*" is NOT going to follow, if the "*If*s" are not previously met!

- If the "*If*s" exist: then the "*Then*" will follow;
- If the "*If*s" don't exist: then the "*Then*" will not follow.

- Right?

- Ok—well then, what does the last part of (:5) say?

- "... *and find the knowledge of God.*"

- You, as a son, being oriented to your sonship status and this new relationship you now have with your Father—you're told and made aware upon being adopted as a son (among many other things) — you're made aware that YOU CAN'T FIND THE KNOWLEDGE OF YOUR FATHER WITHOUT YOU AS YOUR FATHER'S SON ENGAGING IN THE RELATIONSHIP WITH YOUR FATHER JUST LIKE THOSE FIRST 4 VERSES HAVE DESCRIBED!

- In other words, there's something about the kind of education that is now taking place under sonship—that unless the son is actively engaged with his Father in what is being taught (in this bi-directional, interactive learning), HE WILL NOT LEARN WHAT HE NEEDS TO LEARN!

- **IT IS IMPOSSIBLE!!!**

- The nature of sonship education DEMANDS bi-directional learning!

- Hence, it DEMANDS sonship prayer! (**Or it will not take place!**)

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- Sonship education is **NOT passive!**
 - It is not deigned to be passive—it cannot take place if it is passive!
 - It demands **equal activity** on the part of the Father and the son!
 - And sonship prayer is the arena in which that equal activity is assessed and insured!
 - And that's the reason **WHY** prayer is the **necessary** thing that it is!
 - And there's no reason to even talk about the details or the mechanics of sonship prayer or the searching of the heart or anything else—unless the **VALUE** of sonship prayer is appreciated first and foremost!
 - And I mean, not just appreciated theoretically (or theologically); but appreciated for the **vital, indispensable thing that it is!**
 - A son needs to be hit square in between the eyes with the realization that he's going **no place** in his sonship life without sonship prayer!
 - And it's because God his Father has designed it that way!
 - And if you're going to get the proper understanding and appreciation of anything that Romans 8:26-27 says, you have to get the need/necessity for sonship prayer in your thinking in the proper order and progress that you as a son are given it, and are supposed to have it developed in you—in the order your Father tells you about — and not with any preconceived notion or preconceived assumption on your part—that comes from mere exposure to Christianity as a religion!
 - This has to be a part of a son's frame of reference **before** he ever gets to Romans 8:26-27!
 - Because on the basis of that—on the basis of realizing the vital nature and necessity for sonship prayer—that's when the son begins to become aware of the fact that, 'When I don't know what to pray for as I ought—I've got a real serious problem—I can't find the *knowledge* of my Father without it — and how can I ever do my job if there's any problem with this bi-directional activity of prayer with my Father? **I've got to have some help!**'
 - And Romans 8:26-27 is your **help**—and that's why Paul puts it where he does—otherwise these are some 'oddball' verses.

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- Once you understand and appreciate the reason **WHY** prayer is the **necessary** thing that it is—why it is the **vital, indispensable** thing that it is—I believe that we have another fundamental and basic issue that we have to also have some real understanding and appreciation for (a frame of reference for) that is just as important— before we get to the details of Romans 8:26-27.
 - And again—Rom. 8:26-27 **assumes** that you already possess a particular level of a frame of reference for prayer—and why it's **necessary**, as well as some other things along those lines — and each one of those assumed issues are **imperative** or else the details of (:26-27) just won't either make sense, and/or they won't be able to effectually work to the level they're supposed to—and do the job they're supposed to do in your inner man.
 - Now aside from the issue of prayer itself—what is the other major feature (so to speak) that (:26-27) mentions that is just **assumed** that you already know about?
 - The '**searching of the heart.**'
 - Now the truth is, we are going to have to go back and get a good & proper frame of reference for what the *searching of the heart* is all about—that is, what the mechanics of the *searching of the heart* are—and that's true;
 - But even before we do that—this other, most basic/fundamental question has to be answered—along with why prayer is necessary in the first place, when it comes to this issue of *the searching of the heart*— **WHY DOES GOD OUR FATHER WANT TO SEARCH OUR HEARTS?**
 - Notice, I'm not asking why **YOU** want Him to—but **why does the Father want to search the son's heart?**
 - Because in the Father-son relationship, there's something about sonship and the relationship we have with our Father that makes Him even WANT to do this.
 - And (at least the way my mind works) - before you can ever start to deal with the details of things—before you can go about trying to make sure that you've got your full appreciation for it - and can therefore deal with recognizing the reality of it taking place when you engage in sonship prayer—you've got to deal with some more fundamental, intrinsic matters that go right to the heart of WHY this thing is even taking place in the first place.
 - And that all has to do with the fact that there's something **vital** about this to **BOTH** of us: **Father AND son!**

- And the truth of the matter is—as a son, we derive our realization of just how **vital** it is from the fact that **our Father considers it vital!**

- And the **vitality** of it, therefore, all rests upon the fact that—there’s something that makes Him WANT to do this.

- And we have to be able to answer what that ‘something’ is!
(Again, **why** does God our Father want to *search our hearts*?)

- Anyone know?

- First off—do you realize and acknowledge just how radically different this is as opposed to most prayer that goes on—either in the Christian world, or in the world of religion in general?

- And I say it that way because the truth of the matter is, most of what is called Christian prayer—most of the praying that is done by those calling themselves Christians—most of that is far different than what we’re calling sonship prayer.

- And what I mean by that is most praying that goes on in the Christian world is more often than not:

- Praying when something bad is happening to me or to someone I care for. (health/weather/war/relationships/econ.)

- Praying for help. (Which sounds funny at first—because that is part of even sonship prayer—but with a big difference: the bulk of sonship prayer is really concerned with talking to your Father about the curriculum and how you are getting it; properly/effectually working or not.)

- Sonship prayer is in a category by itself—there is **nothing like it** in all the rest of Christianity, nor in the world of religion!

- Praying (being motivated to pray) because God is great, God is good—and God has just determined to give some things only when I ask for them—so (even though He knows what I’m going to say before I say it), I pray—usually by some kind of formula—**TO** God the Father, **THROUGH** the Lord Jesus Christ, in the **POWER** of the Holy Spirit—and
1) Confess; 2) Give thanks; 3) Others; 4) Myself ... etc.

- In fact, that kind of praying is what I'd call **un-intelligent** prayer. (as opposed to intelligent sonship prayer).
- But only sonship prayer—*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!
 - And—at least as far as I, personally, know—it's almost never even thought—the thought never occurs to most believers that prayer isn't just for me! ... **but prayer is also for my Father** — that not only do I get something out of it, but God my Father gets something (just as vital) out of it, too!
- Let's run some verses that should give you the kind of understanding and appreciation you're supposed to have so that you can answer the question, *Why does our Father want to search our hearts in the first place?*
- Matt. 6:8 — I only point this one out because it is the passage/text that is most often utilized by Bible teachers to teach believers how to pray.
- I Chron. 28:2-19 (:6) & (:9) - (1st use of '*searching the heart*')
 - (we'll skip the 139th Psalm for now and come back to it)
- We know that sonship edification entails the Spirit of God doing a whole bunch of things to our human spirit— and there is a passage that makes that inner man issue THE issue: Jeremiah 31—but before going there, stop off at:
 - Jer. 17—to a very familiar passage (memory verse)
 - (:9) - but also look at (:10).
 - Now I only point this out to say this—not every time you come across the issue of God *knowing the heart*, or *searching the heart*, or *trying the heart*—is it a reference to this intimate Father-to-son function that we're talking about taking place in Father/son relationship.
 - Because the truth is, God is God—and He **can** know the heart and all that's going on in it (while no man can) - and this isn't a reference to this intimate fellowship as Father to son—this refers to knowing the wicked man's heart—knowing what's really going on in it even when the wicked can fool other men.

- And if the *searching of the heart* is this—that is, if God searching the heart of His son is the issue of using His God-ness to look into the heart of every man and identify their motives, thinking, agenda, etc. — and that’s all that Romans 8:26-27 is about—then the ministry of God the Holy Spirit is MOOT! — what’s the point of that? because God looks right in anyway, He knows what your problem is, He knows what you should ask for, He already understands all the dilemma: so what’s the point of all this? (There is no point, if that’s all it is!) (it renders Rom. 8:26-27 pointless)

- If the way most folks think about God and prayer is praying to a Creator-God as a part of His creation (and not as a son to a Father), [and that relationship being **real**, not theory] — then there’s really no need at all for the Spirit of God to *intercede* at all — God already knows!

- But let’s look at a couple of passages that give us a frame of reference for sonship prayer—as a **real** son to a **real** Father.

- Jer. 31:33—(New Covenant) — and for now all I want to note is that there’s going to be this ‘*heart-writing*’ going on — and the one member of the Godhead that’s going to do that (as we know) is the 3rd member of the Godhead, the Holy Spirit. Right? (if not, see II Cor. 3:3)

- But in connection with this, notice such passages as:
Proverbs 3:1-3; 7:1-3 — The son writes on his heart, too!
(It’s a **duel roll**: you and the Spirit of God write on the heart!)

- And this puts sonship prayer in a far different dynamic than merely some passive activity—or one that is only one-way. No — it’s two-way — it’s bi-directional!

- Also, in connection with the Father-son dynamic let’s look at:

- Pro. 20:27

- Pro. 23:15-16 — (Father to son—Solomon recounting what his father has told him).

- How is it that a natural father would know when his son’s heart was wise? (*When his lips speak right things*)

- That describes the bi-directional communication of sonship prayer!

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- Psalm 139 — (we'll deal with some details here later) — for now let's just get a general reading of the psalm.
 - All I want to point out now is that when David ends the psalm, he ends it by asking God to *search his heart*.
 - And the whole reason why David asks for that is because he knew it was **VITAL** — and the whole reason why he knew it was **vital** is because he knew what God his Father **thought about it!**
 - David derived his perception of the vital nature of his heart being searched by his Father because he knew **why** his Father **WANTED** to search his heart in the first place!
 - And once again—that brings us back to our original question: **Why does God our Father want to search our hearts to begin with?**
 - And really, the reason is the exact same reason any natural father would search his natural son's heart!
 - (“I’m going to be to you a Father, and you’re going to be to me a son.”)
 - This is bi-directional—it’s a back and forth interchange!
 - And the interchange is not theory—it’s **real**—and it’s **vital/necessary!**
 - And given the passages we have looked at—especially Psalm 139:23-24, we can have our question answered:
 - Especially that and Pro. 2:3 (interactive learning) and Pro. 23:15-16. (see #36)
 - The reason why a father searches his son's heart is just as a natural father would want his son to come to him and sit down with him and have some communion with him **that the son initiates himself** for the express purpose of **enabling his father to assess how well he's learning what he needs to be learning.**
 - And that's what a father is doing, when, in response to his son coming to him **and initiating that activity**—that father's response is going to be to listen to what his son is saying—and on the basis of knowing himself, what the effectual working of what he taught his son is supposed to do—he listens to what his son says—and in so doing, he searches his son's heart (based upon what his son says) - and he **evaluates** the measure of the effectual working of what his son has learned based upon what his son says to him.

- And that puts him (the father) in a position to be able 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).

- Or to boil all that down: A father wants to search his son's heart so that he can **insure** for his son that the full, effectual working of what he's being taught can be attained and utilized and be to the profit and benefit of his son.

- And that's the exact way it is between God our Father and us!!!

- (That doesn't describe what He does when He does it, but that describes why He does it in the first place.)

- A **judging, evaluation, assessing** and **assuring** goes on—on the part of the Father in the searching of the son's heart.

- **The Father's roll** in sonship prayer **insures** that we (as His sons) can benefit from the full, effectual working of what He teaches us.

- And when that's understood and appreciated by us—that's what makes us WANT to have Him *search our hearts!*

- The *searching of our hearts* 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.

- And when we understand & appreciate that much — that's what makes it that when we realize the kind of *infirmities* we have (at first) that Romans 8:26-27 addresses—that's what makes them to be the deeply distressing things that those 2 verses assume that they're going to be to us!

- (And that the **help** we need **is** provided for—and that **help** is going to enable us to relax—and not be distraught—and to be able to continue on [so to speak] and realize that our *infirmities* aren't thwarting the ability for the full, effectual working of what we're being taught to occur!)

- And really—all this kind of appreciation for the Father-son relationship and communion in sonship prayer is directly tied to the son's initial **orientation**.

- In other words, this is one of the major areas that a son—upon being adopted and oriented to his Father and to adoption—this is where one of the most vital components that goes into the son’s frame of reference is the **value**—the **extreme value** that the son comes to realize needs to be placed (and by the enlarging of the son’s heart by the Father), he realizes the value that needs to be placed upon sonship education.

- Which is why that 3rd component of sonship commitment that Proverbs 2 sets forth is the issue of *seeking her as silver, and searching for her as for hid treasures; (Pro. 2:4)*

- And it’s only when you as a son look upon the education with the same evaluation the Father has for giving it—that you’ll ever value sonship prayer to the same degree that the Father values it Himself.

- 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.

- Because, you see, **the whole issue in sonship prayer is the success of your sonship education!**

- That’s why the son’s engaging in it; that’s why the Father’s engaging in it! (To ensure the success of the education).

- Now (like no other doctrine or Biblical issue that I know of) — *prayer* is so personal and so often misunderstood and misapplied and mishandled—that there is an awful lot of **mystique** surrounding it!

- Like, “What is the ‘formula’ for prayer—or what is the ‘agenda’ of prayer?” — Well, I can’t give you one, because there is no formula or agenda for sonship prayer! I’d have to make one up, because there isn’t one!

- And that mystique even goes to your physical attitude in prayer; (head bowed, eyes closed, hands together, on your knees, laying prostrate, Biblical speech patterns, etc., ...) — but part of the **liberty** of sonship is the **intimacy** that we have with our Father that’s **not based upon ‘protocol.’**

- And it's not based upon procedures or rites or anything along those lines.

- And my understanding is—that the best thing to keep in mind when it comes to what I might call 'the practicalities' of our sonship relationship with our Father—is to recognize that the kind of intimacy of fellowship, the freedom of fellowship, closeness of fellowship that goes on in natural sonship between a father and a son—and the 'casual' (in contrast with some liturgical form which so many people think of—which has to do with God—and which comes right out of religion [and even Christianity as a religion] — sonship has a **casualness** about it—because casualness goes together naturally with intimacy.

- And just as those things naturally exist in natural sonship, they are also the natural things that goes on intimacy-wise with our Father.

- And **spontaneity** is a natural part of it—and that's why, eventually, when you're getting underway with the education proper there in Romans 12—and you're dealing with the initial things pertaining to our *instruction in wisdom*—one of the things that comes up near the end of that, in connection with *Rejoicing in hope; patient in tribulation; **continuing instant in prayer;*** (Romans 12:12)

- Prayer doesn't have a time-limit attached to it—it doesn't have an 'hour' to it—there is no 'hour' of prayer to sonship; (that's a childhood thing— that's part of the provoking of discipline under childhood) - but discipline is considered a given (an automatic) under sonship.

- We have the privilege of being *instant in prayer*—spontaneous if you will—and that means that, by nature, that circumstances and situations don't govern it—in other words, you don't have to be a certain place where you have to assume an appropriate posture—**there is no appropriate posture!**

- There's not an appropriate place that's more special or more important or more meaningful than another—and there's not a more appropriate posture than another—because it would be impossible to be "*instant*" if that's the case!

- I think we are going to have to kind of draw back here—and just make sure that we've got some fundamental issues properly/effectually working in our hearts before we go on to this issue of what the *searching of the heart* is all about.

- I realize that just by merely 'rightly dividing the word of truth' — that is, by properly handling God's word and dividing it the way He himself does — and by understanding & appreciating that God has 2 programs in view in His word (the Bible) — and that one of them is Israel's program (which is all according to prophecy) - and the other is God's program with us, the members of the church the body of Christ (which is **not** according to prophecy, but according to the revelation of the **mystery** that was given to and through the apostle Paul) — that 'right division' of God's word itself makes certain adjustments in the way we pray.

- The Lord's Prayer of Matt. 6
- Matt. 18:19—*Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*
- The Prayer of Jabez (I Chron. 4:10)
- II Chron. 7:14

- But even that seems to still allow for us to be able to pray that God **intervene** by means of His omnipotence into the **external**, outer-man, bodily affairs of men, intervene into the circumstances of men/history, into the various causes and affects of the situations of men—and produce an outcome that we pray will occur. (Of course, "if it be thy will!" thrown in for good measure!)

- But then we get to this issue of our adoption as sons of God our Father, and we begin to **recoil** at the idea of God dealing with us as sons and Him as our Father—and not as all-powerful, almighty God to slave-like creatures.

- And perhaps (if you are experiencing a problem with prayer—or with the idea that God isn't intervening into the external, physical, outer-man issues; or external circumstances/situations of life/history/affairs of men) - it could be that you haven't yet fully grasped the way you need to, that fundamental issue in sonship orientation: "*I will be to him a Father, and he shall be to me a Son*" — and that that's a **REAL** thing!

- That is, if you're going to get the effectual working of God being to you a real Father, and you being to Him a real son — you can't just understand the **concept** of it (or understand it as a **concept**) - but you have to know it as the **real** thing that it really is!!!

- You can't just see that as a theory or a Bible doctrine (data) or part of a category of doctrine—you have to be gripped by the reality of it!

- Now I want to say something about the issue of how our prayer life is different today in this dispensation of grace in which we live—different than it was for members of the nation Israel under God's program with Israel.

- I realize how difficult it is—and how in some cases, embarrassing it is for you to believe that there are no external, bodily, physical, national, historic, weather-related miracles going on in the world today.

- It puts you at odds with all the religions of the world; with the Roman Catholic church; with the world/national & local news media; with Hollywood; with TV programs; and most of all, it puts you at odds with the vast majority of Christianity today!

- So you are immediately at odds with most of your friends, your family, and those who would ever ask you to 'pray for them.'

- In fact, the only thing you've got on your side in this world is that Bible you hold in your hand—and in the eyes of all those things I just mentioned (especially the vast majority of Christianity today), the Bible is next to nothing in their eyes, so in their eyes you don't have a leg to stand on (so to speak). (So I know how difficult this is!)

- But I want to remind you of something—even though this could take a huge amount of Bible classes on this subject, I just want to remind you of this one thing concerning and in regard to how and **why** God performed miracles and did omnipotently intervene in the affairs and circumstances of men in God's program with Israel).

- Now I recognize that God performed miracles and intervened in the affairs/circumstances of men even before He brought in His program with Israel—but even then, all He was doing, and all He was concerned about was the repossession of this earth from the Adversary and his cohorts. (Hence, it was still '**according to prophecy.**')

- Exo. 34:10—and **why** did God make this covenant to do *marvels*?

- Today, He's not working with the nation Israel—and He's not working through Israel to provoke and to have an impact upon the other Gentile nations of the world!

- Now, back to that fundamental, most basic issue of all in the adoption of sons/daughters — “I will be to you a Father, and you will be to me a son.”

- That issue of God being to us a Father—that’s the position He himself has put Himself—and that’s the position He has determined to deal with us, and us to deal with Him as sons/daughters.

- And He has actually put Himself into that position—a real Father!

- And that’s NOT (to Him, anyway) in any way LESS than how He dealt with the members of the nation Israel under Israel’s program!!!

- But that’s exactly how you might be inclined to view it!

- In fact, the immediate assumption by most (maybe even by some of you, when you first thought about it) - is that, ‘If that’s true, then I’m at a huge disadvantage—this is a far more anemic/weak position than those who had God performing miracles and divinely intervening into the physical affairs of men and the world.

- In fact, I know that for even some of you—if not even now, at first—you thought that this put you at a **disadvantage** or that you’re in a **weaker** position than others in the Bible.

- I say I know because I’ve seen the disappointment on some of your faces when you’ve talked to me about it.

- (I’m not being critical of you—it’s just the truth.)

- And it’s easy to come along and think that back in ‘Bible times’ (Israel’s program) God was so powerful—but now in our times God’s power is limited, anemic, and powerless.

- But that is grossly **untrue!** **That’s a false assumption!!!**

- The truth of the matter is—that God’s power and might is far greater now (under sonship in this dispensation of grace) than ever before!

- And remember that the impact that we’re supposed to have is far different than it was under God’s program with Israel!

- We, as son, are **not** at a disadvantage where prayer is concerned; or in a weaker position concerning God’s power and might!

- And really—if there's a feeling of disappointment or disadvantage or being cheated or deprived of something because God has determined to deal with you as a Father and you/me as His son—I guarantee you that it's only in your imagination.

- And if that is the case—then it goes right to the issue of this basic, fundamental understanding and appreciation of God being your Father and you being His son.

- And there's some kind of 'blind spot' you have in your thinking, if that's the case.

- Because you're simply not seeing this from HIS perspective—and how great this is for HIM! (And how much better this is for you; and how much more beneficial it is for you.)

- And there's no excuse for you to therefore withdraw from praying to Him!

- 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!**

- And I think that if you're having any kind of problems with the idea that God isn't going to physically intervene by His omnipotent power to 'turn events' His way in answer to your prayer—or if you're just feeling that this whole sonship prayer thing is rather disappointing in the face of Israel's program—then maybe you have to get settled some things in your own inner man about the fact that this is actually MORE powerful and far greater than anything those folks had in "time past."

- Consider, for example, that in "time past" in God's program with Israel, was he dealing with them as sons? No. Why?

- Because they were under the law! And being under the law, they were under the OLD Covenant — did they have the Spirit of God living IN them? Could the Spirit of God lead them? Did they have any inner man spiritual dynamics?

- But we're beneficiaries of the NEW Covenant—a covenant that only provides for spiritual things (no land, king, throne, kingdom)—for the **inner man!**

- Sure, God has put Himself in the position of being a real Father to us—and He's not going to therefore intervene in the physical, outer circumstances of life—not where our body is concerned, not where our culture is concerned, not where our nation is concerned, not where our environment is concerned, not where the planet earth is concerned.

- But—though that may seem that He's withdrawn Himself—far from it—God forbid you ever think another thought like that!

- Because even though He's going to be a real Father to us—He's done something by way of that New Covenant that's far better than anything He's done before (even by way of all those miracles and signs and wonders and marvels He performed—and will perform in Israel's program):

- **He's actually living in us!** He has given us His own inner man—He's given us His Spirit, and that Spirit can now dwell in us—and His Spirit is going to write His epistle on the fleshy tables of our hearts—and through our inner man and His inner man being imparted to our inner man, He's going to be our God, and we're going to be His people—and we're going to be taught by Him, personally, with no one standing in between you and Him!

- Add to that that He's given us His complete, inerrant curriculum for being educated and edified as His son!

- And, man, when you see that—and you look back there at Israel under the Old Covenant—**how powerless!** — even though they **did** have to have God perform miracles — would you trade that for the power of your inner man?

- Would you trade that for being empowered to be able to handle and endure any suffering of your outer man—if it comes, or if it doesn't — or if your situation/circumstances are good or bad — or if your nation/environment is good or bad?

- You see, because God has determined to deal with you as a Father and you as His son, you have a closeness, and a fellowship, and a communion, and a way of communication with Him that the members of Israel NEVER had under that law!!! (Exo. 20:18-19)

- They had to communicate with God through the priesthood—never personally!

- We can now *walk after His Spirit*—and *mind the things of His Spirit*—and be *led by His Spirit*!

- You see, as sons, the issue is **THE INNER MAN!** Not the outer man!

- And it's the power and might and wisdom of the inner man that is now making the deep and powerful impact upon those angelic beings in *the creature*—the likes of which they've never seen before!

- (**strength, power, might**) - see Eph. 6:10; Col. 1:11

- To get a sense of this issue that the focus of attention now is upon the inner man and not the outer man, let's look at a very familiar passage:

- II Corinthians 4:1-18 (:16)

- And in light of this—when you're given a 'prayer request' - you really **do** have a whole bunch of things you can pray for, for that person!

- Question? Comments?

- Now, in view of all this — really, this isn't what our passage in Romans 8:26-27 is talking about at all—because what we've been talking about is the issue of just the regular-type prayer life you should be having with your Heavenly Father all along. (sonship prayer, but not 'searching the heart')

- But sonship prayer in connection with this specialized ministry of the Holy Spirit is in connection with your sonship life and the curriculum for your sonship education that you're going to be undergoing.

- And we need to get back to—and to recognize that what's going on in Romans 8:26-27 (if you're going to be true and honest with the context), it all has to do with this Father-to-son relationship that this final component of godly sanctification provides for — and primarily deals with you and your Father making sure that the education He's going to give you **will work**; that it is geared for your success; and that the problems or *infirmities* you presently have in connection with that curriculum's success won't thwart your success—in fact, your Father knew about those *infirmities* (even before you did) - He knew they would come up as a bothersome thing to you—and now He tells you about how He's provided help for you with a specialized ministry of the Holy Spirit so you can relax because that won't be a problem at all!

- And I think that some of the trouble you might be having—(if you’re having any) — and I mean trouble with putting your finger on exactly what the *infirmities* are that you have (**and you do have them**—none of you are exempt from having them at this point) — is that, if we have cleared away having to deal with “how to pray” — as if this passage says, “*Likewise the Spirit also helpeth our infirmities: for we know not **how to pray** as we ought*” — it doesn’t say that — it says, “*for we know not what we should pray for as we ought*” — if we can clear the table of all issues related to prayer for now, and just leave on the table this one thing: **our infirmities** of not knowing what we should pray **for** and the Spirit of God making *intercession* to the Father for us and telling the Father what we need to tell Him, (in order for Him to do His job), but can’t because of our *infirmities*.

- And what I’m after here is that—once again—if you’re having trouble coming up with what the *infirmities* are — I believe that it stems from not getting the full benefit out of what it means to have this Father-son/daughter relationship as a reality of life, and not just as a concept of doctrine.

- And the only way you’re ever going to get that relationship out of being a mere concept in your thinking to being a deep and thought-provoking reality—is to spend time with it in your thoughts.

- And let that develop in your heart/mind into the closeness and intimacy of fellowship that a real Father-son/daughter relationship has. (and the ramifications that all has on how you’re going to live and learn as your Father’s son/daughter)

- And to carefully think about what that all means—and that begins to generate the kind of thoughts and thinking that will end up with you realizing (as you look at what the curriculum calls for) it ends up with you realizing that you **are** at a disadvantage at first—because you have identified some areas that demand you ask you Father for something—but you don’t know what to ask/pray for as you ought.

- And really, this is what takes place in sonship orientation—there is an ‘enlarging of the son’s heart’ that takes place—so that the Father’s heart and the son’s heart entwine and enmesh—and that there’s no ‘straitening of the bowels’ in the son’s inner man in connection with anything in this real Father-son/daughter relationship.

- (see Luke 15—The Parable of the Prodigal Son — note that the father does everything to get that intimate relationship going again!) [provides for enlarging his son’s heart]

- Now I say all that (again) - just to underscore the **naturalness** of sonship prayer taking place—for you to **want and desire to**, on a daily basis, engage in this intimate, close fellowship & communication with your Father—and to go over with Him your day—with the desire not just to do that, but to have Him evaluate the effectual working of the things you’re learning—but it goes one step beyond that issue—to the issue of **perceiving how what you’ve learned can apply to many other aspects of the details of your life.**

- And that’s done because you realize what the aims, goals, and objectives that your sonship life has in view—and you want to naturally meet those objectives intelligently!

- Now—I’m approaching all this very carefully for a reason—and that is to both clear our minds of what isn’t pertinent to our passage –and to get our thinking where it needs to be in order for the *infirmities* you have in connection with sonship prayer to make sense and be the natural thing it is.

- And I just want to make one more real critical observation (so to speak) that should get you thinking with what’s going on in Romans 8:26-27 so that we can then go and look at what these *infirmities* are.

- And that is that the active involvement that we have— and the intimacy of fellowship with our Father that we’re supposed to have—and that we’re designed to have in sonship (which includes sonship prayer) - is something that grows and develops and progresses and matures *through* the effectual working of the curriculum!

- It starts off in sonship orientation with the measure that Romans 8:14-15 provides for — then it’s next step occurs through the effectual working of sonship establishment — but you have to recognize that the real ‘rubber meets the road’ (so to speak) aspect of that intimacy of fellowship; (as well as the expressions of it, and the kind of activities like sonship prayer itself that bring it home so personally) — those get underway more pointedly; more specifically; once the *renewing of the mind* with the actual details of the curriculum itself—once that all gets underway.

(... go s-l-o-w-l-y!)

- Because it’s the 1st Part of the 2nd Phase of Level I sonship education in which you and I actually begin to learn information, that, by its very nature, is going to put us in the position where, when we come to our Father to review our day with Him as Father & son—we’re going to actually have some things to say to Him about **LIVING** our sonship lives.

- In other words—(and this is a critical distinction to make) — we're not just going to be talking to Him ABOUT **BEING** A SON— but we're going to talk to Him ABOUT **LIVING** AS A SON!

- And to me that's a very significant point of progress that needs to be recognized by us in view of what we're dealing with right here in Romans 8:26-27.

- And in view of all this—and realizing that you're not going to take me wrong (hopefully) — I just want to say it this way to get my point across: In all that you and I go through in Romans 8:14-39, **you don't start LIVING like a son yet!**

- That's why it's what I call, first of all, orientation—and then establishment.

- And then in light of who we are, and living in this dispensation of grace—we've got 3 chapters that follow that has some critical information in them—that, in a sense, have got to be dealt with **before** we actually start **living** as a son.

- And it's when you get to Romans 12:1 that, based upon everything that's been gone through, you encounter the sonship checkpoint by which you respond with your readiness to **live** like a son!

- And I say that—not only because it's all true—but I also say that to make sure that we realize that there's some LIMITATIONS where we are right now when it comes to being able to fully understand and appreciate some things.

- Especially when it comes to the issue of the activities of sonship prayer.

- Because the **full measure** of the effectual working of sonship prayer really isn't going to be something that we're going to be participating in, until we get to the point where the curriculum actually starts to be dealt with by us—and starts to give us information that's designed to do some specific things that become kind of the 'topic of the day' type thing in our sonship prayer with our Father.

- So right now—the truth of the matter is, where we are in dealing with sonship orientation & sonship establishment issues—the majority of what takes place under sonship prayer for us—and the majority of what takes place in connection with the Father *searching our hearts*—all comes down to evaluating the effectual working of our sonship orientation & establishment.

- In other words, it doesn't come down to: Can you handle Romans 15 and the first 7 verses? Well, no, Father, we're not even there yet!

- And our Father's not so stupid that He'd ever ask us to handle that yet—because He knows that He hasn't taught it to us yet.

- Remember that our Father is the perfect teacher: and He never expects you to handle anything that He hasn't yet taught you! (He doesn't hold you responsible for things that you have no ability to deal with yet).

- So—now if that all makes sense—then, since Romans 8:26-27 assume and expect that you already know what the *infirmities* are, and what the *searching of the heart* is (**in general**) — then we need to make sure that we **do** know what those 2 matters are—in general.

- And God has already (previous to Romans) said something that would alert us to what kind of *infirmities* we're going to have; and He has already said some things about what the *searching of the heart* consists of.

- And when you look at a passage like the 139th Psalm—where David describes the searching of his own heart by God the Father: *I O LORD, thou hast searched me, and known me.* — the whole reason for why the Father searches our hearts is so that He can (just as David says) “**know**” us — which is in perfect keeping with sonship and the Father-son relationship.

- But while we aren't going to get the fullest measure of what the *searching of the heart* is all about at this point—we are going to have to get enough of an understanding & appreciation for what the *searching of the heart* is, because we need to appreciate that beyond just the fact that the Father wants to *know* us—He wants to *know* **some certain things**— ... there's particular knowledge that He's after, and particular knowledge He's looking for—and that particular kind of knowledge He's after, really that **governs** what the *searching* is all about—because you can search for a whole bunch of things; but He's looking for some particular things—and since they all have to do with insuring the success of the effectual working of what He's teaching us, that kind of sets the parameters—and let's you know what it is that He's searching for and the kind of evaluations He's going to be making based upon what we relate to Him—and all these things have their natural counterpart in natural Father-son relationships.

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- Because even a natural father who is educating his own son is going to have times where his son is going to come to him and go over his day with him—and the father is going to be listening for and looking for what's in his son's heart (by means of what his son is telling him); and that father is going to go over with his son his son's day and look for the son's ability to **apply** what he's been teaching him.
 - And therefore the father wants to hear **certain things** from his son—and he wants to, (on the basis of those certain things), be able to make some **judgments**—and to be able to conduct an **analysis** (in a way).
 - And that's going to be the same when our Father comes along and *searches our hearts*—it gives Him **information** that He's able to apply, then, and utilize, as He conducts the Fatherly aspect of the Father-son relationship—and as we make further progress through the curriculum.
 - Ok. Now up to this point—we've been doing what we often have done when we come up against a passage that assumes that you already know what is being spoken about because the passage itself doesn't describe or define the terms it's using.
 - It's just that in this case, (that is in these 2 verses of Romans 8:26-27), it isn't just one term or phrase, but it's several terms and phrases that you are supposed to already know, and that you should have come to know back in sonship orientation.
 - And so, as we've done in the past, we have to go back and get a frame of reference for what we're expected to know—and that's what we've been doing over these past Bible classes—we've been getting the necessary background understanding & appreciation that we're supposed to have.
 - But I think that, while we haven't gotten all the background information we need yet—I do think that we have covered enough information concerning sonship prayer in general; and why prayer is the indispensable thing that it is; and why our Father wants to search our hearts in the first place; I think that the next logical thing to do is to begin looking at the terms and phrases in (:26 & 27) and make sure we have enough background information to intelligently be able to handle those terms and phrases.
 - And if we're ever going to get the proper & full benefit out of this 2nd component to sonship establishment—we have to keep one very critical issue in mind: **to appreciate that the provision of Romans 8:26-27 is primarily**

looking to the time in which sonship establishment is over and the actual instruction in the sonship curriculum gets underway!

- And I'm bringing this out and bringing this to your attention so that you can begin to view this thing called *the searching of the heart* and also the *infirmities* you're going to have in connection with that activity of sonship prayer—that at first (and only at first), you're not going to be able to *pray FOR* some things as you *ought* — to view these 2 verses from the proper context of sonship edification.

- I want that to sink into your thinking and to become your viewpoint and **perspective** of how you think about what this is and **WHEN** this becomes an issue.

- And for now I just want to state that my understanding is that this is **going** to be an issue—(in fact, if sonship orientation has worked properly, you'd know that it's a **future** issue that looms out there) - and it's going to be a serious issue when you begin to be *instructed* in *wisdom, justice, judgment, & equity*—beginning in Romans 12!

- And I'm just making that statement for now—that's not good enough—so what we're going to do is to go to God's word and confirm that that's the case.

- I'm not saying that there can be no *searching of the heart* going on right now—because to a certain degree, there **can**—but the kind of “**help**” that these 2 verses provides for isn't that kind of *searching of the heart*—this has to do with the Spirit having to step in for a particular reason and at a particular time—when you don't know what to *pray for* as you *ought*—(and my understanding is that that's not right now, but when you actually begin to receive the instruction of wisdom), and our 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.

- Therefore before we directly address the issue of *the searching of the heart*, I think there's actually a couple of matters pertaining to **the impact that the curriculum is to have upon us as sons** (when we start going through it) - and this **bi-directional interaction that we have with our Father**—there's still some matters in connection with those 2 issues themselves, that are vital matters when it comes to perceiving the **naturalness** of our Father searching our hearts—and the **need** for it —

... and when we do perceive the naturalness of it and the need for it—that's when we become keenly aware of the fact that, at the outset of our sonship life—especially when it come to **that curriculum commencing**, and us beginning to deal with these areas of instruction that provide us with fundamental decision-making skills—and we become aware, and have an awareness of what we are supposed to **DO** with the information, once we get it—and for **how we're supposed to be communing with our Father about it** in connection with sonship prayer — that is, the more we understand and appreciate what we're supposed to **do** with the information we're learning and the more we understand and appreciate how we're to **talk** to our Father about it....

.... with that perspective/viewpoint, therefore, of the beginning of our sonship education proper (*to receive the instruction of wisdom ...*) - with a healthy appreciation of what the curriculum calls for us (and what the Father calls for us) to do with the information we're learning—that's what makes it so that we become keenly aware of the fact that at the beginning of our sonship education, we've got some things called: **infirmities**.

- And these *infirmities* are exactly what it says there in (:26) - '*we don't know what to pray for as we ought.*'

- And that's why this helpful provision is made for us—and that's why it describes what it does when it says what the provision is that the Holy Spirit makes for us—because it addresses all of the natural concerns we have, based upon (1) our understanding and appreciation that arises out of our awareness of what the sonship education is designed to do for us, and (2) what our Father wants us to do with it (and how He wants us to talk to Him about it).

- So this intercessory ministry of the Holy Spirit for us—at these times when we have these *infirmities*—this intercessory ministry of the Spirit addresses all those things (*infirmities*) and enables us, therefore, to **relax our concerns** and to realize that the bi-directional interaction (communication) that we're to have with our Father goes on—unhindered and unhampered, even though at these particular times *we don't know what to pray for as we ought*—and we can't do our part (so to speak).

- Well, 'our part' is actually 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.

- And so there isn't anything therefore that functions as a legitimate handicap, or hindrance, or stumbling block to the continued progress, benefit, and profit that the initial stages of our sonship education wants to accomplish in us

... when, at the exact same time, we don't have the proper facilities (so to speak) as far as our own capacity is concerned to make full use of it! and to engage with our Father in it as intelligently and as perceptively as we know we should be able to, and know that the sonship relationship demands that it takes place—but at the outset, we've got problems because we just don't have developed skills and abilities yet along those lines.

- Now I say all that just to kind of get across the kind of things that should go on in our minds—and would naturally go on in our minds as sons—when, in connection with our sonship orientation, and our appreciation for what goes on in this bi-directional interaction that we and our Father have, One with another—we perceive that at the outset, we've got some problems, and they're BIG problems to us—and our Father comes along and provides for dealing with them when they occur.

- So I think that the real key to get the effectual working of (:26-27) is to gain some more appreciation for the kind of things that goes on in the bi-directional action of sonship prayer—because if that didn't exist, there would be no need for this (for Romans 8:26-27).

- Because if that relationship wasn't real—we wouldn't have any idea whatsoever that an *infirmity* even existed—and we wouldn't even care about it—and neither would our Father!

- But because that bi-directional relationship & interaction is real and vital and indispensable (i.e., sonship prayer) - the *infirmities* **do** exist—they are **real**—and when we are aware of it, those *infirmities* do, genuinely **bother** us, and so we therefore have a natural need and a natural desire for HELP—and our Father knows it, provides for it—and that provision also aids Him, Himself! (Just like [:27] says.)

- So my understanding is that in order to really appreciate what's going on in Romans 8:26-27, you have to keep it in the proper context—and you have to approach it properly (from the perspective of what sonship orientation accomplished) - and the crux of the whole matter, and the indispensable thing that you've got to have an adequate measure of comprehension for is: What in the world is going on in this bi-directional interaction/communication?

- What are the features of it?—what are the definable rolls that we play and our Father plays in it?

- What's supposed to go on in the bi-directional activity of sonship prayer?

- (hint: Psalm 139 is a help)
 - 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.
- But really all those things are things that we’ve already mentioned—and really, that’s not putting your finger on the issue here.
- Because you can say that you know that you’re expected to be able to talk to the Father about all those things—but your ability to do that may not be as full as you’d like right now — but my understanding is that you at least **can** talk to Him about them to some degree — and if that’s the case, then really that’s not what we’re after because (:26) doesn’t say that you generally know what to say, you just can’t say it to the degree you want to — no — (:26) says, *for we know not what we should pray for as we ought* — it doesn’t say “for we know not what we should pray **about!**”
- And that “**for**” means that there are some specific things you can’t say **ANYTHING** to your Father about **at all!** (do you see that?)
- And really it’s far more specific—and it really has to do more with what the apostle Paul will come along and later call “**requests and supplications**” - because that’s what (:26) has in view.
 - see Eph. 6:18; Phi. 1:4; 4:6; I Tim. 2:1
 - **request** is a desire to seek for something; an asking for something that you desire.
 - **supplication** is a species of asking (intense) whereby the one asking is in a state of suffering, and the One being asked can provide relief!

- And as I've pointed out before—Romans 8:26-27 isn't saying that you don't have a clue how to pray—because the truth of the matter is, you do have a lot to say and to go over with and to express gratitude for to your Father from the very get-go.

- You can, in prayer, talk to Him about a whole bunch of things in connection with sonship orientation.

- You can talk to Him about all that's involved in sonship establishment, too. (go over your depth of comprehension ...)

- And you can thank Him and express your gratitude and rejoicing over all the various facets of sonship orientation/establishment. (Express the impact all that has on your heart/life).

- And those aren't to be minimalized or marginalized or trivialized. (They are all legitimate issues in sonship prayer and communing with our Father about the impact of what He's doing with us.)

- But that's not what (:26-27) is about.

- Really, as we've noted before, that's all about the issue of BEING a son—it's not the issue of actually LIVING as a son.

- What Romans 8:26-27 is dealing with is an **ANTICIPATED PROBLEM** that we are **eventually** going to run into when it comes to sonship prayer—and about a particular aspect of sonship prayer—specifically, the parts or components of sonship prayer in which we would pray **FOR** certain things—the parts that we would make **specific requests and supplications**.

- And it's at the **beginning** of our sonship education that that *infirmity* manifests itself the most.

- And that's because our frame of reference, and our acquired skill sets, and our ability to perceive the scope and the greater capacity that the information that we're being taught has rather than the simple way in which it is first taught to us—we simply don't have much experience in connection with any of those things.

- And yet—the moment we begin our sonship education in earnest, we're in the position where all that potential exists—just as it will exist when we're out there in Level III and we're dealing with a form of doctrine of it out there—the **potential is the same from the moment you begin your sonship education in Phase 2 of Level I until you come to the end of it!!!**

- And what I'm after in saying that is to have you realize that it's **at the beginning** of our sonship education that we find ourselves in a position (no fault of our own) whereby we're simply not experienced enough, or skilled enough yet to make use (full use) of everything that we have given to us (potential-wise) - to avail ourselves of and make use of and to benefit from because of our natural lack of experience.

- And we find ourselves, therefore, lacking in a particular aspect of sonship interaction with our Father that is an integral part of the bi-directional interaction we have.

- And it's not only integral to ourselves, but it's integral to our Father!

- And because both of us have it as an integral part of our relationship, (and it's a vital piece to the 'energy' [so to speak] of the effectual working of the curriculum within us, and the ability to, once it does it's job, to then move on and progress to the next form of doctrine) — our Father ingeniously has come up with a “*help*” for us in that situation—that first of all helps us, and then, in turn, helps Him.

- Now—we've gone over all this—(endured, maybe) — just to clear our thinking from all the other aspects of sonship prayer that we've been talking about in the past Bible classes—to get just this one thing on the table—and that is that the *infirmities* that (:26 & 27) are addressing have to do with a very particular and specific aspect of our communion and fellowship in sonship prayer; and have specifically to do with the beginning stages of the curriculum—at the point where it actually gets underway in Romans 12:3ff!

- These 2 verses do not deal with the whole issue of sonship prayer at all—because from the get-go, we're not totally inept & impotent in connection with sonship prayer.

- But at the outset of our education, we DO have some problems in **ONE MAIN AREA**—and that's when it comes to praying **FOR** certain things.

- So if that's clear—then I think the next logical thing to do is to take all that I've been saying and find out in God's word where that's made known to you in sonship orientation—and zero in on, & focus all of our attention on what this one main area of what to pray *for* as being an *infirmity* as you begin your sonship education—we need to put our finger on it, and put an identifying tag (so to speak) on this particular area so that we can intelligently talk about it as the unique or special thing that it is when it comes to communing with our Father in sonship prayer.

- Ok—at this point—since we’ve gone through a number of Bible classes and lessons on this 2nd Component to our sonship establishment—and since most of our lessons have confronted the ‘unrelated’ (so to speak) issues of sonship prayer in general—(and I mean that, even though it’s an important issue, it’s ‘unrelated’ in the sense of it being unrelated to our passage in Romans 8:26-27) — and since we’ve done some background work—especially in approaching these 2 verses properly within their context of sonship establishment — since we’ve done a lot so far in talking about the perspective and viewpoint of Romans 8:26-27—I think it would be good to just kind of take an inventory (if you will) of what we’ve done, and then proceed on.

- We’ve noted that the issue in Romans 8:26-27 is **not** one of not knowing **how** to pray.

- And we’ve talked a lot about how to pray—both as saints in this dispensation of grace in which we live, as well as how to pray/talk to our Father about being adopted as sons and the things we’ve come to understand and appreciate in sonship orientation and in the 1st Component of our sonship establishment. (In other words we’ve talked a lot about how to pray in connection with Romans 8:14-25.)

- We have become aware of the natural reason and indispensable need for prayer to take place at all:

- Because the relationship we have with God our Father is a real Father-to-son relationship—we know that part of our Commitment to Learning the curriculum our Father has given us and is going to teach us **demands** Interactive Learning, that is, a real bi-directional communion & fellowship & interaction that requires us to “*cry after knowledge, and lift up our voice for understanding*” just as Proverbs 2:3 tells us.

- And we know that if that *cry & lifting our voice up* does not occur, then we will NOT “*find the knowledge of God*”.

- Or to put it in a positive way—only by *crying after knowledge, and lifting up our voice for understanding* in sonship prayer will we ever *find the knowledge of God*.

- And that makes sonship prayer the indispensable thing that it is!

- And we’ve also discussed why our Father wants to search our hearts and what His roll is in this bi-directional interaction of sonship prayer.

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- And that is, that He needs to hear from our lips and our heart so that He can make an assessment and make judgments by what he hears from us to insure that the full, effectual working of what He's taught us has taken place—and that we have gained the full profit and benefit out of what He's taught us.
 - And therefore, the major issue in sonship prayer and in the searching of the heart is the issue of the success of your sonship education.
 - We've also come to understand and appreciate that, in order to stay true to the context of Romans 8:26-27, a critical distinction has to be made: and that is to recognize that your actual education as a son has not begun in earnest yet.
 - The actual education gets underway in earnest when you begin to receive the *instruction of wisdom* in Romans 12:3ff.
 - Therefore you have to make a critical distinction that your sonship prayer at present can only be talking to your Father ABOUT **BEING** A SON—but when you get to *receiving the instruction of wisdom* in Romans 12, at that point you're going to begin talking to your Father ABOUT **LIVING AS A SON**.
 - And that's a critical distinction because this thing in Romans 8:26-27 called *the searching of the heart* becomes a full-blown issue, and that *searching of the heart* is needful in its fullest measure **at that yet future time**.
 - Therefore due to what your Father says to you in the final exhortations of your sonship orientation—[at the end of Phase 1 of Level I] - as well as the exhortations the Father says to you in sonship establishment—[in Phase 2 of Level I] — you come to realize and recognize that in those early stages of the education (as you begin *receiving the instruction of wisdom*), there are some things that you can put your finger on, that you just don't know what to ask your Father ***for*** in the area of *requests* and *supplications*.
 - And given the importance and indispensable nature of sonship prayer—that is, since *finding the knowledge of God* hinges upon you being able to make these *requests* and *supplications* of your Father so He can then do His part in the *searching of your heart* — at the outset, being in a position of inexperience and shallow in your understanding of just how many **ways** the information you're being given can work, and is supposed to work for you in the details of your life—you then recognize, (even as early as sonship orientation), you realize that when it comes to knowing what to pray ***for*** when you *receive the instruction of wisdom*—you just don't know what to *pray for as you ought!*

- So I guess my question to you is—do you understand and appreciate that Romans 8:26-27 is **not** talking about sonship prayer in general? —but it has a particular and specific function of sonship prayer in view—called *the searching of the heart* which is a specialized function that deals with the time in which the actual instruction into the curriculum begins—at which time you’re going to be called upon to determine just how many ways the information you’re getting can be put to use in the details of your life?

- But because of simply (& for no other reason than that) being at a ‘beginner’s’ stage when you’re inexperienced in the curriculum, and when you’re yet feeble and weak (or maybe a better way to say it is, we don’t have enough insight and perception) in knowing how to put the information you’re taught to **use** in many ways other than the one way it was taught to you — you have *infirmities* in knowing what to ask for, what to request, and what to ask you Father to ‘supply’ you with? (and in general, knowing what all to do with the information)

- If you still don’t know that that’s what’s in view here in Romans 8:26-27, then it’s because you still haven’t properly/fully understood and appreciated that back in sonship orientation you were told some things in the **exhortations** that should have caused you to understand & appreciate:

- 1) An awareness of what the sonship education is designed to do for us;
- 2) What our Father wants us to do with it—and how He wants us to talk to Him about it—especially when those times come for us to ask Him to *search our hearts* in connection with the actual effectual working of the curriculum in the many details of our lives.

- And basically, that’s what we’ve learned so far—and that’s where we stand right now—right?

- Now—from all that we’ve done, and all that you’ve been able to perceive and think about as I’ve said what I’ve said—we know that me just saying it isn’t good enough for you to settle the matter of what these *infirmities* are and what the *searching of the heart* is designed to do ... we know that we need to be able to ‘put our finger on’ an exact passage of God’s word that tells us that these things are so, are accurate, and that alerts us as to the kind of *infirmities* we will have when God is supposed to *search our hearts* when the curriculum gets underway with the actual *receiving the instruction* of godly *wisdom, justice, judgment, and equity* ... so where do you think the most logical place would be to go in God’s word to find that being told to us?

- This is a good exercise for us—because it forces us to utilize some things that we already know, and bring them into the picture to help us out when we are confronted with passages like Romans 8:26-27—where there is a lot of information packed into those 2 verses—and where there are a lot of items and issues that are mentioned that we are supposed to recognize that we are to already have some knowledge about.

- And when you're confronted with an issue like this—how would you go about finding the information you need—the information that you might have either missed, or at least not perceived as deeply and as accurately as you should have?

- And we have this matter set before us in Rom. 8:26-27—and we aren't supposed to be surprised by anything it says as far as being in the position whereby we have these *infirmities* that makes it so that we *do not know what we should pray for as we ought* when our *hearts are searched* by our Father, and yet He has provided for the Spirit to step in for us and tell Him what we need to request & supplicate our Father for so that He can then do His part to provide it for us.

- That's the crux of the matter.

- And what we're after now is—since that's not supposed to be a shock or a surprise to us (as far as being *in* that position of needing this kind of *help*) - and since we can't find anything said about it in Romans 8—or anywhere in Romans 1:1 up to this point — what does that tell you as far as where you should go to find the information about this, and to get a better understanding and appreciation for all of this?

- Answer: 1) The Table of Contents for Sonship Edification;
 2) The Exhortations for Sonship Edification.

1) The Table of Contents.

- Where, in the Table of Contents are we?
("*to perceive the words of understanding;*")

- So, what (as far as a Summary Statement) are we supposed to be getting, information-wise, when we *perceive the words of understanding*?

- see Summary Statement—#40

- But you have to take a little more care here—and you have to think a little more carefully about where you are in Romans 8:26-27— (you’re now involved with Sonship Establishment) — but here’s where you have to be careful — even though that’s the case, it may be (and in fact it is the truth of the matter), that you were told some things back in Sonship Orientation that would have first alerted you to having some *infirmities* when you get to the actual instruction of the curriculum proper getting underway.

- So if that’s the case—and you can easily find that out by looking at the **Exhortations** — if that’s the case—and if you look at the Exhortations that correspond to *perceiving the words of understanding* and you don’t really find it there—or at least you find that it’s not the **FIRST** time you’ve been told anything about it— where would you logically look for it?

- (By the way, the Exhortations for “*perceiving the words of understanding*” = Proverbs 2:10-22)

- Answer: **in the Exhortations for Sonship Orientation!**
(Proverbs 1:7-2:9)

- And I believe that we can zero in on just when it was that our Father, **for the FIRST time** ever said anything to us in that Exhortation for our Sonship Orientation, that made it so we would begin thinking about and realizing that we have the kind of *infirmities* (or at the beginning of our education, we would not have enough insight & perception) that would hamper us or hinder us or be a stumbling block for us—when the time would come where we would have to request or supplicate our Father in prayer, and NOT know what we should ask *for*.

- And so to zero in on it—where in the Exhortation for Sonship Orientation do we find ourselves (for the first time) **saying** something to our Father?

- Answer: Proverbs 2:3

- So, logically, I would expect to find something in that immediate area that alerts us to the kind of *infirmities* we will have—that can be identified as ‘*not knowing what to pray for as we ought.*’

- Just keep reading—**Proverbs 2:6-9!**
(It’s so easy to read right over a passage such as this, and not really grasp what’s being said—and the power/capacity that’s being described by the terminology & phraseology you’re confronted with!)

- Now, when you carefully and more perceptively focus upon the terminology and phraseology of especially (:6-9) — do you see that what’s being described and put before you as a son, are terms and phrases that describe the kind of **capacity** and **ability** and **power** that the curriculum gives you, and that you as a son are supposed to perceive that’s built into the curriculum that makes it so, (and demands that) you as a son are supposed to **use** this information to do a whole bunch of things?

- So as you read (:6-9), what is David talking about? What, specifically is this dealing with?

- When (:6-7) say,

*6 For the LORD giveth **wisdom**: out of his mouth
cometh knowledge and understanding.*

*7 He layeth up sound **wisdom** for the righteous: he is
a buckler to them that walk uprightly.*

that *wisdom* that he’s talking about—that’s not talking about a whole bunch of wisdom (or boxes of wisdom, so to speak—or categories of wisdom) — this is far more specific than that—it’s not general or broad in its meaning — because he’s talking about the very 1st component of sonship education when you receive your instruction of wisdom—which for us, takes place in Romans 12:3-16!

- Because the end result of this whole thing, down in (:9) is:
*Then shalt thou understand righteousness, and judgment, and equity;
yea, every good path.* — those are your 4 components of sonship decision-making that make up the balance of Level I sonship education!

- And that sets & fixes the context of the passage!

- In other words, all he’s dealing with here is Level I sonship education! (And that’s where we have to put our focus for this Exhortation!)

- And so even though this Exhortation occurs in Phase 1 of Level I of sonship education—in fact, it occurs in the 1st Part of Phase 1 of Level I—when you are to “*To know wisdom and instruction*” - in other words, it occurs in **Sonship Orientation**—even though the Exhortation occurs at that point in the son’s life—it’s looking **forward** to, and alerting the son to a **future** time when the education gets underway in earnest—and it gives you (as a son) a glimpse into what the curriculum has the power/capacity/ability to **do** when you get there!

- Now let's just make sure that we're not getting lost here—let's make sure that when we say that the awareness that you should have as a son that when it comes to sonship prayer—you know that you've got some *infirmities* in connection with it—and those *infirmities* are with respect to *not knowing what to pray for as you ought*.

- Let's just make sure that when we say that the time and place where you were first made aware of that is in the Exhortations that pertain to Sonship Orientation, that we're not just guessing, but we know it for sure.

- So first of all, when you read in Romans 8:26-27 about all this, you know that these *infirmities* are something you should already know about—because Paul doesn't explain what they are.

- Secondly, Romans 8:26-27 is the 2nd Component to your Sonship Establishment—and therefore the only place you **could** go to find where you were told about these *infirmities* would have to be in **Sonship Orientation**—because that's the only thing you've gone through **prior** to this—right?

- Therefore looking for being told about these *infirmities* in the information that comprises Sonship Orientation is the only logical place to look — and there are only 2 places where that information exists—1) Romans 8:14-15 and the other is in the Exhortations of Proverbs 1:7-19; and 2:1-9.

- (The Exhortations in Pro. 1:20-33 are Israel's Program.)

- And since Romans 8:26-27 deals with sonship prayer (with us **saying** something to our Father) — we're looking for the 1st time we are told that we have to say something—and that takes place in Proverbs 2:3— "*Yea, if thou criest after knowledge, and liftest up thy voice for understanding;*"

- So logically, we should expect to find something in the immediate area of that where we're told some things that would make it apparent to us that when it comes to asking our Father, by prayer, request, and supplication **for** some specific things, at the beginning of the education, we just don't know what to request & supplicate Him **for**.

- And, indeed, when you continue on in the Exhortations that **end** our Sonship Orientation in Proverbs 2:6-9, you **do** find that we are told some things that make us aware of what this education is designed to do for us—but at the exact same time, we know that we have to request & supplicate our Father for some things, (because without the bi-directional interaction of sonship prayer, *we won't find the*

knowledge of God our Father) — but we just don't know what to ask/
pray for as we ought (as we begin the education).

- And I only go over it this way so that you realize that we're not trying to **force** the passage in Proverbs 2:6-9 to be the solution—but logically, and doctrinally, and Biblically, that IS the solution!

- So we want to look more carefully at Proverbs 2:6-9 in order to gain a better and proper understanding and appreciation for **what this education is designed to do for us** and for **what our Father wants us to do with it, and how He wants us to talk to him in prayer about it.**

- (once again, read Proverbs 2:6-9)

- Now we've already established (in our last lesson) something very important and very critical to keep in mind—and that is that the **context** of Proverbs 2:6-9 is **Level I sonship education— with a view to the time you begin Phase 2 of Level I**—that is, these 4 verses are focusing upon the actual **beginning** of the education proper, at the time in which you will *receive the instruction of wisdom, justice, and judgment, and equity*. (The 4 sonship decision-making skills).

- Which will occur for us in Romans 12:3 and following.

- So we have to **confine** the terminology and the phraseology to those parameters—and that's important because when we leave it where God put it, and deal with it as such—then I think we can begin to find that these phrases and these terms in these 4 verses are not as generic as you might think when you first read over them.

- Because those "*paths of judgment*" that are mentioned there in (:8)— when (:9) says, "*Then shalt thou understand righteousness, and judgment, and equity; yea, **every good path**.*" — now you've got the issue of the fact that you're *receiving some instruction IN righteousness*; some instruction *IN judgment*; some instruction *IN equity*—that's going to make it so that you can come along and make a decision and say, 'This path is **good**; this path is **not good**!'

- Now even though you might come along and say— Well that's very general, it's probably a lot more specific than the 1st time you read over this passage.

- But that's just scratching the surface of what's contained in these 4 verses!

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- So let's examine what's being said to us here in this Exhortation more closely—and get some of the essential issues that we've got to have in our minds now, as we intend to get a better grasp upon the potentialities and the capacities that there are in the initial aspect of our sonship education which constitutes the issue of being instructed in *wisdom, justice, judgment, and equity*.
 - We've defined and identified those 4 things when we went over them in the Table of Contents (about a year ago) as the fundamental qualities or components when it comes to sonship decision-making—and that's exactly what they are.
 - But we just talked about them as being the necessary aspects that you need to have in order to make decisions in your life the way your Father Himself makes His own decisions.
 - And now we have to **improve** upon that and **better** that in your understanding like it needs to be, in order to adequately impress upon you the real power and ability and capacity that those 4 skills are going to give you.
 - In other words, I don't think that the full power of what we're calling sonship decision-making has really dawned on you yet.
 - And if that's the case—then your thinking might not be as penetrating as it needs to be when it comes to the goals and objectives God has in mind—and that He's provided to take place with us, and be fulfilled by us, when we start to receive our instruction in *wisdom*, and then our instruction in *justice*, and then *judgment*, and then *equity*.
 - Because God is providing for us—when it comes to this issue of sonship decision-making—**He's providing for us to make decisions all on our own** in connection with **His will!**
 - He's providing for us the capacity to **figure out** His *will* **without Him telling us what it is!**
 - In other words—He's providing us with the capacity **to think the very thoughts He thinks** in connection with the details of our lives, and come up with a decision **to walk a particular path—to pursue a particular course**—and to have **full confidence** that that's His will, and He doesn't have to tell us about it because we've figured it out **just like He figured it out!**

- In fact, that's the very thing Romans 12:1-2 **tells** you you're going to do at the **beginning** of receiving your education proper:

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

*2 And be not conformed to this world: but be ye transformed by the renewing of your mind, **that ye may prove** what is that good, and acceptable, and perfect, will of God.*

- You're going to get (by *receiving the instruction of wisdom, justice, and judgment, and equity*) you're going to get the *renewing of your mind, that **YE** may prove... the will of God* — and you're going to have to **prove** it! — **He's not going to tell you what it is!**

- And that's **exactly** what a Father wants a son to do!!!

- An adopted son is no longer a child—who comes along and says, Dad, tell me what to do!

- A son is a person whom the Father is educating with information **so that the son doesn't have to do that!**

- A father educates his son with information that makes it so his son can say, Dad, I know exactly what to do because I can think just like you can—because you've taught me how to do it!

- And the greatest **joy** a father ever has—is to hear his son tell him the very thing that's going on in his (the father's) own mind!

- And that's why we're *receiving the instruction of wisdom and justice and judgment and equity*—so we can make those sonship decisions; and have the skills to make those sonship decisions that our Father has vested in us as a son: — because that's what sonship is all about, first and foremost!

- And the potentialities of our sonship education—especially at the outset of it—through that *instruction of wisdom, justice, judgment & equity*—is to **not** just give us general skills—but to give us skills that, although they may start out with generalities, can be honed, can be refined, can be sharpened, can be treated in numerous other ways so that they can become very 'picky,' particular, hair-splitting exercises of intelligence and wisdom and insight and perception and discretion and discernment and discrimination—and all those terms that make up the extreme, individual, specific capacities of the faculty of the human spirit—and make decisions and choices in the details of our lives that would be the very same ones the Son of God Himself would make if He was in the very same situation & circumstances we find ourselves in!

- And it's when you understand & appreciate that that's what you're supposed to be doing—and that that's what you're going to be doing—that that's a responsibility you have as a son—that's an expectation your Father has for you—and that's an expectation you have for yourself in view of who you are as a son—— then, naturally, one of the major things that you're going to want to do—when it comes to the focused communion and fellowship of sonship prayer, is to talk to your Father about the exercise of those skills; and the acquisition of them.

- And to talk to Him about taking the particular issues that you're learning when it comes to your instruction of *wisdom* (at the first, for example) - and to make sure (in communion with Him) that you're understanding & appreciating things as fully and as perceptively as you're supposed to be.

- And therefore, when it comes to testing and proving the reality of that—or proving that you're lacking something and missing something—you're going to be talking to Him about specific examples of the application of the knowledge you're receiving to the particular details of your life.

- And on the basis of that—you're going to start to be able to discern and perceive either the proper application, or an uncertainty of the proper application of the information—and especially when there's that uncertainty, then you're going to make *requests and supplications* to Him in connection with being able to get the uncertainty out of the way and gain the full use and benefit of what you're learning—and as a result, make the full application of it.

- And this is especially important as you take what you're taught and move it out of the setting or environment it was taught to you—and begin to not just treat it as a form or category of doctrine—but to treat it as a **principle He gave it to you to be!**

- And when you move the components that make up the form of doctrine (and the doctrine itself) from being merely doctrine, to being **principles** that you live by and that govern all your life—you then take that information and apply it now to situations **other** than the one it was initially given to you—so naturally, you're communion & fellowship with Him in prayer is going to be about that very thing.

- And you're going to make *requests & supplications* in connection with that.

- And you're going to want Him to ***search your heart*** in regard to that, and see whether you've made the proper application—or not.

- And so—to get that back to our Romans 8 passage—when you realize that that’s what’s going to be going on—and you realize that’s what you’re going to be doing out there in Phase 2 of Level I sonship education—and the information you get leaves the realm of the general, and it starts to come down to some very particular & specific details—that’s when you realize therefore that: Wow—at the beginning of all this education, I’m going to be really **limited** in my ability to do that!

- (Like driving a car [stick shift] for the first time—I’ve seen my Dad do it hundreds of times—but I’ve never put on the brakes; I’ve never let the clutch out—I’m so limited in my experience and limited in my own skills—I don’t know exactly how to make the applications (such as apply the brakes; how much pressure to apply) — in fact, I don’t even know what to ask my Dad I should do first, second, third, etc.)

- And when it comes to doing that as a son of your Heavenly Father as the education gets going in the beginning—you’re going to frequently find yourself in those inexperienced, limited positions—and even though you know full-well what the information you’re getting is generally designed to do and what your Father expects you to do with it—and even when you get a good handle on what it **can** do — that limited experience makes it so that when it comes to your requesting & supplicating your Father in prayer—you’re *infirm* in connection with what to ask **for**—you’ve got these *infirmities*.

- Now that’s what that “*help*” of the “*Spirit*” is all about in Romans 8:26-27!

- And the more you understand & appreciate that this issue of intelligent communion with my Father in sonship prayer involves BOTH of us doing something—and BOTH of us availing ourselves of information that each is giving one another—then you realize all that much more the reality of the issue that this is a bi-directional interaction.

- 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’s 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 request & 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!

- And the nature of what the curriculum is designed to do for me—and the kind of skills it’s giving me—makes it so that my Father **wants** to *search my heart* when I make requests & supplications, He **needs** to *search my heart* in connection with those requests & supplications—so that He can do His roll as my Father—and provide me with **assurance** (one way or another) that I **have** made; and I **am** making; proper application of what He’s teaching me.

- Now—on the basis of all that I’ve said—is it dawning on you that there’s far more to what’s designed to take place at the beginning of your sonship education than you ever thought?

- Proverbs 2 — look very carefully here.

- (:6-8) - (:8) - Do you notice that all that’s said there about what the LORD does—it doesn’t say there in (:8) —

**“He chooses for you the paths of judgment,
He tells you what the way of His saints is.”**

- It doesn’t say that—but that’s the way most people read it!

- It says, “*He keepeth the paths*” and He “*preserveth the way*”.

- And the truth of the matter is, **it’s up to YOU to find and choose the paths of judgment—it’s up to YOU to know the way of his saints!**

- The Father provides, (once those paths have been chosen by you), for them to be “*kept*” — and He makes it so that that *way* can be “*preserved*” —

- And that’s all built into the curriculum itself as well—because there’s **opposition** to you staying on *paths of judgment* and staying on the proper *way* — in fact, (:10 ff) go on to focus upon that with the activity of the *evil man* & the *strange woman*—they’ve got an entirely different *paths* that they want you to walk on, and an entirely different *way* that they want you to go!

- Now I bring this out because this is the reason why I wanted you to focus your attention carefully upon the kind of terminology/phraseology in these 4 verses—because that terminology is indicative of the fact of what the remainder of our education in Level I is all designed to have the capacity for us to be able to do.

- Since it's all providing for us to have these sonship decision-making skills—by the kind of *wisdom* we're taught—by the kind of *justice* we're taught—by the kind of knowledge we're taught that gives us *judgmental* capacity—and by the kind of information we're given that provides us to think *equitably*—we're therefore able to make decisions in connection with the *paths* we need to walk in the various scenarios of our lives.

- And that's the way life is lived—in these various scenarios—for example:

- in connection with being a citizen of the country in which you live;
- you live your life in connection with being a parent to your children;
- and being a husband to your wife (or wife to your husband);
- you live your life as an employee to your employer (or as an employer to your employee);
- you live your life in connection with your neighbors—and all sorts of other things.

- And it's in view of all that kind of impact and contact you have with all these various scenarios that all go to making up your life—that you're supposed to choose a particular *path* to walk for every scenario.

- Those are your “*paths of judgment*”!

- You're to *judge* a particular *path* to walk!

- And your *instruction* by which you're to *understand*, (like [:9] says, “*righteousness, and judgment, and equity;*”) gives you the capacity to **know** “*every good path.*”

- Well, the point in all this is — those are the kind of things that sonship prayer is primarily composed of at the outset of your sonship education—because that's the focus of your sonship education, at the beginning.

- It's all about the acquisition of those sonship decision-making capacities— ‘*every good path*-choosing capacity’ on the basis of the *instruction* you're receiving in those 4 categories of *wisdom, justice, judgment, & equity.*

- At the beginning of your sonship education, that's all God expects to hear out of you—and really, that's all He wants to hear out of you (not that He gets aggravated if He hears something else out of you) - but it's just that that's the focus of your sonship prayers.

- And that's, therefore, what your bi-directional communication is all going to be about—and the more you start thinking about the skills it gives you—and when you then take it one step deeper, and start thinking about particular decision-making where you'd take a particular *path of judgment* (for example), and you take a particular scenario that your life is composed of—well, then you've got something particular that you can talk to your Father about, and to describe to Him—and to come along and say:

Based upon what I've learned, I realize that this is the way I need to behave myself and conduct myself in this situation—this much is clear to me, Father, but I know that this other thing is supposed to be happening tomorrow as I deal with my neighbor (for example), and I think this is how what I just learned would apply, but I just don't have any real certainty about it—and so therefore since I don't have these well-developed skills or experience for making an easy transition from the general to the particular when it comes to applying knowledge—I've come to the point where I just don't know what to say about this—I don't even know what to ask for!

- And that's the kind of situation where you don't know what to pray for as you ought!

- That's the kind of infirmities Romans 8:26-27 is talking about!

- And when you take all that and couple it with the fact that you **do** know how this is supposed to work—you know the importance of sonship prayer—and you know that on the Father's reciprocal response to the bi-directional interaction of sonship prayer, He's going to perform a *searching of your heart* based upon your judged assessment of how you ought to be applying the information to the situation—and through the effectual working of the information you're dealing with, you're either going to end up with a confirmation in your mind that it's a correct choice and you've chosen the correct path (a good path), or you're going to receive the realization that that wasn't the best path—but when you run up against this *infirmity* of not knowing what to ask your Father *for as you ought* because you lack the skill and experience to know what to ask for, that all become very discouraging and distressful and upsetting because you know that you're not able to do your part in the bi-directional communication, and therefore the Father's not going to be able to do His part—and that's when this *help* of the *Spirit* comes in.

- ... *the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

- And on the basis of that, therefore, **we know that what we couldn't do has been done for us**—and therefore we can look for the response of confirmation just as if we had intelligently communicated and made the request & supplication—and conclude our sonship prayer satisfactorily and with **full contentment!**

- Now all that should make it so that you should begin to perceive that we're talking about some real insightful, intelligent, perceptive communion and fellowship going on between us and our Father—that's designed to include some perceptive, discerning *requests* and *supplications* on our part.

- And that that's the norm; that's what's to be expected; that's what's going to constitute the regular kind of fellowship we're going to be having with our Father throughout the full run of our sonship lives when it comes to making sonship decisions.

- But that, at the beginning of our sonship lives—at the outset of our sonship education—when we're just beginning to acquire these areas of decision-making—we're **not only liable to have infirmities of not knowing what we should pray for as we ought—but we're going to have them quite frequently at the outset!**

- Ok—so now we've covered 3 major issues involved in those things that Romans 8:26-27 **assumes** that you already know before you ever get there.

1) We've come to understand and appreciate the reason **why** we should pray at all—(and it is far from what most Christians think is why they should pray—and is almost never even the subject of any part of their prayers when they do pray).

2) We've discussed to some degree—when it comes to *searching our hearts*—why our Father wants to do that in the first place.

3) We should by now have a pretty good (albeit, general) frame of reference for what the *infirmities* are that Paul brings up in Romans 8:26-27—and why they are such a bothersome thing to us that our Father would have need to address it and allay our fears and concerns about it, and provide the *help* to relieve our concerns and fears.

- **So up to this point do you have any questions? Comments?**

(Especially in connection with those *infirmities*—are you settled in your thinking that you know what the nature of the *infirmities* are—and that you know why they are the **bothersome** and **troubling** things that would make it so you would tend to conclude that the curriculum for sonship education just **won't work** if there's no *help* for those *infirmities*?)

- Well—we've actually looked at a lot more than just the 3 things I mentioned, and it's in connection with that that I just want to once again direct your attention to how we've gone about finding the information we need—(that's assumed by Paul that you already know before you get to Rom. 8:26-27).

- We've gotten our background and frame of reference for sonship prayer and for the *infirmities* you have as you first begin your sonship life—by building up our understanding and appreciation for **what the sonship Curriculum is designed to do for us.**

- (slide #43)

- And really, all we've come to appreciate is viewing the curriculum from our perspective—**from the Son's perspective**—for example, when we looked at the Exhortation in Pro. 2:6-9, we looked at it (and rightly so) from the perspective of us being the adopted sons who are receiving the education.

- Now that's good as far as it goes—but there's one more thing that we now need to address—and to at least get a basic, minimal requirement-type understanding and appreciation of—and that's the issue of what ***the searching of the heart*** is all about.

- And really, a basic, fundamental understanding of it is all we're going to be able to get at this point—in other words, since we're not at the point in our own sonship life (here in sonship Establishment) when we're going to be utilizing *the searching of the heart* in sonship prayer to the full degree as we will when we begin Phase 2 of Level I and start *receiving the instruction of wisdom, justice, judgment, and equity*—since that's the case, all we're going to be able to do is to get a **basic** grasp upon it—but that basic grasp is good enough for us to get the full, effectual working of what Romans 8:26-27 is designed to do for us as the *help* that it is, and that it will more powerfully be in that future time when we'll be needing our Father to *search our hearts* to an even greater degree than we need for Him to do so now.

- And I bring all this up—just to say that since we’ve been successful at finding out what the *infirmities* were all about from getting a better and more precise appreciation for what the curriculum for sonship education is designed to do for us—and by doing that, we’re not just guessing at it—nor are we forcing a definition to work by either mishandling God’s word, or dishonestly handling God’s word—my understanding is that coming out of that better and more precise appreciation of the Curriculum and what it’s designed to do for us, that same approach has to be taken in order to get this fundamental understanding and appreciation for what the *searching of the heart* is all about.

- In other words, there are 2 sides to appreciating what the Curriculum is designed to do:

- 1) Is what it is designed to do for us as **sons**—from our perspective as sons who are receiving the education and the information;

- 2) Is what it is designed for—and what it has the capacity and the ability for the **FATHER** to do!

- Because this curriculum not only provides **us** with the capacity and the ability to do a whole bunch of things—but at the exact same time, it also provides for the **Father** to have the ability and capacity to do a whole bunch of things: one of which is to perform this thing called *the searching of our hearts*!

- And just as it was with coming to understand & appreciate what these *infirmities* are that we have in connection with sonship prayer came directly out of better appreciating what the ability and capacity that the curriculum is designed to do for us — coming out of that better understanding of the curriculum, and what it has the ability and capacity to do—it has capacities and abilities built into it for the benefit of God our Father as well!

- So therefore as we begin looking at what the *searching of the heart* is all about—we first and foremost have to have that in our minds—that coming out of a fuller grasp upon the capacity and power and might and ability of the sonship curriculum itself—that all works to give our Father this ability to *search our hearts* and to **assess** what we’ve been taught, and to **confirm** for us, (one way or the other) that the way we intend to use that information to walk a particular path is indeed “*good*,” or is **not** “*good*.”

- Therefore we should now be ready to being getting an understanding for what the *searching of the heart* is all about.
- We've already noted several things in connection with this:
 - New Covenant: Beneficiaries (see #44)
 - The son writes (Pro. 3:1; 7:3) - The Spirit writes as per the NC, then when He writes it's effectually working. (duel roll)
 - Sonship prayer is work intensive: Rom. 15:30; Col. 4:12
(And *the searching of the heart* is work—it can't be done in 5 min.!)
 - Example of our Lord engaging in it: Luke 6:9-13
- Psalm 139
 - And interestingly enough, you don't find the apostle Paul giving us any examples of what the *searching of the heart* is—that is, you don't have any time in all his epistles where he's recorded in the written record the issue of the *searching of his heart*—you've got him praying for others and interceding for them—you've got examples of him coming along and making request of the other saints to pray for him—but Paul doesn't come along and say, Here's an example of *the searching of the heart* type sonship prayer.
 - Why? Because that's already been done!
 - And I'm sure that you've already got some questions and some concerns about this thing called the *searching of the heart*—like what am I to expect when my heart gets searched?—how do I go about it?—how will I know that my Father found what He was supposed to find?—and how will I know that I've received confirmation, or lack of confirmation?— and how will I know that the searching has ended?
 - And really, I think that the main issue that we want (naturally) to get a grip on is—what is our Father's response when we ask Him to *search our heart*?
 - And what we're looking for in light of that—is that as He takes us through the curriculum - He's giving us information by which we're able to make these real insightful and 'rubber meets the road' type decisions in all the various scenarios and details of our lives—and to therefore discern and choose '*every good path*' that we need to be able to discern & choose.

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- And as a “**Father**,” once again, He’s educating us to DO that very thing—and I say it again that way because we need to realize that that’s not just a ‘consequence’ of sonship education—that a **GOAL** in sonship education!

 - Our Father wants us to make those decisions on our own—and to discern His will on our own.

 - And His delight and His pleasure as a Father (just as would be the case with a natural father educating his son) - is to hear his son come along and on the basis of the information he’s giving him—and on the basis of the skills his information gives his son—to hear his son come to his father and talk to him about the application of all those things in the details of his life—and to be making the proper use of it all.

 - And I bring that to the front of our thinking again here because we really have to understand **what the Father’s roll is** in the *searching of the heart*, what He’s going to search for; and how we will know what His response is to our request & supplication!

 - And it’s the Father’s aspect in this bi-directional communication that’s going to be important to us:
 - First of all (as a Father) He **wants** to hear those things—and He’s looking forward to hearing those things—and He’s expecting to hear those things.

 - 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.”

 - No. He’s keenly interested and wants to hear from us what we are understanding and what we’re not—He wants to hear from us in every way in which we can express to Him the usefulness that we’re discerning and making out of the education we’re receiving.

 - But as you start to think about that—you need to naturally think about the fact that He not only wants to hear this (because it’s a delight to Him) - but since the Father-son relationship is a real one—there’s also something **He wants to be able to do in our hearts on the basis of that!** — And that’s where the particular *searching of the heart* that Romans 8:27 make reference to comes into play.

- He wants to *search our hearts* in connection with us making requests and supplications—because there's a particular kind of **assessment** that He wants to make—just like a natural father would want to make when he hears his son talk about the application of what he's learning.

- And any honest reading/handling of Romans 8:26-27 makes clear and plain that this *intercessory* ministry of the Holy Spirit isn't just for us!

- That is, when the Spirit *maketh intercession* for us—that's not just for **our** benefit—but there are **2 parties** benefited from that ministry:

- 1) Us (the beginner in our sonship education);
- 2) God our Father (as He functions as a real Father to us!)

- So therefore—in order to get a proper frame of reference for what this *searching of the heart* is all about—I guess the question is: just from what you know now—from what we've covered so far as to what kind of *infirmities* we're going to have when it comes to *not knowing what to pray for as we ought*—when the time comes for you to ask God your Father to *search your heart*, **why do you want Him to do it?** and **what do you want Him to search for?**

- Answer: a) To confirm whether or not the path I've chosen for an upcoming event/situation/circumstance is *good* or *not good*;

b) I want my Father to search for my full and right use and profit and benefit of **the curriculum** in every detail of my life.

- Now that has to be answered first—and settled in your mind that that **is** the major issue in *the searching of the heart*.

- And really it's pointless to proceed on to getting an appreciation for what the Father does (and when we know He's doing what He does) in the *searching of our heart*, if we first of all don't know why we would even want Him to do it; and know what He's searching for!

- And I say that just to underscore that we're after something far more specific than what most Christians think about when they either pray at all—or deal with God *searching their hearts*—because most folks only think about God *searching their hearts* to find out all their sins; or find out their motives; or somehow materialize thoughts and ideas; or through some inner feeling, divine God's will.

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- And when we engage in this bi-directional communication we're calling sonship prayer—the norm is for not only us to make request & supplication, but the norm is also for the Father to **respond** to what we pray for (when we know what to pray for as we ought) or to **respond** to what the Holy Spirit *intercedes* in our behalf and requests & supplicates the Father for (when we don't know what to pray for as we ought).
 - So now the logical next step is to begin looking at **the Father's side** of the bi-directional communication of sonship prayer.
 - And when we get that, we should have the whole package of intelligent sonship prayer—at least to the extent that we've got a working knowledge of it right now—so that when the times of *infirmities* occur in our own sonship lives, we can intelligently **rely** upon the *help* of the Spirit that's described there in Rom. 8:26-27, and **not** do it in a superstitious-type manner, or in a presumptive type manner, or anything along those lines—but in an intelligent, confident, and reliant-type manner.
 - And my understanding is that, in order to get the proper & fundamental grasp on this issue of the Father's side of sonship prayer—which occurs when we ask Him to do this particular function of prayer called, *the searching of the heart* — that we need look more closely at the **139th Psalm** in order to get that fundamental grasp.
 - And when we look at what David says here—we need to focus our attention upon the things that indicate to us what our Father's response is—what His capabilities are—what His interaction will be with David in connection with the living out of his life.
 - Well, as you go down through the Psalm—you become aware of this bi-directional type of communication that is going on, on a continual basis between David and God his Father.
 - And you see David both communicating to his Father about his day, and you see something of the kind of response that the Father has given in regard to getting that kind of information from David.
 - And you see something of the results that occur because of the successful interaction David has had with his Father from previous sessions of sonship prayer and of *the searching of his heart*.
 - (:3, :5, :11; :13)

- But if my understanding is correct—that really isn't getting us to the very particular *searching of the heart* that the apostle Paul has in mind there in Romans 8:27—and the particular thing that the *help* of the Spirit benefits Him (the Father Himself) in connection with, as well as benefiting us when in our time of *infirmity*, we don't know *what to pray for as we ought*.

- And I believe I'm on good ground to say that just what we get out of David going over with God "his day" - that is, in what is set forth in the opening verses of the 139th Psalm really isn't getting us to the particular *searching of the heart* Paul has in mind — and the reason I know that is because of exactly what Paul says our *infirmities* are there in Romans 8:26— "... *for we know not what we should pray **for** as we ought. ...*" — and that tells me that this isn't focusing upon us coming along and not knowing how to **review** our day with Him.

- But it's that we don't know what we should pray **for** as we ought—there's a particular aspect of sonship prayer that involves us praying **for** something.

- And when you pray **for** something—the thing that comes into your mind, generally in connection with that—is that a particular request or a particular supplication is going to be made — and that's a major difference or distinction as to merely praying "**about**" it/something.

- Praying "about" it is merely setting forth knowledge in connection with a thing or situation—and simply expressing that you're aware of it.

- But when you pray **for** something—there's more insight, more perception, more discernment, and more intelligence involved—and usually, you're asking for something specific; you need something in particular that's being acknowledged and being expressed.

- And I'm deliberately being very careful here because I want to make sure that our focus now—when it comes to sonship prayer and the predicament of our *infirmities* that Romans 8:26-27 are talking about—is that it pertains to the aspect of sonship prayer in which we would be praying "**for**" something.

- And in connection with that—the praying "**for**" something is going to involve *the searching of the heart* to deal with it; to resolve it; to confirm it — in order to get the full benefit and full function of the information you've been taught by your Father out of the curriculum for sonship education.

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- And the truth of the matter is—you just don't see that kind of thing when you review your day with your Father—because it's all past—it's all over.
 - That's not to say that that isn't important or useful or beneficial at all—nor is that to be minimized—that's all very important—and in fact, even that is far removed from how most folks pray to God!!!
 - Those are all 'frame of reference' matters that indeed do go into this overall issue—but they really aren't the specific thing that we're to understand & appreciate when we deal with the helpful provision of Romans 8:26-27.
 - What we're after is in connection with what we looked at over there in Proverbs 2 when we are told that the curriculum we're going through, and the capacity and abilities that it's going to give us—is to be able to take our Father's *sound wisdom* and choose certain *paths of judgment*—and to walk a particular *way*—and to *understand every good path* we can take!
 - Couple that with our basic appreciation for knowing that our adult son status demands that **we** discern (and figure out) what our Father's will is all on our own (He's not going to tell us what it is) - and therefore to allow for that to take place, the first thing we receive (when our education begins in earnest over in Romans 12), we receive instruction in the 4 sonship decision-making skills of *wisdom, justice, judgment, and equity*—all of that should begin generating some particular thinking in connection with how you're going to have to go about "*proving*" that *good, and acceptable, and perfect, will of God*.
 - And when you think about that—and think on that kind of terminology—you begin to realize that this isn't the kind of terminology that describes going over or reviewing my day with my Father.
 - But it's something else. It's in the ballpark of sonship prayer, but this is dealing with a different issue other than the review of my day.
 - Because that kind of terminology of Proverbs 2:6-9 and Romans 12:1-2 should cause you to recognize that, in the course of our sonship prayers, we're going to come to a point within them in which we're going to be focusing our conversation with our Father upon actually making particular decisions that require us to go over with Him the kind of thought processes—and the settling out of that thought process—that ends up with us having assurance, conviction, and persuasion of our mind that we are making the right decision—that we're choosing the *good* and appropriate path—and that our judgment

is sound—and therefore the course of action we're determined to take is exactly the course of action we ought to take.

- So when you put this kind of *searching of the heart* in that context—and you keep it in the context of Romans 8:26-27—and you're not thinking in general terms, but in some rather specific terms concerning sonship prayer—it's only natural that you're going to come to the point within your sonship prayers where we would get down to those kind of matters—and it's those kind of matters that, at the outset of our sonship lives, we're the most prone to having the kind of *infirmities* of needing to have some further *help*, needing some further *insight*, needing some particular perceptive skill to take some *wisdom* we've been taught **beyond** the general and put it into a particular situation and utilize it as not just as a doctrine, but a **principle**—and utilize it in a different environment than we were originally taught it—well, when we don't have such exercised and honed skills in place because we just haven't had the experience/time to do that—then therefore there's going to be an *infirmity*, a weakness, an inability to express to our Father what **needs** to be expressed.

- And I stress the **need**—because our **wanting** to express it is a given.

- But we know we **need** to express a request to our Father, but given our 'beginner' status, we just can't do it.

- And it **needs** to be expressed because our Father is **relying** on **hearing** that from us so that He can **respond** to the particular request & supplication that we're going to make.

- So it's that kind of a more focused realm of sonship prayer that we now have to zero in on in order to understand & appreciate what our Father's response is going to be about—and the mechanics of how He does respond.

(Whether the request comes from us—or from the *help* of the Holy Spirit making the request for us.)

- **Psalm 139**— And I want to go back to something I said about this Psalm.

- Look at the way in which it begins—and look at the way that it ends.

- My understanding is that there is a different *searching* in view at the end of the Psalm than David has in view at the beginning.

- There are 2 different *searchings* dealt with in the 139th Psa., — and in the course of sonship prayer, a son expects his Father to *search* him **in 2 distinct manners—and for 2 distinct reasons!**

- (And he expects that because of what he understands & appreciates his sonship education is doing for him.)

- Now if you recognize that that's the case here in the 139th Psa., then we can better zero in on the issue that Rom. 8:27 is dealing with when it brings up the issue of having our *hearts searched* for the particular reason of what our *infirmities* are all about when we engage in sonship prayer.

- In other words, it's not talking about sonship prayer in general—it's talking about a problem that commonly arises at the outset of our sonship education and at the outset of our sonship lives in the course of sonship prayer—when, in connection with our understanding & appreciation of what our initial sonship education is doing for us—we don't have the ability to, at the outset, make intelligent requests & supplications for gaining the full benefit out of that information.

- So the issue in Romans 8:26-27 is the issue of our Father *searching our hearts*, (not in connection with how our day has gone, so to speak), **but in connection with what we are going to do TOMORROW!**

- Therefore when you go down through the 139th Psalm, the first 16 verses are, more or less, David talking about what **HAS** gone on already—and verses 17-24 is what's coming up!

- **And his Father searches his heart in both cases.**

- And David knows that—and in his participation in the bi-directional communication of sonship prayer, he does his part with respect to the past—his Father does His part with respect to what David says about the past — then David does his part in connection with what's coming up—and his Father does His part in connection with what David says about what's coming up!

- And this isn't unusual at all—this is all part of a normal father-son relationship.

- Because when a father and son sit down together at the end of a day, & go over the day together, they go over the day first—(and there's a bi-directional communication between them with respect to that) — and then they preview the next day before it starts—(and there's a bi-directional communication that takes place in connection with that).

- And as far as the Father is concerned—in connection with both of those aspects, His part involves *searching* His son's heart!

- But only 1 of those 2 parts—(from the Father’s perspective) — only 1 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 & supplication 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*.

- So therefore, it’s that 2nd kind of *searching* that occurs at the end of the 139th Psalm that we’re interested in—(:23-24)

- It’s the *searching* where David says, “*Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.*” — that kind of *searching* David brings up there is **not** exactly the same as what he describes that the Father has done by *searching* in the first 16 verses.

- David wants Him to *search his heart* in connection with some **decisions** that he has made—and in connection with some **thoughts** that he has put together with respect with what he's **going** to do.
- And on the basis of the *searching*—a **trying** is going to take place.
- And on the basis of the *trying* taking place—an **awareness** (a **seeing**) is going to occur.
- And David's going to end up receiving either (to put it this way for now) - either a **confirmation** that his thoughts are **sound**—and his sonship decision is **sound** — or it's not!
- And at the end, he'll say, "Amen." and his sonship prayer will end.
- And that's the normal way in which the Father-son relationship goes—the last thing the Father & son naturally and normally do when they have their time of communion & fellowship & communication together at the end of the business (so to speak) of the day—is to, after having gone over their day together, and mutually appreciating what has taken place—**they then preview what's coming up.**
 - And that's primarily the son's responsibility—and the son takes the initiative in that—and he expresses his intelligent application of what he's been learning—and the operations of his Father's business he is participating in right now, and that he perceives is a capacity for him to participate in in the future—and he talks to his Father about those things—and he comes along and more or less says, "Here's my 'day-planner' for tomorrow—and based upon what I've been learning, this is going to be my course of action/conduct/behavior, etc., etc." (and he previews what his intentions are)
 - And in connection with doing that—when the son perceives shortcomings in his understanding—uncertainties—lack of confidence & conviction in connection with some matter and so forth—he makes requests & supplications to his Father.
 - And he doesn't expect his Father to come along and **tell** him what to do! (because that's contrary to sonship!)
 - And since his Father isn't going to tell him what to do—what the Father does do is to, instead, provide for an **assessing** process to take place of what His son has been saying to Him.

- And there's an **evaluation** of what goes on in the son's heart as he's been putting his plans together—and as he's been making these decisions—and has been recognizing these needs for further insight, and things like that.

- And as that communication takes place—the Father responds to that in connection with prompting (so to speak) and facilitating the capacity of what the son has learned, to be able to **settle his mind** on the matters that he has judged and discerned and described to his Father in connection with what's coming up.

- And the end result of that process is the son being made aware that either his decisions are **wise, sound**, & that he's properly making use

- And it's **that** aspect of sonship prayer—and **that** aspect of the *searching of the heart* that Romans 8:26-27 has in view—because it's **that** aspect of sonship communication, and that aspect of setting information before our Father that, at the outset of our sonship education and sonship lives—we're naturally going to have frequent *infirmities* in connection with *not knowing what to pray for as we ought*.

- And instead of that being a stressful thing—or being troubling or bothersome in view of what we know has to take place in this bi-directional aspect of sonship prayer—instead, *the Spirit helpeth our infirmities*—and therefore the communication IS made—and we can just relax, knowing that our Father gets the information—and we can go ahead and look for Him to do exactly what He says He does on the basis of *searching our heart*, even though we couldn't express it ourselves.

- Now—with that all understood—that demands now that we look at these 'mechanic' type issues in the terminology of the 139th Psalm—and get the final piece of the puzzle (so to speak) - which is: **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?*

- 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 really it's just that simple—it's really not complicated at all—and we need to make sure that we're not trying to make it out to be a complicated matter—because it's not.

- We aren't supposed to approach this as if we have to follow a procedure that's equal to 20 pages in the NASA Spaceshuttle Operations Manual!

- It's not that at all—and we're not looking for a highly technical description of what we do and what our Father does!

- In fact, all of the terminology that David uses there at the end of the 139th Psalm—isn't technical at all!!!

- 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! (Phi. 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 with all that understanding—really we only have to deal with one last issue—and that is to get an appreciation for the kind of **response** we receive from our Father in the process of *the searching of the heart* in view in Romans 8:26-27 and at the end of the 139th Psalm.

- And the issue really isn't one of having a question that needs to be answered—because, just as David has done (and just as we will do when we get to Romans 12:3ff), David has already chosen a path to walk in accordance with an upcoming situation in his life.

- 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 to get a proper understanding and appreciation for what the Father does to confirm to David's heart (and your heart) - and to respond to the request to *search your heart* for this particular reason—all you have to do is to think about what goes on with a natural father and his natural son when this same thing takes place.

- A father (based upon what he's teaching his son), expects his son to come to him—and at the end of the time they have fellowship and communion in connection with the day that has just transpired—when it comes to the point where the father, more or less, comes along and says, "What are your plans for tomorrow, son?" — and the son goes over those things—the father is looking for his son to confidently state what he intends to do, based upon what he's been learning.

- And so then the son sets before his father what his intentions are, and what he has decided to do—the son comes to the point where he will say to his father, "Do you see anything wrong with that, Dad?"

- And it's not that the son isn't confident in what he's just said—he simply wants the **confirmation** from his father that maybe his father sees something that he hasn't seen.

- And for now—that's all you're after—a confirmation from your Father that your use of the information He gave you, and that you're going to utilize on the 'morrow, is **sound** (a sound use of it).

- It's much like operating upon that Proverb that says,
 "... *in the multitude of counsellors there is safety.*"
 (Prov. 11:14)

- and -

"*Without counsel purposes are disappointed: but in the
 multitude of counsellors they are established.*"
 (Prov. 15:22)

- 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 affirmance 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.?

- Well, to answer that—I want to take you back to something I’ve already said in connection with having a measure of understanding already of how this all works.

- You have already been taught something (before you ever came to sonship)—as part of your godly sanctification you have “in Christ” - back in Romans 6:1-8:13— that, since sonship is the ‘capstone’ of your sanctification, the very same principle applies:

- When it came to you *walking after the Spirit* in connection with the lusts of the flesh in your body—how are you supposed to deal with what goes on in your inner man when it comes to the lusts of the flesh occurring?

- Answer: By *mind[ing] the things of the Spirit!*

- And when a lust of the flesh comes along and it makes a presentation to your human spirit—and the option is there for you to yield to it or not to yield to it—if you immediately don’t yield to it, it’s because you have been given some information resident within your human spirit regarding your sanctified position “in Christ” that makes it so you recognize not only the error in that, but you’re *dead* to that—you don’t have to listen to that!

- You have information in your human spirit that makes it so that you recognize that to yield to that lust of the flesh is **totally inconsistent with who you are “in Christ” sanctification-wise!**

- And then, if you **are** foolish enough to end up yielding to it—when you come to your senses (so to speak) and you change your mind (repent) - what it was that brought you to your senses was what was still resident there in your mind all along in connection with who you are “in Christ” — and you kind of ‘wake up’ to the reality of that — and then you sober up and say to yourself, “That was a stupid thing to do—what a total waste of time I just did in that—that’s not who I am “in Christ” at all” — and you change your mind and get back on track!

- Well, when you learn about your **sonship** position “in Christ”- the curriculum and everything, **doesn’t present to you a whole new methodology!** — **It works seamlessly with the overall methodology involved in sanctification!**

- It not only gives you **more** information by which to be able to become more acutely aware of carnal, ungodly & worldly things—and also more acutely aware of the inconsistency and ungodliness involved in them—but at the same time, your Father makes use of that exact same methodology when He *searches your heart!*

- And therefore you need to make the connection between being aware of who God has made you to be “in Christ” sanctification-wise—and how that makes it so that some things are operating in your heart—and because of the information operating there, you can come along and know that you are either living consistent with that sanctified position, or not — and you need to make the connection with that and the same kind of methodology whereby you are given more information sonship-wise, which when it operates in your heart, you can come along and begin to see how to live consistent with **who you are as a son** of your Heavenly Father—or not live consistent with that sonship status!

- And the methodology remains the same because sonship is the ‘capstone’ of our sanctification!

- And to just utilize that normal, natural father-son relationship—if you set before your Dad your intentions and thought process and what you are going to be doing upcoming in your life—and you would end it by saying, “Does that sound wise and sound to you?” — if he found nothing wrong with what you said, he would either just sit there and say nothing and just kind of shake his head no—or either just say the one word, “Nope.”

- And as far as our relationship with our Heavenly Father is concerned—**that’s the equivalency of nothing taking place in your heart!**

- Now—let’s put that together with what David says at the end of the 139th Psalm (:23-24)—

- The ‘arena’ is your *heart!* — you’re asking Him to *search your heart*—and that’s where the answer is going to be received.:*ed*—

try me, and know my thoughts: — when you want your *thoughts* known — that's the issue of: "Is what I've just said in connection of how I'm going to go about fulfilling my intentions sound and compatible with my sonship life?"

- And when you "try" something—especially when it comes to an intent—you're trying the soundness of that intent.

- And that's exactly what the previous verses of the 139th Psalm have laid out—that's what David has just laid before God and asked Him to search his heart about.

- Verses 19-22 especially lays out to David's Father what David intends on doing.

- So all he's asking for now is— Ok, I've laid before you all the intentions of my heart—I've told you how I intend to go about doing this—so Search me, O God — I want you now to look at what I've just set before you and go over it.

- Are my intentions sound?

- Is my methodology for accomplishing it sound?

- And if not—that will be brought to your mind.

- Because you're asking your Father to utilize the effectual working of His word that you've just utilized to make a decision—and you've just used some skill and perception to utilize it in a way that, based upon the measure of your understanding of it, to recognize something about it's application or usefulness that you didn't recognize at the time you were taught about it — 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 precede 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 any time 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 finally you have:

and lead me in the way everlasting. — that's the *leading* as if by grabbing the bridle or the laying on of the hand—and it's of such quality of benefit that it can be described as *the way everlasting*—it will have *everlasting* beneficial consequences and experience and qualifying type results for your sonship life.

- 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 2 of us.

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

- And our Father has designed the curriculum that we learn our information from in such a way that it is not only capable of teaching us what we need to know at any given point in its forms of doctrine (and components to those doctrines) as we progress through it — it's not only capable of giving us the information that we need to learn and to utilize as it's intended to be utilized— but it's also capable of, when we base our upcoming activities and intents and purposes and participation with the Father in His business on the basis of it—and we engage in the *searching of our heart* by Him in connection with all that — 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.)

 - Remember that all this is just being talked about right now, almost hypothetically—because we're not yet out there in the education where all this is going to be actually done—and I only say that because some of the problems you may have trying to get a grip on this stems from us only being able to talk about it 'in theory' so to speak.

 - And really—because of that—don't expect to be doing this yet — and don't therefore get discouraged because you might feel or perceive that you're not doing this right in your own sonship prayers.

 - Because the truth is, you're not expected to be engaging in this kind of *the searching of the heart* yet at all—so relax.

 - But that's no excuse for not knowing what this *searching of the heart* is about, because it is expected to be known about—even if it's not being put into practice yet at this point in your sonship establishment.

 - Now in light of everything we've covered, do you feel that you've got a better understanding for the whole scope of the fellowship and communion of sonship prayer? Including the issue of *the searching of the heart*?

 - And we're not after getting every question you have answered fully at this time—because by it's very nature, there are things about the *searching of the heart* that just won't get completely ironed out until you actually begin engaging in it out in Phase 2 of Level I.

 - What we **are** after, though, is that you have the general frame of reference for sonship prayer and for the kind of *searching of the heart* that Romans 8:26-27 is about—so that what the effectual working of (:26-27) is supposed to do, it can do— and it will do its job in connection with this particular aspect of **sonship establishment**.

- And what I'm most concerned with here isn't that you fully understand all the facets of *the searching of the heart*—or every detail about every activity of sonship prayer — no — my concern is that at this point in your sonship establishment, that you really and truly recognize, understand and appreciate deeply that the curriculum for our sonship edification and the capacity of the information we learn in the various forms of doctrine (and the components that make up that doctrine) — not only does that curriculum have the capacity to be employed by **us** in making intelligent sonship decisions and presenting them to our Father — but that same curriculum also has **the capacity to be utilized by our Father** when it comes to Him *searching our hearts* and giving us the confirmation (or other alternatives) that we're looking for when it comes to Him *searching our hearts*.

- And remember that I told you that **that's where our confidence comes from** that, when nothing occurs to us or nothing comes to our attention/minds that we are therefore **assured** that what we've decided to do is sound, and is godly, and we're going to pursue a particular *path* on the basis of that —

— I just bring this back to your attention because you've got to really trust and believe and confidently rely on the curriculum to do all this—and you've got to have confidence in it in a **doubtless manner!**

- You need to realize that the information we have in our curriculum has that capacity to that!

- Because THAT IS our source of confidence, and re-assurance when it comes to participating in this 2nd and final aspect of *the searching of our heart* that takes place in sonship prayer.

- Or to put it this way—if you or I, or any saint, **doesn't** realize what I just described—and **doesn't** knowingly and intelligently operate upon it in connection with this final aspect of sonship prayer—then the truth of the matter is, any requesting of the Father, any request to '*Search me O God and know my heart*' etc., etc., is really only going to be done in a halfhearted type manner—it's all going to be done as a superstitious rite!

- And you're going to end up saying "Amen" without any real assurance that the decisions you've made, and the intent you have for what you're going to be doing are the wise decisions that you 'hope' them to be!

- And the worst part about that is that all you're going to be able to do is to end up just 'hoping' that it is — (and that's 'hope' in our modern use of the word)—it ends up being just a 'wish' with no real certainty that it's right or wrong, good or bad!

- **And that has to be avoided at all cost!**

- But if you understand and really appreciate that the curriculum has the kind of capacity for both you and your Father— like I've just described—then you **can** avoid that at all cost!

- And the truth of the matter is—sons (in both our program, and in God's program with Israel) - sons have to learn about capacities that God's word has **that they've never even been aware of before!!!**

- And I don't mean simply in connection with sonship living functionality that it gives—but I mean (just like we've been talking about here) of the fact that our Father is able to utilize the very information in the curriculum that we have been basing our decisions upon, in His *searching of our hearts*—
and to give His answer back to us!

- Now—back to Romans 8:26-27.

- (go over each clause):

- 26 *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 4 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?

- ... *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*.

- 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:

- ... *but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

- (comment on the word "*itself*")

- 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 can not 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***—

- 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.*

- The Spirit is able to articulate precisely and exactly what we need to pray for that is totally compatible to the *will of God*, therefore the request **is** made by the Spirit to the Father in our behalf—without error or lacking anything or ambiguity, etc.

- 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 it into practice in the details of our lives, right from the get-go!

- And lest we forget: Remember what I said way back when we began Romans 8:26-27? I said that we were going to have to do 2 things with these verses:

- (go back over Page 816-817)!

- Questions? Comments?

- Romans 8:28-39

- The 3rd Component of Sonship Establishment.
Romans 8:28-39

(#34)— **Section III: Implicit trust, confidence, assurance, and conviction in my Father and in His curriculum to do its job.**

- As we look at this final section of Romans 8—and the final issue in Sonship Establishment—just like in so many issues we’ve looked at before, (and by now are familiar with) when it comes to God’s word—you’ve actually got these 3 sections or components that go to make up the way in which your Father establishes you as His son.

- And just like so many other things we’ve noted about how God’s word is composed—we’ve got 3 components/sections to our establishment as sons—and they’re not just randomly put together!

- On the contrary—there is a **sense and a sequence** to these 3 components!

- And while each one of them is incredibly **powerful**—because each of them is either **adjusting or producing** specific and particular **attitudes** in your thinking and in your inner man that are going to be with you for the rest of your mortal life, and for the entirety of your eternal life—the 3 components are following a progressive order—a progressive developmental order—and even the information within each component is following a determined, progressive order!

- And this being the case—each section or component of this sonship establishment contains information that, at the end of it all, has the capacity to **shape your thinking** in a way that is going to end up **shaping the way in which you live!**

- And the production of the kind of attitudes you are supposed to have at the end of sonship establishment is **vital** and **critical** because the curriculum, (from the very point in which it starts off), is going to immediately **go after the way in which you live your life!**

- And what that adjusting of your attitudes and the production of the kind of attitudes your Father knows you have to have is all done on purpose and deliberately so that the curriculum for sonship education **will not meet any resistance** when it starts ‘reading’ the way in which you live— & when it starts *renewing your mind* in Romans 12.

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- Therefore by nature, sonship establishment is so vital and so critical because it actually provides the fertile ground for the planting of all of the various seeds that the curriculum for sonship education (especially through Level I) sows within your mind! (And then to have its *fruit* to be brought forth from it in Level II & III).

 - So there is designed, progressive order & development to this entire section—and you should be looking for it!

 - Overall, by its effectual working, this whole section of Romans 8 is designed to produce an absolute trust, confidence, assurance and conviction in you as a son regarding your Heavenly Father and in His curriculum for your sonship education.
 - By its effectual working you are to come to trust him implicitly—implicit faith in your Father (*having no doubts or reservations; unquestioning trust and reliance*) — but NOT simply based upon the Father saying, “Trust me, I’m God and you’re not!”
 - That’s not good enough for a son—it might be for a child in childhood, but not for a son in adulthood! (Because you have to know **WHY** He can be trusted! — you have to know **why!**)

 - As we have noted before, (:31) is a good example of what I mean by “we have to know why” — because the answer to that 1st probing question is logically, “No one.” — but that’s **not** designed to be answered logically—because even an atheist, (if he suspends his belief), can look at that question and—based upon logic alone—come up with the correct answer of “No one” — but the answer you’re supposed to come up with isn’t based upon logic, it’s based upon something else entirely!

 - And if all you get out of that question is the answer, “No one” — then you don’t really understand the question in the first place—and that answer (based on logic alone) isn’t good enough to even proceed on to (:32)!

 - So this is a step-by-step procedure that is designed to produce a fully persuaded mind (:38) — **and that takes a great deal of doing by the Father in order to get that done!**

 - (This is the **most lengthy** section—12 verses!)

- But along with a full trust, confidence, assurance and conviction that I must believe my **Father** implicitly, another issue gets developed within you in which you have that same level of confidence, conviction, trust and assurance in the curriculum your Father put together to educate and edify you as His son!

- Therefore, to put it simply the 3rd and final doctrine the Father confronts you with as His son in order to fully establish you in your sonship education is that of **implicit trust, confidence, assurance, and conviction in your Father and His curriculum to do its job.**

- Now as we always do—we need to get a kind of ‘aerial’ view of these 12 verses—that is, to get a general idea of the breakdown of the section—and a general idea of what each component is designed to do. (Before we begin dealing with any details).

- First of all—as I said, of all of the 3 sections that comprise your sonship establishment, this one is the largest—12 verses long.

- We’ve already settled in our thinking that the general breakdown of the 3 sections runs:

- (:16-25) - Section 1
- (:26-27) - Section 2
- (:28-39) - Section 3

- And just to throw out a question to you—(something for you to think about as we go through this final section) - since there is no randomness to it, and since God our Father has designed it so that there is a natural, progressive, developmental order to the verses and even to the words in the verses—(such as: you get several good examples of the **listing** of information in these verses):

- ex.,: (:29-30); (:35); (:38-39)

- ... well, that being the case—**why does this 3rd section come last?** Because there’s a sense in which you might think that this information should come 1st—hint: you have to think about what is being accomplished by each component.

- And if each component is either developing/producing or adjusting the son’s attitude—and the attitudes that are being produced have to do with a **level of confidence**—then wouldn’t it stand to reason that there are **different kinds of confidence** we are to have as adopted sons?
(We won’t answer that now—but in due course.)

- (And there is something significant about that—because there’s actually a pattern here that will be encountered over and over again in your sonship education).

- And really what’s going on—even though the exact terminology isn’t used here at all—our Father being the perfect teacher that He is—and the perfect writer of the information that He is—because He’s developing and producing and adjusting our attitude into a ‘perfect’ state in order for us to begin our instruction in sonship education without hindrance or snags or roadblocks or anything along those lines—what He’s doing here (at least one of the things He’s doing) is that by saying what He says and presenting the information the way He does—He’s actually performing various ‘operations’ on our hearts!

- He’s actually “*enlarging our hearts*”. — and you enlarge the heart so that it can both simply contain more features in it—and so that it can process more—it can therefore appreciate more and understand more and respond to more and cope with more and withstand more than it ever has before! And even to the point that it’s sentiments can be greater than ever before.

- And in a *godly* way—what you wind up getting is a heart that matches you Father’s heart!

- And in this final component, He’s going to perform what is akin to ‘open-heart surgery’!

- And I only bring this out here because what you’re going to go through and experience by the effectual working of these 12 verses really is like going through ‘open-heart’ surgery—and by that I mean that this is going to get real, real personal—and there is even a component to this section that is going to directly deal with your emotions and how you feel—in an appropriate and *godly* way!

- (We’re going to get down to some raw emotion before all this is over!) (and designedly so)

- So when you look at these final 12 verses of Romans chapter 8—what do you see as it’s general breakdown of the information?

- My understanding is that the general breakdown of the 12 verses is really rather simple—even though I realize that some of the terms and phrases seem to be deeply theological, and that you need to have some kind of a Phd. in theology in order to have a hope of ever figuring out what Paul is saying (*foreknow, predestinate, called, justified, glorified*)

- My understanding is that when you look at (:28) - unlike (:26) which began, “*Likewise ...*” — verse 28 begins “*And we know ...*” — that is, even though it would seem that the issue of prayer getting addressed in (:26-27) comes kind of ‘out of the blue’ (so to speak), that *Likewise* makes it so that you know that that’s **not** the case— because there has to be a *likewise link* to what’s gone on previous to it in (:16-25) - and there indeed is. (We noted all that before).

- But (:28) beginning with the word “*And*” - it’s not that the information is unrelated at all—because that’s not the case, it’s related to what is designed by the Father to take place in the son’s heart in sonship establishment — but (just to say it this way for now), if anything in this entire section from (:16-39) comes ‘out of the blue’ it’s this issue set ‘on the table’ (so to speak) in front of the son in (:28).

- It may just be that it **is** in the son’s thinking by the end of (:27), but in most cases, it’s probably not—and so that being the probable case, it’s necessary and incumbent upon the Father to kind of set this issue right in front of the son’s eyes.

- And so (:28) makes a flat-out statement that’s designed to jar some things in your thinking—and set you thinking along a train of thought that the Father knows needs to be dealt with—and, it needs to be dealt with last—and if you can even put such things in a rank, (so to speak) it’s the most important aspect of sonship establishment, as well as the most (difficult? no) **involved** aspect of sonship establishment.

- So (:28) just gets set down on the table—and as the verse ends (in a complete sentence—a period at the end) — your eye kind of picks up on the first word of (:29) - which is “*For*” — and even before you read that word out loud (so to speak) - just by the way the information is stated in our English language—it’s almost like (in fact it’s not almost like, it is) - like when (:28) ends, it begs the question: **WHY?**

- It’s just one of those marvelous ways our English language has a cadence and a meter to it—and by the use of those English words of logic—you would almost say aloud, at the end of (:28), “*Why?*” before going on to (:29)

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.

- **Why?** (And then (:29) starts off with “*For*” - which gives us further explanation/amplification on what (:28) sets forth).

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- And I just want to say at the outset—that Romans 8:28 may be your all-time favorite verse in the entire Bible—and there are those folks who dearly love this verse (and rightly so)—
 - but they pull it like a gun—and try to use it to shoot down all the bad things that come along in their lives.

 - And I'm aware that most Christians memorize this verse and use it like a spiritual aspirin for any kind of spiritual malady that they have.

 - And in many cases—Christians (and even non-Christians) will try to quote this verse and 'stand on' this verse and 'claim' this verse when bad things and horrible things and tragic things happen in their lives.

 - And usually those folks (even though in most cases they can actually read English), they usually come along and change up the words—and get them so bollixed up in their thinking that they end up thinking that this verse says, "And we know that God works all things together for our good." — the idea being that God is going to intervene in the affairs of history and in the affairs of our lives to manipulate and massage the events of history to have a 'happy ending' — '... and they all lived happily ever after. THE END.'

 - But — (and I'm not trying to be mean or an "attack dog" [as I was once called]) — but I am trying to be honest with you— maybe brutally honest, but honest ... and that is to say that **unless you have a fully effectual working understanding and appreciation for (:29 & 30), YOU SIMPLY DO NOT "KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD"!!!!!!**

 - Without the effectual working of (:29-30) it is **impossible** for you to *know that all things work together for good ... !*

 - (:28) is not designed for you to fully *know* and fully understand and appreciate what it says—**just by what it says**—it **demand**s further information for you to be able to intelligently say what (:28) says and to really have it's full, effectual working in your inner man!

 - And (:29-30) provide that further information!

- So our Father sets the issue of (:28) before us in one succinct sentence.
- Begging the question, “why?” - (:29) begins setting forth further explanation and further amplification for the reality and validity of the **truth** and reality of (:28) - beginning with the word “*For...*”

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.

- Then, in (:30) we have as the first word of that verse another one of those marvelous English words of logic: “*Moreover ...*”

- And that *Moreover* indicates to you that all of the information contained in (:30) is supposed to go right along with the information in (:29) - and indeed, it does.

- And then (:30) ends in a period to complete the thought.

- Now, since (:31) begins by asking a question that is actually looking back at what verses 28-30 have set forth, my understanding is that, before going on, we can recognize that we have a single component to this section that goes from Romans 8:28-30. [click]

- (:28-30) act as a single component that contains all of the information it needs in order to be fully proven and to fully establish that what (:28) says is **real** and the truth of the matter.

- So therefore, to me, we have a natural and normal ‘break’ between (:30) and (:31).

- And beginning in (:31) we encounter a series of **questions** that are going to conclude with some very powerful statements of the effectual working of this section to the tune of a **full persuasion** of the mind that is expressed in the very particular kind of attitude the Father was after from the very beginning.

- And while I know that you can come along and count up a total of 7 question marks—and you may think there are 7 questions, or maybe 6 questions—but if you carefully examine it, you’ll find that there are only 5 direct questions asked by the Father (or by God’s word) to you, the son/daughter.

- And they are **probing** questions; and they are **provoking** questions!

- And let me just stop right here and ask you—at the outset, do you see that there are only 5 of these probing & provoking questions? (Do any of you have any trouble with that?)

- The 5 probing questions are:

- 1) 31 ... *If God be for us, who can be against us?*
- 2) 32 *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*
- 3) 33 *Who shall lay any thing to the charge of God's elect?*
- 4) 34 *Who is he that condemneth?*
- 5) 35 *Who shall separate us from the love of Christ?*

- Now I realize that we first have to go through (:28-30), but it's not too early for you to begin spending time looking at these 5 probing questions and seeing if you can see the order and the progress to them as well as some other features about them that will enable you to get a better grasp upon how they work to do the kind of 'open heart surgery' that the Father does to your heart as you go through them together.

- I'll give you a head start: every one of them has to be kept in the context of being asked **back** to what you were told about in (:28-30) — remember the first question of (:31):

*31 What shall we then say **to** these things?
(That is, those things stated in :28-30)!*

- So the probing questions run from (:31) down through (:35) - but actually, (:36 & 37) **are supposed to go with** that last probing question of (:35).

- And then we have (:38 & 39) conclude the entire passage with a very powerful, fully persuaded mind that gets expressed in very graphic terminology and phraseology.

- And that means therefore that if my understanding is correct—we have 2 major components to this long, 12-verse section that provides for our final issue in sonship establishment. (however, because of who we are in this dispensation of grace, we have to also have the info. in ch. 9, 10, & 11, too.)

- Now just to get the general ‘flow’ of how this entire 12 verse section goes:
 - (:28-30) is one section or component.
 - (:28) sets forth the issue that our Father wants us to now deal with when it comes to this final aspect of our sonship establishment.
 - And the goal of it is to produce a particular **kind** of attitude — a particular **kind** of assurance, confidence, & conviction that ends up producing in you implicit trust and faith in both your Father and in His curriculum for your education.
 - And that, in turn will produce the particular **kind** of commitment to being educated as His son—and seeing that education through to the very end! (that the Father wants produced)
 - However, just merely telling you what (:28) says isn’t good enough for you to be able to have its effectual working in your inner man.
 - And remember that each and every component of your sonship establishment is designed to EVER operate in your inner man—in other words, nothing you’re taught in Romans 8:16-39 is supposed to be learned and then either forgotten, or relegated to the back of your mind where it is rarely (if ever) thought about again! (it’s who you are day by day)
 - The 3 components of sonship establishment are supposed to be so powerful, and are designed to be so **impressive**—that they actually form and shape **who you are** from now on!
 - (Just as all those things you learned about your Identity In Christ—all that you learned about who you are, sanctification wise, “in Christ” from Romans 6:1-8:13!)
- In other words, 1) The *hope* of being a joint-heir with Christ and the inheritance you can have as one who operates in, and governs in, and gives functional life to the creature; which *hope* produces a salvation from being victimized by *the sufferings of this present time*—and 2) The confidence of having the very ‘lifeline’ of communication of sonship prayer continually going on unperturbed and unhindered in order to *find the knowledge of God*—and 3) The impressive confidence