



# Bible Student's Notebook™

## *The Herald of His Grace*

Presenting *every man perfect in Christ Jesus*. Colossians 1:28

Volume 30  
Issue 731

## Son-Placing

by — George L. Rogers (1869-1947)

**T**he Greek word υιοθεσία (*uihotesia*), literally, SON-PLACING, is variously translated as “sonship,” “adoption,” and “place of a son.” Though the word is commonly found in Greek inscriptions two hundred years before Christ, it is found in no inspired writings other than Paul’s. The Jews had no practice of adoption, as the Greeks and Romans had. In its Pauline usage the word has a specific idea beyond sonship. It is not only a term of relation, but it expresses sonship in respect of *standing*, or position.

In Roman law *adoptio* was legal transference of a child to a family to which it did not belong by birth. A stranger by blood could be introduced to a noble and wealthy household by adoption. He assumed its name. The thing was done in public in the presence of seven witnesses, who could afterwards testify to the validity of the ceremony and vindicate the status of the adopted child. The adopted son assumed all of the privileges, rights, and obligations of a child by birth. No person adopted his own son, of course. By *huiotesia* Paul means acceptance into God’s family of those who do not belong there, and the placing of those who are not sons by right in the relation of sons. Hence this word is never used of Christ Who is the only begotten Son, but of those who are made sons by an act of grace.

Further, Paul shows in Galatians 4:1-7 that one under law from birth to death can never be acknowledged as a son. Until he is reclaimed from under the law no minor child can receive the place of a son. *Huiotesia* in Pauline usage belongs only to those who are no longer minors under law, but to those who, being freed from law, have attained their majority. We are

sons, not by service, but by faith. The one-time slave can now forget his serfdom, his pupilage, and the limitations of his minority. His tutors and escorts are dismissed, and the son walks and talks with his Father and makes Him his confidant. The *spirit* of sonship is the ruling disposition of God’s sons even now while we are awaiting our sonship, the deliverance of our body. Then we shall be formally manifested in glory as the sons of God. The word *huiotesia* occurs five times. In two occurrences it is used of those who are reclaimed from law and have received the spirit of Christ (Romans 8:15; Galatians 4:5) once it means our future complete deliverance (Romans 8:23) once it is enumerated as one of our blessings in the celestials in Christ (Ephesians 1:5); and once it refers to Israel’s adoption when God shall again acknowledge Israel as His firstborn son of all the peoples (Romans 9:4). The sons have rights in the father’s estate.

### *In which we are crying, “Abba, Father.”*

It is we who utter the cry to our Father, and the next verse will explain why in a spirit of sonship we so cry. In Galatians 4:6 it is not we but the spirit of God’s Son in our hearts that is said to cry. Between the two there is only the difference of cause and effect. Our cry is the effect of the presence of the spirit of God’s Son. Paul suddenly changes from “you” to “we.” He takes it for granted that they have the same filial emotion as he, and that they cry “Abba, Father,” as he does. ►

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Paul had seen pagans who stood in terror of their gods until they heard the evangel; but as they heard and believed and received the spirit of God's Son they joined with him in the heart cry, "Abba, Father."

Since Christ is the Son of God, He makes us conscious of our sonship, so that we spontaneously cry out to our Father. This filial sentiment expresses itself in fervent prayer. One into whom the spirit of God's Son has come can refrain from prayer no more than could the Son of God Himself, and *the cry will not be for gifts but for God.*

Much of the language of the Psalms is the language of the Messiah, Who found time early and late to be with His God and Father. He desired fellowship with God more than sleep. "O God, Thou art my God! Early will I seek Thee; my soul thirsts for Thee, my flesh craves for Thee" was the cry of David, and in superlative degree the cry of David's Son. All acceptable service and worship is presented in a spirit of sonship, for only spiritual worship is real. God dwells in His temples, the bodies of the saints. There He receives our worship, hears our prayers, and leads us as pilgrims.

"Abba, Father" occurs three times. It was on the lips of the Savior in Gethsemane when the curse of our sin was falling on Him. It is found in Galatians 4:6 as well as in our text. *Abba* is Aramaic. It means Father. It is the dialect of sonship. It is a child's word, and it passed along with other Aramaic words into general usage.

The Greek equivalent *Father* is not added as a translation. The words of Paul are charged with too much emotion and holy passion to admit of so lifeless an explanation. Paul adopted the language of the Son of God Himself and used it in his petitions.

There is something remarkable in the fact that Paul should use this Aramaic vocative when addressing the saints of Galatia and Rome, which were mostly gentile in membership. It has been suggested that Paul dwells on the phrase, half Aramaic and half Greek, because it symbolizes the fusion of Jew and Greek in the body of Christ. This is agreeable to his teaching. We both have had the access in one spirit to the Father (Ephesians 2:18).

When we sincerely cry, "Abba, Father," we make at least three affirmations.

First, I know God is my Father. God is, and I am bound to Him by ties of kinship. This kinship is not merely that of creature-hood, but of spiritual life imparted by God's only begotten Son.

Second, I love Him. I am bound to Him by ties of affection. On my side is a grateful, adoring and reverent love which is the fruit of the spirit, and on His there is a holy, redeeming grace that springs from the Fount of universal love.

Third, I talk with Him as a son with his father. When I cry He responds; when I speak to Him, He listens. I have fellowship with and growing realization of my Father. I turn to Him as His Son turns to Him, and in the same spirit. I seek, and trust and glory in Him as my Father.

***The same spirit is joining its witness  
with our spirit that we are children of  
God (Romans 8:16).***

That is, the same spirit of Christ, which He gave to us when we were united to Him, witnesses together



54 pp, BK

## ***Be Likeminded***

by — Daniel Andersen

Christ is the basis of Christian unity, and when Paul exhorts believers to be "likeminded" he is not entreating them to comply with the same code or creed, or to conform to the same confession or catechism. Rather he is appealing to them to accept others as Christ, Himself, accepts them.

*See order form.*

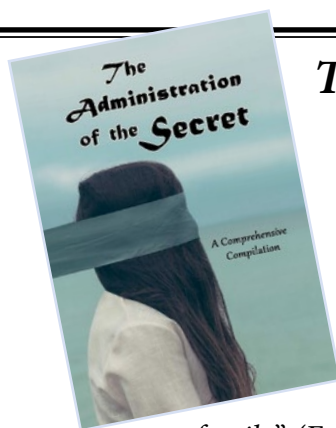
with our human spirit to the fact that we are children of God. This verse restates from another aspect the words of :15. The consciousness of sonship is traced to its underlying sources. Thus is presented an explanation of what has happened to produce a spirit of sonship in which we cry, “*Abba, Father.*” Paul learned that his impulse to cry to his Father proceeds from his own spirit, and he is no less sure that the cry proceeds from the spirit of the Son of God within him. “*The same spirit*” is that which is the subject of the whole chapter, the spirit by which we put to death the practices of the body. It is the spirit of Christ as distinct from the spirit of God, by which Christ lives in us as united to us. It cannot here be a disposition or state of mind toward God. It is rather the spirit of life which gives rise to such a disposition, because it witnesses to the fact of our sonship.

“*Our spirit*” is our human spirit, which is given to us at birth, and which returns to God at death. This is the spirit that is joined to the Lord Christ. The life imparted to it is the life of the risen Lord, and is as different from the life of unfallen Adam as the last Adam is different from the first. Life in Christ is not the life of the old creation, nor of the old humanity even at its best. In contradistinction to the life of the human spirit the life imparted to it is the spirit of life which is in Christ Jesus. The Body of Christ is a spiritual one at present. He has quickened the spirits of all of His members, and He dwells with those whom He has quickened. Flesh and spirit are both in us. When we walk in spirit or in flesh we are walking in accord with the new or the old humanity.

The human spirit before vivification is conformed to the Adam life; afterwards it becomes conformed to the spirit of Christ as part of His Body.

The same spirit is “*joining its witness with*” our spirit. The verb *summartureoo* [bear or join witness] occurs in two other places. In 2:15 conscience co-witnesses with the heart to a moral law, and in 9:1, “*my conscience joins its witness with me.*” Here it is not conscience and personality, but two distinct spirits jointly testifying. It is not that one spirit witnesses to the other, nor is it only that one confirms what the other has testified, but that the two witnessing together with each other attest that we are children of God. The voices of the witnesses blend in such perfect harmony that there is no separate and distinguishable testimony such as there would be if the voices were discordant. The voices merge into one, but the spirits are quite distinct. Personality is not destroyed. I am joined in spirit to the Lord, but He is He and I am I (I Corinthians 6:16-17). The witness comes partly from ourselves and partly from Christ in us. Our spirit has a voice as well as His. The recognition of the spirits as distinct is another convincing refutation of the pantheistic confusion of the human with the divine. The divine spirit has not taken the place of the human, nor has it merged with the human. It has so quickened our spirit that it makes us “*children of God.*”

The witness is “*that we are children of God.*” The sons of God are children also. Our relationship is that of children who derive their life from the Father, having the affinities that exist between ►



## The Administration of the Secret

*A Comprehensive Compilation*

308 pp., PB

*See order form.*

The Secret Administration, revealed through Ephesians and Colossians, is characterized and empowered by the dispensation of transcendent grace (Ephesians 1:7; 2:7; 3:2). Now, believing Gentiles are “*no longer guests and sojourners,*” as they were in the Pentecostal and Readjustment Administrations, but are “*fellow-citizens of the saints and members of God’s family*” (Ephesians 2:19). This outstanding work includes 45 chapters, by 17 authors, spanning nearly 200 years. Author’s include: Oscar M. Baker, Tom L. Ballinger, J. R. Caldwell, E. H. Clayton, J.J.B. Coles, John Essex, J.H. Evans, H.W. Fry, Vladimir Gelesnoff, William B. Hallman, Richard Holden, John H. Kessler, A.E. Knoch, Adlai Loudy, Clyde L. Pilkington, Jr., and Charles H. Welch.

children and parent. However, the children are sons also, having the legitimate position, privileges and spirit of adult sons as well as the relationship and endearment enjoyed by children. The ideas are complementary, for saints have not only the heart of children, but the standing of sons as well. Assurance that we are children underlies the spirit of sonship. Filial affection grows out of our spiritual union with the Son of God. We have no love in our unrenewed hearts wherewith to love God. We can love Him only when we have received the spirit of life in Christ Jesus. This life makes us "*children of God*" in a higher relationship than that which belongs to all men as His creatures (Acts 17:28-29).

Whenever we meet the Father's smile with a child's affection that instinctively cries to Him, we have the joint witness of the spirits. Even the feeblest conviction that God is our Father in a new spiritual relationship is evidence of the new life and the spirit of Christ being in us. As one walks in the spirit the testimony becomes clearer and the assurance stronger. Such experience is decisive proof against all argument to the contrary. It may prove nothing to others. The witness is not for them, but for ourselves.

The spirit of sonship is subject to various influences. It varies with our spiritual, emotional and physical variation. Atmospheric, digestive or other disturbances may affect our spiritual experience. Then, we must learn not to quench the spirit. If the witness is not always clear, we should not doubt. Above all, we should not be occupied with our experience, but with Christ. Our evidences are brightest when we are occupied with Him. Just as the way to get the image of the sun is not to polish the mirror, but to bring it into the sun, so the way to realize our relationship to God

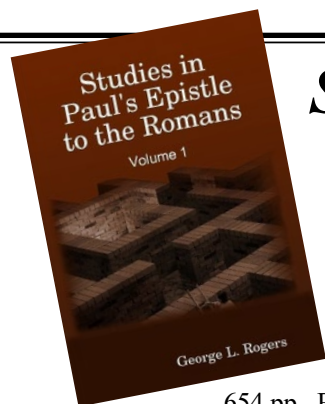
is to listen to Him tell the story of His salvation and His love. The light of the joint-witness of the spirits cannot be extinguished, but sometimes it seems dim.

Beneath the changeful states of consciousness in which we may have either a spirit of sonship or some other spirit, such as a spirit of sloth or estrangement, there lie the permanent facts that Christ is in you and that your spirit is life. In these permanent facts lies the possibility of perpetual joy in God, of incessant prayer and unbroken fellowship with our Father. There are states of mind and dispositions in the saint which make prayer impossible. At such times our evidences are far from bright. Keep yourselves in the love of God.

### ***Yet if children, enjoyers also of an allotment.***

Children have rights in their fathers' possessions. Expositors illustrate this from Roman law which, like most law, recognizes these rights. In Roman law sons and daughters shared equally in the division of the paternal estate, and a will that left the property away from the children was invalid. Paul's gentile readers would understand this, but when they came to know Mosaic law they would come to a better understanding of his words.

God's economic laws are almost unknown, but Paul had these in mind and we must know them if we would understand him. The constitution of the chosen nation guaranteed every family and man a home and an allotment which was not to be alienated. God was the national Landlord, and He allotted to each family its own piece of property. When a child was born into a family in Israel his economic well-being was already



## ***Studies in Paul's Epistle to the Romans***

(Volume 1, Chapters 1-8)

by — George L. Rogers (1869-1947)

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654 pp., PB

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provided for. His birth as a son of Israel gave him title to an estate. He was not an heir by his father's death, but was an allottee by his own birth.

While Jehovah said, "*The land is mine*" (Leviticus 25:23), He repeatedly calls it "*your land*" and "*you're allotment*." They possessed His land because He had said, "*Israel is My son*." It is not service but sonship that entitles one to an allotment in God's land. The thought of a servant having "*tenancy*" was repugnant to Abraham and to God alike (Genesis 15:3-4).

"*Enjoyers of an allotment*" seems to some to be an awkward phrase. They prefer the simple word "*heir*," which, however, does not truly give the idea of *kleeronomos*. There is a Hebrew word for heir, but this Greek word does not properly translate it. *Kleeronomos* means that one is a tenant, and that what he occupies is his by allotment. Thus it does not represent the modern idea of heirship.

Many an unfortunate child is heir to nothing but sin and poverty, but God's law provided that every child should have an estate, and that while Israel obeyed His law "*there shall be no poor with thee*" (Deuteronomy 15:4). When our Lord said, "*For you have the poor with yourselves always*," it was because the law had not been observed (John 12:8; Deuteronomy 15:7-11).

All of God's children are assured of an allotment in His estate. In the Kingdom of the Son of Man the justice of God's economic laws will be exemplified in

social wellbeing. God's laws have a way of breaking those who disobey. Hence the social and economic unrest of the present era.

We are not here told where our possessions lie, but simply that we are God's tenants, enjoyers of what He allots to us. Earlier than this Paul had written "*All is yours*" (I Corinthians 3:21).

### ***Joint enjoyers of Christ's allotment.***

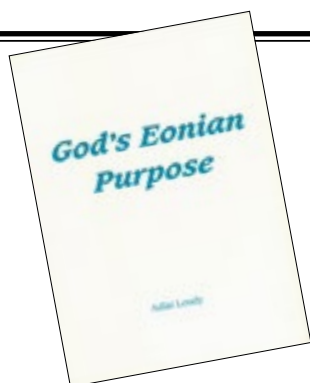
We are tenants together with Christ. The universe has been allotted to Him (Hebrews 1:2). The prison epistles deal specially with this allotment. In Galatians 4:7, where the idea of sonship rules the argument, it is not "*if children*," but "*if a son, an enjoyer also of God's allotment, through Christ*."

### ***If so be that we are suffering together.***

"We" means that Christ and we are suffering together, as we are tenants together, and as we shall be glorified together. These are three marks which identify us as Christ's. "*If so be*" raises no doubt as to whether or not we suffer. The word *eiper*, as in :9 means "*if as is the fact*." Those who are Christ's share His sufferings, as He shares theirs. When they are persecuted, He suffers (Acts 9:4).

Our suffering with Him is a proof of His ownership. Union with Christ brings us into some fellowship with His suffering. The subject of suffering has been

(see **SON-PLACING**, page 6272)



383 pp.

***See order form.***

## ***God's Eonian Purpose***

by — Adlai Loudy

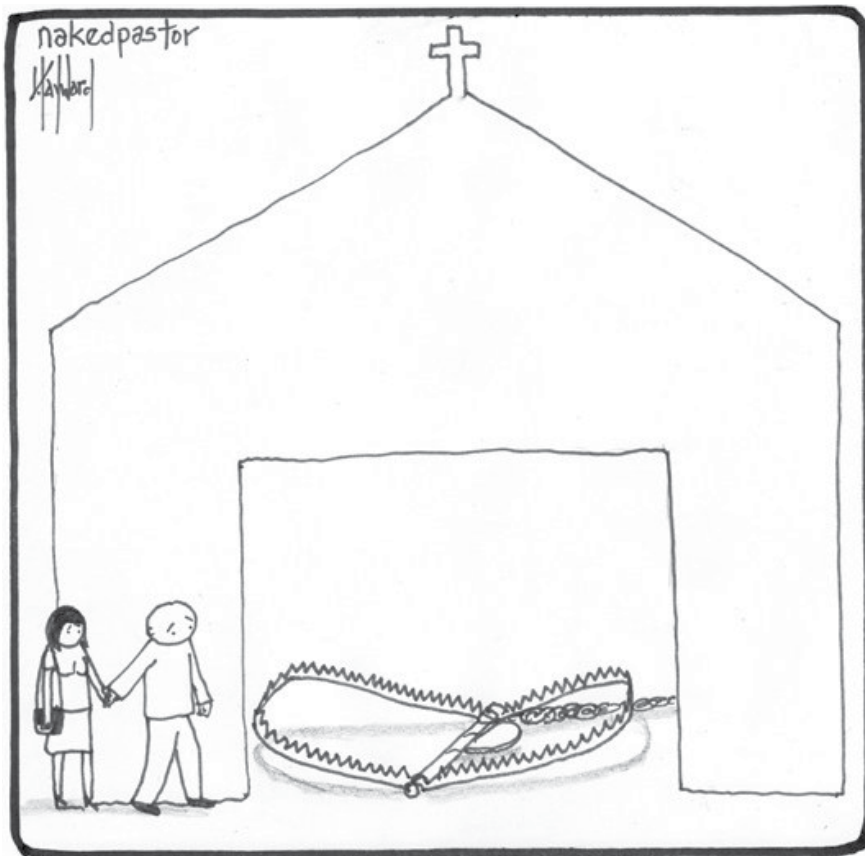
First printed in 1929, this work is a review of God's plan and purpose, gathering together many of the most basic themes of Scripture, including *The Beginning of Creation*, *The Eons and Administrations*, *Justification*, *The Conciliation*, *Completeness in Christ*, and *The Goal of the Universe*. These and other vital subjects are presented in an interesting and informative manner. The book contains charts and illustrations which provide a welcome visual supplement to the text. (Available in Hardcover & Paperback)

"*This is probably the most suitable of our publications for those of your friends who are just becoming interested, or who do not know of the truths we teach, yet are willing to read and to consider them. It is written in a simpler manner than some of our other publications, and is easier for the beginner to understand. It covers, in a general way, most of the great fundamental subjects of the Scriptures.*" — A.E. Knoch



## A word regarding this cartoon:

Beginning with this issue we plan to run cartoons occasionally from the “Naked Pastor,” David Hayward. We were alerted to his work by our dear friend Mike Owens. David was a professional minister for over 30 years. A graduate of Gordon-Conwell Theological Seminary and McGill University, he was baptized Anglican as a baby, was Baptist as a teenager, Pentecostal in his late teens, ordained Presbyterian, pastored a Vineyard church, and then went independent, before leaving the pastorate altogether in 2010.



We have been in contact with David and obtained his gracious permission to use his cartoons in the *Bible Student's Notebook*. While we definitely do not agree with many of David's perspectives, and while there

are many of his cartoons that we would certainly not run, we do think that our readers will appreciate the insight of some of them. **BSN**

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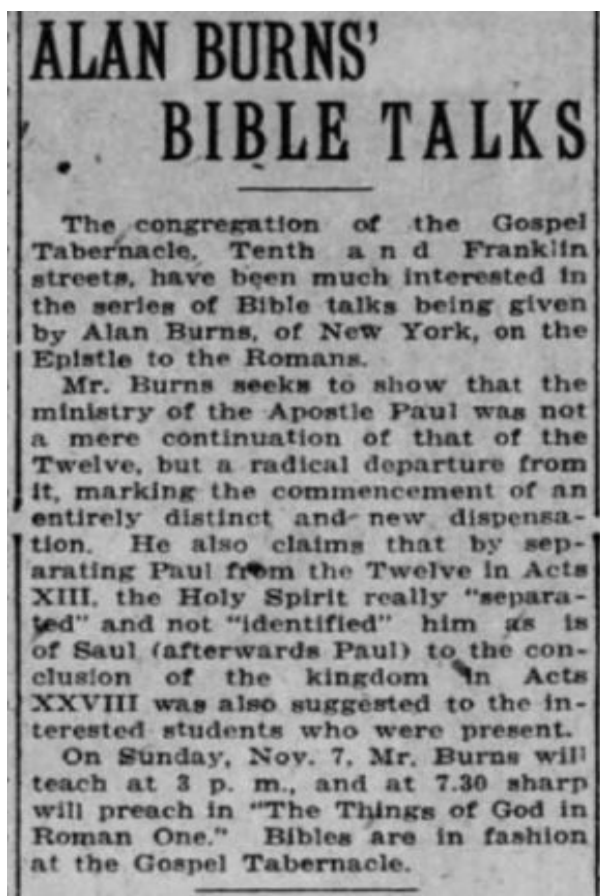
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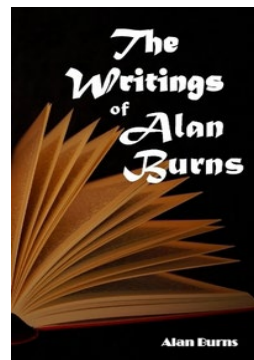
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### Newspaper Notice of Alan Burn's Bible Teaching

Reading (PA) Times  
November 5, 1920

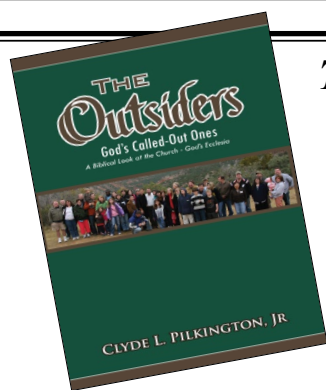


## The Writings of Alan Burns

by — Alan Burns  
(1884-1929)

318 pp., PB See order form.

Alan Burns was born 1884 in Philadelphia, PA, but spent his youth in Ireland, where he was associated with the Salvation Army and the Plymouth Brethren. At about twenty-one years of age he went to New York City. Being an earnest seeker after truth and a student of the Scriptures, he became interested in the teaching of Dr. E.W. Bullinger (1837-1913), and was strongly attracted to Vladimir Gelesnoff (1877-1921), when he began his ministry in New York. Gelesnoff considered him the best gospel preacher he had ever heard. With the help of a few friends who did the printing, Burns started *Grace and Glory*, a little magazine which gave promise of much good. For lack of support, it languished and soon ceased, to be followed, not long afterwards, by *Unsearchable Riches*, which virtually took its place. Burns became a valued contributor to the earlier volumes of *Unsearchable Riches*. The logical and powerful introductory articles in A.E. Knoch's (1874-1965) book *All in All* were written by him.



128 pp., PB.

See order form.

## The Outsiders: God's Called-Out Ones A Biblical Look at the Church – God's Ecclesia

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the "pastorate" the author walked away. He left the "religious system" by resigning from the very "church" and "ministry" he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer "go to church." It does not seek to persuade others to do something different, but rather to be simply who and what they already are "in Him." This is an uncovering of the truth of the church, and an encouragement for the members of His Body to enjoy the position and standing "in Christ" that they already possess, realizing that they are truly "complete in Him" (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

*The Outsiders* was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. – **MO**

I thank God for *The Outsiders*. I couldn't put it down. Read it all in one sitting. – **PA**

*The Outsiders* has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a "knowing" that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. – **KS**



**SON-PLACING** (continued from page 6269)

abruptly introduced, and is fully dealt with in the following verses. Indeed, the sufferings and glory of Christ and of the saints is the ruling theme of the remainder of the chapter. The connection of this verse with the previous ones is that suffering with Christ is an evidence of sainthood. Beyond that we leave this verse for fuller treatment later.

The logic of the passage demands that we shall not introduce the whole subject of the sufferings of Christ, or even of our sufferings *for Him*. The sufferings are those only that we endure together with Him. He and the saints and the whole creation suffer by reason of His rejection. *The true Tenant of God's allotment was killed and usurpers occupy it now.* That fact involves suffering for all. He is still deprived of His rights. The world is still hostile to Him while many trade on His name.

*Among other things we suffer with Christ by reason of the present political and economic disorder. As children of God we, too, have been robbed of our rights and the occupancy of our possessions has been long deferred.*

While all mankind suffers, only saints suffer together with Christ, and they endure better than others because of the joy of the coming glory which they have a right to expect.

***As the sufferings of Christ superabound in us, our consolation is superabounding also (II Corinthians 1:3-7).***

Every child of God is deprived, for the present, of his rights as an allottee of God. The rejection of Christ so far as it affects His rights on Earth affects also all of His people who are on Earth. The Son of Man-kind, Who has right to all things, had not a home of His own during His ministry (Matthew 8:20). Some few of His most faithful members have been as poor as He. None have the economic security and freedom from fear that the children of God would have if Christ had His rights on Earth. Persecution is a subject foreign to this verse. It is spoken of later. We need not court it, nor should we call opposition persecution, nor whine if we are persecuted.

We, being children, are tenants for life in our Father's estate; and while we await the full privileges of sonship and the glory proper to the sons of God, are suffering together with the rejected Son.

— *Unsearchable Riches*, Volume 25 (1934)  
(edited & abridged)

**TOPICS:**

**Major:** Sonship

**Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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*Scripture education in a semi-weekly format!*

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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*For definitions of abbreviations/acronyms, see index after the order form.*

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## **ABBREVIATION KEY**

### **Scripture Version**

AV: Authorized Version  
BSV: Bible Student's Version  
CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
ED: Emphatic Diaglott  
FF: Ferrar Fenton Bible  
KJV: King James Version  
NET: New English Translation  
RE: Rotherham's Emphasized Bible  
WT: Weymouth Translation  
YLT: Young's Literal Translation

### **Reference Sources**

AA: Analytical Analysis (Welch)  
BDB: Brown-Driver-Briggs Hebrew Lexicon  
CB: Companion Bible Notes & Appendixes  
(Bullinger)  
CC: Concordant Commentary (Knoch)  
CKC: Concordant Keyword Concordance (Knoch)  
CL: A Critical Lexicon and Concordance  
(Bullinger)  
CWS: Complete Word Study Dictionary (Zodhiates)  
FoS: Figures of Speech (Bullinger)  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon

UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
YAC: Young's Analytical Concordance

### **Reference Notations**

*cf.* – compare  
*e.g.* – for example  
*et al.* – and others  
*etc.* – et cetera (and so on)  
*ff.* – and the following  
*i.e.*, – that is