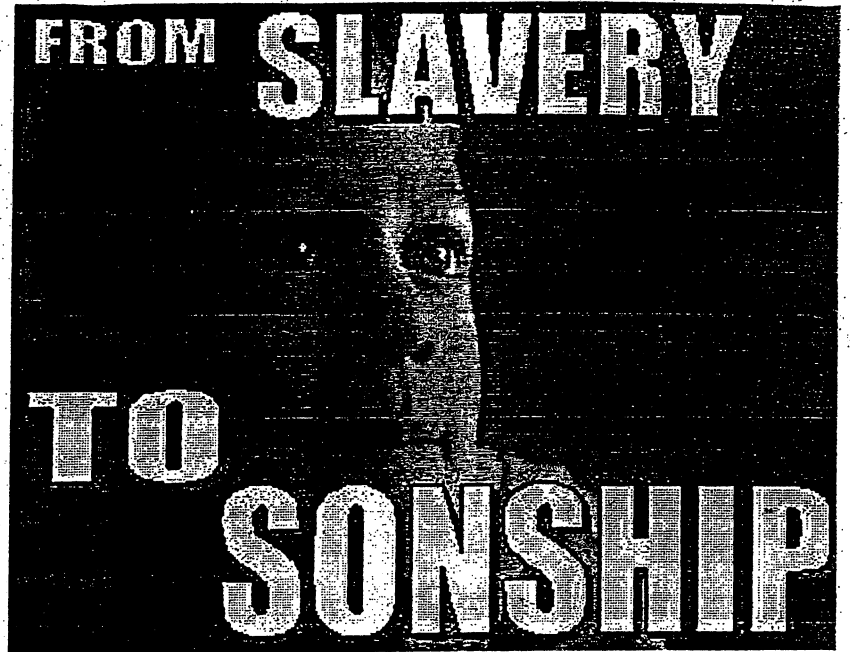


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April 5, 1995

Concise Theology

Adoption

The Koine Greek term for adoption is *huiiothesia*. It occurs only four times in the New Testament, only in Paul's epistles. The term is always used for placing in sonship towards God, that is, the act or the result of the act of placing a mortal human being into a Father-son relationship with God. The custom of adoption is not a particularly Jewish practice but was commonly practiced by the Romans. By the rite of adoption, the adopted son became the heir of the adopted father, and renounced the name of his natural father. The ceremony was not valid without witnesses. This may be what Paul had in mind when he wrote that the Spirit "testifies" or "bears witness" that we are God's children (Rom 8:16). The choice of the word adoption to describe the believer's relationship to God is a very significant one. It emphasizes four important points:

1. The intimacy of our relationship to God - we are more than redeemed servants, more than royal subjects, more than God's holy nation and chosen people, but in fact his very children.

"How great is the love the Father has lavished on us, that we should be called children of God!" - 1 Jn 3:1

2. The sovereign act of God in determining the relationship - it is not a natural sonship (God is divine and we are human), but a sonship that is conferred solely by an act of God, just as adoption is always initiated by the adopter, not the adoptee.
3. The infinite mercy and love of God in determining the relationship - there is nothing in ourselves which merits adoption, like justification, it is rooted in God's love and established by grace (God's unmerited favor).
4. The profound privilege of the relationship - when Paul uses this word, the emphasis is often on the result of this adoption, that is the special privileges associated with this divine sonship.

Ephesians 1:5 - "In love he predestined us to be adopted as his sons (*huiiothesia*) through Jesus Christ, in accordance with his pleasure and will."

Galatians 4:5 - "But when the time had fully come, God sent his son, born of a woman, born under the law, to redeem those under the law, that we might receive the full right of sons (*huiiothesia*)."

Romans 8:15-17 - "For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship (*huiiothesia*). And by him we cry, 'Abba, Father.' The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are

Adoption

A study of the Greek word *huiiothesia* (Strong's 5206).

Stong's *Exhaustive Concordance*:

"5206. **huiiothesia** ... the placing as a son."

The words in bold in the following verses, unless otherwise noted, are the King James Version translations of the Greek word *huiiothesia*, and represent every occurrence of *huiiothesia* in the New Testament.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of **adoption** [RSV: but you have received the spirit of **sonship**; Moffatt: you have received the Spirit of **sonship**; NIV: but you received the spirit of **sonship**; Amplified: but you have received ... the Spirit **producing sonship**; NEB: but a Spirit that **makes us sons**; GNB: instead, the Spirit **makes you God's children**], whereby we cry, Abba, Father.

Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.
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** [Fenton: the **sonship**; Moffatt: our **full sonship**; Amplified: our **manifestation as God's sons**; NEB, GNB: **God to make us his sons**; NCV: **God to finish making us his own children**], to wit, the redemption of our body.

Romans 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the **adoption** [RSV: to them belong the **sonship**; Moffatt: theirs is the **Sonship**; NEB: they were made **God's sons**; GNB: he made them **his sons**], and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Galatians 4:3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the **adoption of sons** [NIV: receive the **full rights of sons**; Fenton: receive the **sonship**; NEB: attain the **status of sons**; Moffatt: have our **sonship**; Phillips: become the **sons of God**; GNB: become **God's sons**; NCV: become **his children**].

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the **adoption of children** [NCV: to **make us his own children**; GNB: that ... he would **make us his sons**; RSV, Moffatt: to be **his sons**] by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.



Periodical for the Edification and Defence of the Reformed Presbyterian Faith and Life in Australia and New Zealand.

November '96 - Article by Bill Berends

• *Adoption, Biblical Overview*

Like many of our readers, I am from a family whose lives were enriched through the adoption of a child. This experience will always colour the way I read those passages in Scripture which speak of our adoption as children of God (Rom. 8:15, 23; 9:4; Gal 4:5; Eph. 1:5).

No doubt the same is true for others who have had some involvement in adoption. Some time ago I came across an article in Christianity Today written by a lawyer who frequently assists parents to adopt. His experiences have given him a deep insight into adoption from the parents' side, and he used this to highlight the elective love and passion of God towards his adopted children. In fact, the author saw the strongest human parallels to God's adoption in the adoption of "special needs" children, where the parents love the child no matter what his or her shortcomings. The fact that many such parents are prepared to set no preconditions for the child they hope to adopt calls to mind how God "predestined us to be adopted as his sons through Jesus Christ" without any preconditions. (Eph. 1:5).

While such accounts are usually helpful and edifying, we must keep it in mind that the adoption practices referred to in Scripture do reflect a very different situation. It is important to mention this, because not all the examples we have from our society are necessarily positive and upbuilding. Psychiatrists and counsellors have frequently observed that the number of adoptees who come in for counselling is considerably higher than the average for the population. They report that this is so because many adoptees have unresolved feelings of rejection on the part of their birth parents. In these situations the adoptive parents, too, may face deep disappointments as the adopted children fail to live up to their expectations.

In contrast to these examples from our own society the biblical picture of adoption does not involve any element of rejection by the natural parents. In the Greek/Roman world adoption was simply a means to regulating inheritance. In fact, in the biblical picture it is precisely those who have been born anew through the Spirit as children of God who are also adopted by God. How natural (spiritual) birth relates to adoption is explained by John, who brings these two facets together when he writes,

Yet to all who received him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God. (Jn. 1:12-13)

Those who believe in Christ have the right to become children of God, that is, they have the legal status of adopted children of God. Note that John does not mean that we earn a right to adoption because of our faith. Rather, as v.13 so clearly explains, our legal status as children of God is itself the result of God's sovereign work of regeneration. This new birth brings the gift of faith by which we can accept Christ as our Saviour and recognise God as our Father.

Because John does not actually use the word "adoption" to describe our legal status as children of God, some commentators have argued that the text does not speak about adoption. In support of this view they point out that John never refers to believers as "sons" (huiioi) of God. Sonship is the legal status of adoptees indicated by the Greek word for adoption, which literally translates "to appoint as a son" (huiiothesia). But John's use of the word "children" is explained by the fact that John never uses the word "son" with reference to the Father other than for the sonship of Christ. John Calvin and other interpreters, therefore, have no difficulty in recognising the adoption principle in this and many other passages of John where he refers to believers as "children" of God.

One such passage reads:

How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. (1 John 3:1-2)

Here the phrase "called children of God" suggests that John is speaking of the adopted status of God's people. God's love is such that he allows us to be identified as his legal children.

This passage also shows that all the fullness of what this entails is not yet apparent, this "has not yet been made known". In a similar way Paul, too, points out that the full implications of our adoption as children of God is something that will be revealed in the future, at the time of the resurrection. In Romans 8, after Paul observes that all of creation is awaiting to be redeemed, he continues:

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. (Rom. 8:22-23)

There is a sense in which the full import of our adoption is still to be realised. Paul says that will come when we receive the redemption of our bodies, or to recall the words of John cited above, when Christ returns we shall be like Christ.

In chapter four of his letter to the Galatians Paul uses the adoption metaphor in a different way, to explain the difference between Old and New Testament believers. In Old Testament times believers, though the true children of the promise, were really no better off than slaves, because they were under the trusteeship of the law. They were God's heirs apparent, but had no liberty in using God's riches. But under the New Testament the trusteeship of the law has run out, as Christ has redeemed us from the law. God's children are free from the law, and at liberty to enjoy the riches of God's Kingdom. With this freedom comes the right of free access to God. No longer do we need to come through the priests as intermediaries, but having the Spirit of adoption we come to God crying "Abba! Father!"

Paul says much the same thing to the Romans when he writes:

...those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. (Rom. 8:14-17)

This marvellous doctrine of adoption does not always receive the attention it deserves in our preaching and teaching. In many theology books it is briefly mentioned as an adjunct to the doctrine of justification, which doctrine has received such prominence during the Reformation that it tends to eclipse the doctrine of adoption. While the two may be taken together, since they are both legal acts of God that flow from our faith in him, they do stress different aspects of our Christian life. Justification reminds us of God's gracious forgiveness of all our sins. But adoption brings to mind all God's wonderful promises to us as the fellow heirs of Christ.

Again, in Reformed theology we have always tended to stress our duties as people regenerated to be citizens of the Kingdom of God. But have we also recognised our privileges as adopted "sons" and heirs of the King? We must take care that we do not become like the elder brother to the prodigal son, who knew his duties but was blind to his privileges. His father had to remind him, "My son, you are always with me, and everything I have is yours." (Lk. 15:31) This is not to say that we want to fall into the "health and wealth" mentality encouraged by some modern evangelists. The very fact that the final and full outworking of our adoption is still future should guard us against such cheapening of the gospel message. But where our faith is a burden rather than a joy to us, we must ask if we have really understood what it means to be a "son" of God and "brother" of Christ.

The doctrine of adoption is one of the most encouraging and comforting doctrines of the Scriptures. The mighty God of the universe wants to be our Father. The glorified Christ wants to be our Brother. And all this is guaranteed by the Holy Spirit, who prompts us to cry "Abba! Father!"

Bill Berends

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CHAPTER XXXVI

ADOPTION.

ADOPTION is that privilege, bestowed upon those who are united with Christ, and justified by faith, by which they are admitted into the family of God, adopted as his children, and made joint heirs with his own Son.

In the strict sense of the word "Son," this title can be given only to the Eternal Son of God, who is the only begotten of the Father (John 1:14), and is exclusively "the effulgence of his glory, and the very image of his substance." (Heb. 1:3).

But others are called participatively sons of God, as probably the angels (Job 1:6; 38:7), as Adam (Luke 3:38), and as Israel (Ex. 4:22; Hosea 11:1; cf. Rom. 9:4). The sonship of angels and of Adam, manifestly proceeds from their creation by God in his image, and likeness. That of Israel, however, is to be ascribed to the typical relation which that nation occupied to the true people of God. The application to Christ in Matt. 2:15, of the sonship declared of Israel in Ex. 4:22, and Hosea 11:1, together with the adoption to which Paul refers, Rom. 9:4, shows, that Israel's sonship, like Israel's election, was but a type, the fulfillment and reality of which were to be found only in the antitype. So far as Israel itself was concerned, the title could mean no more, than that that nation had been chosen by God to be outwardly his people, the depository of his holy oracles, and the means through which his salvation would come to man. John 4:22.

The sonship ascribed to the believer in Christ, will be best understood by considering its gracious origin, its peculiar nature, and the wondrous blessing which it confers.

I. Its Gracious Origin.

1. It is not due to any natural relation, either originally possessed, or restored through justification.
2. Nor does it arise from any new image or likeness of God, which has come through regeneration.
3. It is the simple gift of God's love to those who by faith are brought into union with his proper Son.
4. It is an act originating entirely in the good pleasure of God. Eph. 1:5.
5. It is due, meritoriously, only to the work of Christ. It could be founded thus upon nothing else.
6. It is conferred like justification upon all who by faith receive Christ. John 1:12.
7. It is bestowed at the beginning of the Christian career, when there could be no ground for supposing it due to the character or acts of the recipient.

II. Its Peculiar Nature.

If what has been said shows that the gift of sonship to the believer is a gracious act of God, that fact will appear more plain as we study the peculiar nature of that sonship.

1. It is an act by which God chooses to take those who are not his children, and to make them such by adopting them into his family. Because of this they "are no more strangers and sojourners, but ye are

fellow citizens with the saints, and of the household of God." Eph. 2:19.

2. As they are united in this sonship with his own Son, who "is the image of the invisible God, the first born of all creation," (Col. 1:15), "the beginning of the creation of God." (Rev. 3:14), so does their sonship partake of the nature of his not in its divine relations, but in those by which he is also, even in that human nature, the Son of God. Luke 1:35.
3. It is an everlasting sonship; because its continuance depends not upon what they do, and are, but upon what he has done, and is.
4. It is one in which Christ Jesus "is made unto us wisdom from God and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Thus are all their deficiencies removed and exchanged for the glory of his abundant fulness.
5. It is one in connection with which is fulfilled the prayer of Christ, "that they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us; . . . "that they may be one, even as we are one; I in them, and Thou in me, that they may be perfected into one." John 17:21-23.
6. To such a perfection of sonship do they consequently attain, that not of, nor through themselves, but solely through Christ Jesus, do they thus become "partakers of the divine nature," (2 Pet. 1:4), attaining as near as creatures may, to the position and character of proper sonship to God.

III. Its Wondrous Blessings.

The blessings connected with this sonship are scarcely less wonderful than is its nature.

1. Intimate fellowship with Christ and God. "Wherefore," says the apostle, "thou art no longer a bond servant, but a son." Gal. 4:7. "No longer," said Jesus, "do I call you servants; . . . but I have called you friends." John 15:15.
2. The guidance of the Holy Spirit; "as many as are led by the Spirit of God, these are the sons of God." Rom. 8:14.
3. The witnessing presence of the Holy Spirit: "the Spirit himself beareth witness with our spirit, that we are children of God." Rom. 8:16.
4. The conscious recognition in our hearts of God's relation to us as Father. "God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Gal. 4:6; also Rom. 8:15.
5. "If children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:17.
6. Unknown glory in future likeness to Christ: "it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him." 1 John 3:2.
7. The inheritance includes all things: "he that overcometh shall inherit these things; and I will be his God, and he shall be my son." Rev. 21:7; cf. 1 Cor. 3:21-23.

IV. It Differs From Justification.

It has been contended that "adoption cannot be said to be a different act or grace from

justification." [Dabney's Theology, p. 627.] "It appears to me," says Dr. Dick, [Lect. 73, Theol., vol. 2, p. 224,] "to be virtually the same with justification, and to differ from it merely in the new view which it gives of the relations of believers to God, and in the peculiar form in which it exhibits the blessing to which they are entitled." Turretine says also, "that adoption is included in justification as a part which, with the remission of sins, constitutes this whole blessing; nor can justification be distinguished from adoption, unless so far as it is taken strictly for the remission of sins; whilst in its own formal conception it includes also acceptance unto life which flows from the imputation of the righteousness of Christ." Turretine's Theol., B. 16, c. 6, sec. 7.

The position taken by these writers is a contrary extreme to that which some have held, viz.: that justification consists only of pardon. It is not to be doubted that justification is more than this, and includes restoration to the favor of God, and to eternal life. But these might have been bestowed without conferring upon the justified the peculiar blessings contained in Adoption. "Adoption," says Buchanan [on Justification, p.262], "is distinct in some respects from justification. For although both denote a change in relation, it may be affirmed that, according to Scriptures, pardon, acceptance, and adoption, are distinct privileges, the one rising above the other in the order in which they have been stated; -- that if it be conceivable that a sinner might have been pardoned, without being accepted to eternal life, it is equally conceivable that he might have been both pardoned and accepted, without being adopted as a son; -- and that, while the first two first properly belong to his justification, as being both founded in the same relation,--that of a Ruler and Subject,--the third is radically distinct from them, as being founded on a nearer, more tender, and more endearing relation,--that between a Father and his Son."

Dabney argues that there is no difference between the two because the "instrument is the same--faith-- and because the meritorious ground of adoption is the same with that of justification, viz.: the righteousness of Christ."

But these facts, which are admitted, are due to another, which is that the faith by which we are justified is one which secures to us union with Christ. It would not necessarily follow that this union confers upon us only a single blessing or a number of blessings which may be combined together under one name. We can only learn this by examination. If, therefore, it shall appear that there are distinctions between the accompanying blessings, to the extent that these exist must those blessings be regarded as different.

That there are distinctions appears to be plain from the following considerations:

1. The Scriptures speak separately of justification and adoption, and do not state that the latter is, in whole, or in part, the same as the former.
2. Justification is ascribed to the righteous character of God as its formal ground. In it he is only gracious in accepting and providing a substitute. Adoption is expressly referred to the love of God. 1 John 3:1. The fact that these cannot be interchanged, and justification referred to love, or adoption to justice, shows a decided distinction between them.
3. While there is a change of relation in each of them, in justification it is a change of relation to the law, and only through that to the lawgiver and judge; in adoption it is a change of relation to the family of God and thus to God as the Father.
4. While faith is that through which each is attained, in justification it is a condition precedent to a forensic act which we are assured that God will do because of righteousness as well as faithfulness (1 John 1:9); while in adoption it is merely receptive of Christ, securing that union through which the

paternal love of God flows freely on no other ground than faithfulness to his promises.

5. The act of justification is never ascribed to the Son, and is seen to be plainly a prerogative of the Father as God; but it is said of the Son that "as many as received him, to them gave he the right to become children of God, even to them that believe on his name." John 1:12. In some sense, therefore, which is not true of justification, adoption is connected as a gift with the Son as well as the Father.

The above considerations are sufficient to show that there is a real basis of distinction between Justification and Adoption, and that the latter is not included in the former. They are separate effects which flow from the union with Christ attained through faith; because of which we are made partakers of all the benefits of his meritorious work. Justification is one of these; and by it we obtain pardon, and favour with God, which is eternal life. Adoption is yet another which confers upon us the especial privilege of children and heirs of God. It is no more to be confounded with justification than is sanctification, which is also an effect of the same union with Christ, for, although its distinctions are not so many, nor so broad, yet to the extent that they exist, they are as real.

"This closer and more endearing relation to God, which is constituted by Adoption, is necessary, in addition to that which is included in our Justification, to complete the view of our Christian privileges, and to enhance our enjoyment of them, by raising us above the spirit of bondage which is unto fear; and cherishing the spirit of adoption whereby we cry, Abba, Father. It is necessary, also, to explain how the sins of believers are not visited with penal inflictions, properly so called, but are nevertheless treated in the way of fatherly chastisement; and, still further, to show that the kingdom of heaven hereafter will not be bestowed as wages for work done, but as an 'inheritance,' freely bestowed, on those, and those only, who are 'joint heirs with Christ.'" Buchanan on Justification, pp.263, 264.

[\[next chapter\]](#) [\[previous chapter\]](#) [\[table of contents\]](#)

Romans 8:14-17

THE DELIGHTS OF THE SPIRIT LIFE

Intro: Imagine being born into a family that was poverty stricken. A family that was dysfunctional and doomed. A family with no hope or prospects for the future. A family that was dying and that didn't even care for you at all. Now imagine that along comes a kind, gentle, and wealthy man. This man tells you that he loves you and offers to take you in as his own child. This man offers you everything your natural family could never give you and he offers it to you free of charge. All you have to do is come with him and consent to be his child. Sounds far-fetched, doesn't it? However, that is exactly what happens to every person who places their faith in the Lord Jesus Christ!

As Paul moves deeper in this eighth chapter of Romans, he is continuing to illustrate the superiority of the Spirit life. He has already spoken of the deliverance of the Spirit life and the differences of the Spirit life. Now, in these verses, he speaks of The Delights Of The Spirit Life.

He tells us that every saved person has been brought into the family of God and enjoys all the rights and privileges of natural born children. Let's look at these verses tonight and talk for a few minutes about **The Delights Of The Spirit Life**.

I. V. 14-15 **THE DELIGHT OF OUR ADOPTION**

A. V. 14 **We Have A New Family** - According to Paul, when we believed, we became the "sons of God." That is, we were removed from the family of Adam and were transplanted into the family of God. We are literally His children, **1 John 3:1-3**. John's verses tell us that we are His children now, and that one day, we will be just like our new Father.

(III. Notice what the first part of verse 14 says. It says that "*As man as are led by the Spirit of God, they are the sons of God.*" What this means is that those who are in the family begin to act like the family. For instance, there are certain people in this church who sound and act like their parents. Sometimes, on the phone I cannot tell you apart. You phrase things like your parents and even sound like your parents. We all develop traits that are similar to the family to which we belong.

The same hold true in the life of the believer. If A person is saved, they will develop traits that are like the Father's family. The primary trait being that they will be led by the Spirit of God! You see, every child of God has the Holy Spirit living within him, **Rom. 8:9**. And, if the Spirit is in residence, He will make His presence known! He will change the life He inhabits.)

(III. By the way, this is a tremendous means of gaining assurance of salvation. You see, God's children are "*led by the Spirit*". Does the Spirit of God ever lead you to do anything? If not, you should check up!)

B. V. 15 **We Have A New Father** - Verse 15 tells us that we have been delivered from the bondage of fear and that we have been adopted into the family of God. In our society, adopted children often feel, and are perceived to be, second class members of the family. That is sad, but true for many. They are forever reminded of the fact that they were not born in to the adoptive family.

However, in ancient Rome, things were vastly different. To be adopted was considered a great privilege.

(III. Adoption - The word "adoption" (huiiothesia) means to place as a son. The picture of adoption is a beautiful picture of what God does for the Christian. In the ancient world the family was based on a Roman law called "patria potestas," the father's power. The law gave the father absolute authority over his children so long as the father lived. He could work, enslave, sell, and if he wished, he could pronounce the death penalty. Regardless of the child's adult age, the father held all power over personal and property rights.

Therefore, adoption was a serious matter. Yet, it was a common practice to ensure that a family would not become extinct by having no male children. And when a child was adopted, three legal steps were taken.

1. The adopted son was adopted permanently. He could not be adopted today and disinherited tomorrow. He became a son of the father--forever. He was eternally secure as a son.
2. The adopted son immediately had all the rights of a legitimate son in the new family.
3. The adopted son completely lost all rights in his old family. The adopted son was looked upon as a *new person* -- so new that old debts and obligations connected with his former family were cancelled out and abolished as if they never existed.)

(III. When we came to Jesus, we were taken out of Adam and adopted into Jesus. We have a new Father!)

C. 14-15 **We Have A New Freedom** - These verses tell us that as children of God, we have been delivered from the power and influence of the flesh. We are no longer led about by Satan and the whims of the flesh. Now, we are led by the Spirit of God. Not only have we been delivered from our old leadership, we have been delivered from the life of fear that we used to live while we were in our old family. Now, in Jesus, we are bought into a close relationship with our new Heavenly Father. A relationship so close that we are permitted to address Him as "Abba" or "Daddy."

(III. The idea is that we are brought into such an intimate relationship with God that we assume the place of small children who lift their voices to God as a hurting, helpless child would who cries out to its father. There is the idea of intimacy and dependence, but of a complete lack of fear. Of course, there is respect and reverence, but there is the sense that our Father will not harm us, but that if He loved us enough to die for us, He will certainly care for us as we walk with Him.)

I. The Delight Of Our Adoption

II. V. 16 THE DELIGHT OF OUR ASSURANCE

(III. Not only have we been adopted into the family of God, but we are given priceless assurance of that fact in our hearts day by day.

A. **Our Communion With The Spirit** - The child of God has a blessed communion with the Holy Spirit of God. It was this relationship that was predicted by the Lord Jesus Himself, **John 14:16-18; John 16:7-15**. The Spirit of God spends time with the redeemed and this is a truth that the saint of God must not take for granted. He leads us and teaches us all we need to know about how to live for the glory of God in this world.

B. **Our Confidence In The Spirit** - The Spirit of God has fellowship with those who are saved by grace and that is one of the surest ways to know that you have been born again! If you are genuinely saved, you will know it because the Spirit of God will hold communion with you.

He will speak to your heart. He will tell you things. He will guide you. He will warn you. He will lead you. He will feed you. He will comfort you. He will teach you the truth. If the Spirit of God never speaks to your heart, then you need to examine yourself. It may be that you have never really been saved!

Like a mother who wraps her arms around that insecure child everyday and expresses her undying love, the Spirit of God does the same things for the redeemed child of the Lord. He is the Divine lover of our soul!

I. The Delight Of Our Adoption

II. The Delight Of Our Assurance

III. V. 17 THE DELIGHT OF OUR AFFLUENCE

(Not only are we adopted into the family and assured of that fact everyday of our lives, we are also wealthy beyond measure. Notice what this verse teaches us about our new standing.)

A. **Our Privilege** - This verse teaches us that we are the heirs of God. May I remind you that our Heavenly Father is wealthy beyond measure? The Bible teaches this truth, **Psa. 50:10-12**. We have the privilege of sharing in the vast wealth of our heavenly Father. That is why **Phil. 4:19** means so much to us. He is able to meet our needs no matter how great they may appear. What He has belongs to us right now, **Luke 12:32!**

(Ill. The hymn - *A Child Of The King* - Majesty book Page 645.)

B. **Our Portion** - Not only are we the heirs of God, but we have been made joint-heirs with Jesus. Literally, we are given an equal share in the wealth of our Father. Under Jewish Law, the eldest son would be given a double portion of the father's wealth. However, under Roman Law, all sons were treated equally.

(Ill. When I think about this, it isn't the idea of getting things that amazes me. I am amazed when I come to understand that I have been placed on the same footing with Jesus. Please do not misunderstand me, but you and I that are saved have been declared to be the sons of God and we are given the same standing before God as is His Son Jesus Christ! We will never be Him, but we have been made like Him in the Father's eyes! Hallelujah!)

C. **Our Promise** - As we pass through this life, we will go through difficult times and we will face many trials. There will be many times when we will feel like God has forsaken us

and is not meeting our needs like we think He should. However, we need to remember that we are "pilgrims and strangers" in this present world. The fulness of our inheritance will not be realized until we arrive at home in our Father's House. When we get to Heaven, then we will see just how rich we are and were. One look around will tell the tale forever, Rev. 21:1-22:5.

Conc: There is no comparison between what we have now in the Spirit and what we endured in the flesh. God has encouraged me afresh as His child through this passage.

There may be those here tonight who are struggling with this matter of assurance. If so, the Holy Spirit can help you get your sonship settled. Others may be dealing with a need in their lives. Why not bring that need to the One Who owns it all and let Him meet it for you? Some may just want to come before the Lord and thank Him for adopting you into His family. We are a blessed people and we need to be grateful. Whatever the need of your heart may be this evening, there is help in the presence of God.

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The New Testament Greek Lexicon

Strong's Number: 5206 **uiôoqesiðã**

Original Word Word Origin
 uiôoqesiðã from a presumed compound of (5207) and a derivative of (5087)

Transliterated Word Phonetic Spelling
 Huiiothesia hwee-oth-es-ee'-ah

Parts of Speech TDNT
 Noun Feminine 8:397,1206

- Definition**
1. adoption, adoption as sons
 - a. that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations
 - b. the nature and condition of the true disciples in Christ, who by receiving the Spirit of God into their souls become sons of God
 - c. the blessed state looked for in the future life after the visible return of Christ from heaven

Translated Words
KJV (5) - adoption, 3; adoption of children, 1; adoption of sons, 1;

NAS (5) - adoption as sons, 5;

Verse Count		Verse Count	
KJV		NAS	
Romans	3	Romans	3
Galatians	1	Galatians	1
Ephesians	1	Ephesians	1

Abbreviations Legend:
 TDNT - Theological Dictionary of the New Testament;

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(4)



Subjective Soteriology - Lesson 4

Adoption

by Pastor Bob Burrige ©1998

Westminster Confession of Faith XII

I. All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the Spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him, as by a father: yet never cast off, but sealed to the day of redemption; and inherit the promises, as heirs of everlasting salvation.

The Workings of Adoption

Adoption, as is true of all the workings of God, finds its first cause in the eternal decree.

Ephesians 1:4-6 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

The foundation for adoption is in the work of justification by the work of Jesus Christ on behalf of his people.

Galatians 4:4-5 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons.

Adoption is an act of God's grace, whereby, for nothing in the sinner but wholly for the merits of the life and death of the Savior, the elect are translated into the family of God forever. It is appropriated by means of the regeneration of faith unto justification

John 1:12-13 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Identity of those Adopted

Though all humans are created by God and owe their being to him, they are not sons in the spiritual sense. As sons only by creation they enjoy the benefits of this relationship ungratefully. Their rebellious sonship deserves the wrath of God. Their spiritual sonship was forfeited by the alienation of spiritual death. In this lost estate we are properly called sons of Satan and children of God's wrath.

Ephesians 2:3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

John 8:44 "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.

1 John 3:10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.

Those who believe in the universal "fatherhood of God and brotherhood of man" deny God's word and diminish the work of the Savior to a mere moral example for us. It is a doctrine of cosmic tragedy. This foundation of modern religious humanism is the spirit of anti-christ and a false gospel. It is the deceptive gospel of Satan which leads the spiritually blind proudly and confidently into the fires of eternal hell.

The elect are made sons of God by grace based upon the atonement of Christ. This foundation provides for reconciliation with an offended holy God by the purchase of us as sons. Adoption is therefore a change in our relationship with the Father. Its origin in his eternal love is manifest in our faith unto justification.

Unlike human adoptions which are common in our own experience, we are adopted when we are born into the family of God. Adoption and birth are separate ways of becoming members of a family among men. But in the revelation of the workings of God they come together as joint realities.

1 John 3:1-2 See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

A distinction must be made between our sonship with the Father and that eternal sonship of Jesus Christ. He forever shares in the essence of the Trinity, and in all the incommunicable attributes of the other members of the Godhead. Yet we share in his Sonship as joint heirs forever by his merits.

John 20:17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

Romans 8:14-17 For all who are being led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

The Blessings of Adoption

Adoption is in order to the blessings decreed by God for his people. It is one of the means ordained to secure forever those liberties and privileges spoken of in the word. As the confession summarizes; adopted sons of God have his name upon them, they receive the Spirit of Adoption and access to the throne of grace affording them the boldness of prayer. They cry out to God as their Father and benefit from his fatherly pity, protection, provision and chastisement. They can never be cast off but are sealed as heirs forever until the day of redemption.

Galatians 4:6-7 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

[return to the top of this Page](#)

(5)

Adoption (Religious)

Advanced Information

Adoption is the giving to any one the name and place and privileges of a son who is not a son by birth. (1.) Natural. Thus Pharaoh's daughter adopted Moses (Ex. 2:10), and Mordecai Esther (Esther 2:7). (2.) National. God adopted Israel (Ex. 4:22; Deut. 7:6; Hos. 11:1; Rom. 9:4). (3.) **Spiritual. An act of God's grace by which he brings men into the number of his redeemed family, and makes them partakers of all the blessings he has provided for them.** Adoption represents the new relations into which the believer is introduced by justification, and the privileges connected therewith, viz., an interest in God's peculiar love (John 17:23; Rom. 5:5-8), a spiritual nature (2 Pet. 1:4; John 1:13), the possession of a spirit becoming children of God (1 Pet. 1:14; 2 John 4; Rom. 8:15-21; Gal. 5:1; Heb. 2:15), present protection, consolation, supplies (Luke 12:27-32; John 14:18; 1 Cor. 3:21-23; 2 Cor. 1:4), fatherly chastisements (Heb. 12:5-11), and a future glorious inheritance (Rom. 8:17,23; James 2:5; Phil. 3:21).

(Easton Illustrated Dictionary)

Adoption (Religious)

Advanced Information

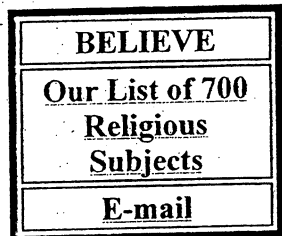
A relatively infrequent term in the Scriptures, "adoption" is of theological importance, for it relates to how Israel and the Christian may be "sons" and "heirs" of God although they are not uniquely or by nature so, as in the case of Christ.

In the OT

The term "adoption" does not appear in the OT. There are no provisions for adoption in Israelite law, and the examples which do occur come from outside the Israelite culture (Eliezer, Gen. 15:1-4; Moses, Exod. 2:10; Genubath, 1 Kings 11:20; Esther, Esth. 2:7, 15). For the Israelites polygamy and levirate marriage were the more common solutions to infertility. Yet adoption was not unknown in their literature (cf. Prov. 17:2; 19:10; 29:21, which may all refer to adoption of slaves), and it may have been the means by which children fathered by a master on a slave mother inherited property (Gen. 16:1-4; 21:1-10; 30:1-13). Outside of Israel adoption was common enough to be regulated in the law codes of Babylon (e.g., Hammurabi's Code, sect. 185-86), Nuzi, and Ugarit. Not infrequently these refer to the adoption of a slave as an heir.

For Israel as a whole there was a consciousness of having been chosen by God as his "son" (Hos. 11:1; Isa. 1:2; Jer. 3:19). Since Israel had no myth of descent from the gods as the surrounding cultures did, adoption was the obvious category into which this act, as well as the deliverance from slavery in Egypt, would fit, as Paul indicates in Rom. 9:4. Likewise the kings succeeding David were God's "son" (II Sam. 7:14; I Chr. 28:6; Ps. 89:19). Ps. 2:7, e.g., uses "You are my son," which is probably the adoption formula used in the enthronement ceremony of each successive Davidic ruler. Together these ideas laid the basis for later NT usage of adoption imagery.

In the NT



In the NT the term "adoption" (huiiothesia) is strictly a Pauline idea, occurring only in Rom. 8:15, 23; 9:4; Gal. 4:5; and Eph. 1:5. While John and Peter prefer the picture of regeneration to portray the Christian sonship, Paul has characteristically chosen a legal image (as in justification), perhaps due to his contact with the Roman world.

In Greek and Roman society adoption was, at least among the upper classes, a relatively common practice. Unlike the oriental cultures in which slaves were sometimes adopted, these people normally limited adoption to free citizens. But, at least in Roman law, the citizen so adopted became a virtual slave, for he came under the paternal authority of his adoptive father. Adoption conferred rights, but it came with a list of duties as well.

Paul combines several of these pictures in his thought. While Gal. 4 begins with a picture of the law enslaving the heirs until a given date (e.g., majority or the death of the father), there is a shift in vs. 4 to the adoption image in which one who was truly a slave (not a minor as in vss. 1-3) becomes a son and thus an heir through redemption. The former slave, empowered by the Spirit, now uses the address of a son, "Abba! Father!"

The reason for adoption is given in Eph. 1:5: God's love. It was not due to his nature or merit that the Christian was adopted (and thus receives the Spirit and the inheritance, Eph. 1:14-15), but to God's will acting through Christ. Adoption is a free grant to undeserving people solely from God's grace.

As in Galatians and Ephesians, adoption is connected to the Spirit in Romans as well. It is those who are "led by the Spirit" who are sons, who have received the "spirit of sonship," not that of slavery (Rom. 8:14-15). Again the Spirit produces the cry "Abba!" and indicates by his presence the reality of the coming inheritance.

Adoption, however, is not entirely a past event. The legal declaration may have been made, and the Spirit may have been given as a down payment, but the consummation of the adoption awaits the future, for the adoption of sons includes "the redemption of our bodies" (Rom. 8:23). Thus adoption is something hoped for as well as something already possessed.

Adoption, then, is deliverance from the past (similar to regeneration and justification), a status and way of life in the present (walking by the Spirit, sanctification), and a hope for the future (salvation, resurrection). It describes the process of becoming a son of God (cf. John 1:12; 1 John 3:1-2) and receiving an inheritance from God (cf. Col. 3:24).

P. H. Davids

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(Elwell Evangelical Dictionary)

NOTE: This subject is VERY different from Adoptionism:

ADOPTION

THAYER'S

ZODHIATES

Rom 8:14-15

14 For as many as are led by the Spirit of God, they are the sons⁵²⁰⁷ of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption⁵²⁰⁶, whereby we cry, Abba, Father.

5206 huiothesia—adoption, adoption as sons a) that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations b) the nature and condition of the true disciples in Christ, who by receiving the Spirit of God into their souls become sons of God c) the blessed state looked for in the future life after the visible return of Christ from heaven

5206. Huiothesia; adoption. Receiving into the relationship of a child from huioi (5207); son, and tithemi (5087), to place. Used by Paul in Rom. 9:4 with reference to the filial relationship into which Israel was admitted by election to God (Deut. 14:1). In Rom. 8:15; Gal. 4:5; Eph. 1:5 used with reference to the N.T. adoption, answering to the Pauline tekna Theou, children of God, in the sense of belonging to God. See teknon (5043), child, and also huioi. In Rom. 8:23, huiothesia denotes the adoption as it regards the future (see Rev. 21:7), and in contr. with the slavery of corruption (v. 21) of the present. It is questionable whether huiothesia, the receiving into the relationship of children, denotes also the relationship itself as based upon adoption. In no case is it ever equivalent to huioles, sonship. Cf. Eph. 1:5 where it is precisely "adoption" which illustrates the greatness of divine love in making a stranger, such as a

2 sinner to be a real son. Whereas huiothesia places a person in the position of a son, huioles is the quality or character of a son. The expression here "to fore-appoint," *proiniasas eis huiothesian*, means to appoint beforehand to adoption. 5207. Huioi; son distinguished from teknon (5043) child. In I Jn. 1:3,7; 2:22-24; 3:8,23; 4:9,10,14,15; 5:5,9-13,20 huioi is reserved for the Son of God. Huioi primarily signifies the relation of offspring to parent and not simply the birth as indicated by teknon which is derived from bido, to give birth to (Jn. 9:18-20; Gal. 4:30). Used metaphorically of prominent moral characteristics (Mt. 5:9,45; 8:12; 13:38; Mk. 2:19; 3:17; Lk. 6:35; 10:6; 16:8; 20:36; Jn. 12:36; 17:12; Acts 10:36; II Cor. 6:18; Eph. 2:2). In the N.T. used of male offspring (Gal. 4:30); legitimate offspring (Heb. 12:8); descendants, irrespective of sex (Rom. 9:27); friends (Mt. 9:15); generally demonstrating behavior or character (Mt. 23:15,31; Lk. 6:35; 20:36; Jn. 17:12; Acts 4:36; 13:10; Rom. 8:14,19; Gal. 3:26; Eph. 2:2). The difference between believers as children, tekna, of God and as sons, huioi, is brought out in Rom. 8:14-21. Tekna refers to those who were born of God and huioi refers to those who show maturity acting as sons. When just the basic relationship as a born-again child of God is referred to, it is expressed as tekna (Rom. 8:16). Huioi gives evidence of the dignity of one's relationship and likeness to God's character. In Jn. 1:12 tekna is used of new believers; not huioi. The expression "Son of God," huioi Theou, is used of Jesus as a manifestation of His relationship with the Father or the expression of His character. The Lord Jesus is never called teknon Theou, a child of God, as believers are. Jesus used either the full title (Jn. 5:25; 11:4) or more frequently "the Son" *ho huioi*, which is to be understood as an abbreviation of the Son of God, not the Son of Man which He always expressed in full (Lk. 10:22; Jn. 5:19, etc.) stressing the characteristic of humanity apart from sin. In Acts 13:33 (see also Ps. 2:7), the birth of Christ in His humanity and His sinless conformity to the Father's character is expressed not with teknon, but with huioi.

VINE'S

huiothesia 5206, from huioi, "a son," and thesis, "a placing," akin to tithemi, "to place," signifies the place and condition of a son given to one to whom it does not naturally belong. The word is used by the apostle Paul only.

In Rom 8:15, believers are said to have received "the Spirit of adoption," that is, the Holy Spirit who, given as the Firstfruits of all that is to be theirs, produces in them the realization of sonship and the attitude belonging to sons. In Gal 4:5 they are said to receive "the adoption of sons," i. e., sonship bestowed in distinction from a relationship consequent merely upon birth; here two contrasts are presented,

(1) between the sonship of the believer and the unoriginated sonship of Christ, (2) between the freedom enjoyed by the believer and bondage, whether of Gentile natural condition, or of Israel under the Law. In Eph 1:5 they are said to have been foreordained unto "adoption as sons" through Jesus Christ, RV; the KJV, "adoption of children" is a mistranslation and misleading. God does not "adopt" believers as children; they are begotten as such by His Holy Spirit through faith. "Adoption" is a term involving the dignity of the relationship of believers as sons; it is not a putting into the family by spiritual birth, but a putting into the position of sons. In Rom 8:23 the "adoption" of the believer is set forth as still future, as it there includes the redemption of the body, when the living will be changed and those who have fallen asleep will be raised. In Rom 9:4 "adoption" is spoken of as belonging to Israel, in accordance with the statement in Ex 4:12, "Israel is My Son." Cf. Hos 11:1. Israel was brought into a special relation with God, a collective relationship, not enjoyed by other nations, Deut 14:1; Jer 31:9, etc.

STRONG'S

A — 5206 huiothesia (hwee-oth-es-ee'-ah); from a presumed compound of 5207 and a derivative of 5087; the placing as a son, i.e. adoption (figuratively, Christian sonship in respect to God):- adoption (of children, of sons).

B — 5207 huioi (hwee-os'); apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship:- child, foal, son.

C — 5087 tithemi (tith'-ay-mee); a prolonged form of a primary theo (thēh'-o) (which is used only as alternate in certain tenses); to place (in the widest application, literally and figuratively; properly, in a passive or horizontal posture, and thus different from 2476, which properly denotes an upright and active position, while 2749 is properly reflexive and utterly prostrate):- + advise, appoint, bow, commit, conceive, give, X kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

WEBSTER'S

SONSHIP, n. [from son.] 1. The state of being a son, or of having the relation of a son.

2. Filiation; the character of a son.

SON, n.

1. A male child; the male issue of a parent, father or mother. Jacob had twelve sons. Ishmael was the son of Hagar by Abraham.

2. A male descendant, however distant; hence in the plural, sons signifies descendants in general, a sense much used in the Scriptures. The whole human race are styled sons of Adam.

3. The compellation of an old man to a young one, or of a confessor to his penitent; a term of affection. Eli called Samuel his son. Be plain, good son, and homey in thy drift.

Our country never be ashamed of her sons.

The produce of any thing. Earth's all sons. the cedar, oak and pine. Note. The primary sense of child is roduce. issue: a shoot.]

One adopted into a family. Moses was the son of Pharaoh's daughter. ex. 2.

One who is converted by another's instrumentality, is called his son; also, one educated by another; as the sons of the prophets.

Christ is called the Son of God, as being conceived by the power of the Holy Spirit, or in consequence of his relation to the Father.

Son of pride, sons of light, son of Belial. These are Hebraisms, which denote that persons possess the qualities of pride, of light, or of Belial, as children inherit the qualities of their ancestors.

ADOPT', v.t. [L. adopto, of ad and pto, to desire or choose. See Option.]

To take a stranger into one's family, as son and heir; to take one who is not a child, and treat him as one, giving him a title to the privileges and rights of a child.

In a spiritual sense, to receive the sinful children of men into the invisible church, and into God's favor and protection, by which they become heirs of salvation by Christ.

To take or receive as one's own, that which is not naturally so; as, to adopt the opinions of another; or to receive that which is new; as, to adopt a particular mode of husbandry.

To select and take; as, which mode will you adopt?

ADOPT'ED, pp. Taken as one's own; received as son and heir; selected for use.

ADOPT'EDLY, adv. In the manner of something adopted.

ADOPT'ER, n.

One who adopts.

each other, one of which admits the neck of a retort, and the other is joined to another receiver. It is used in distillations, to give more space to elastic vapors, or to increase the length of the neck of a retort.

ADOPT'ING, ppr. Taking a stranger as a son; taking as one's own.

ADOPT'ION, n. [L. adoptio.]

1. The act of adopting, or the state of being adopted; the taking and treating of a stranger as one's own child.

2. The receiving as one's own, what is new or not natural.

3. God's taking the sinful children of men into his favor and protection.

Adoption of arms, an ancient ceremony of presenting arms to one for his merit or valor, which laid the person under an obligation to defend the giver.

Adoption by baptism is the spiritual affinity which is contracted by god-fathers and god-children, in the ceremony of baptism. It was introduced into the Greek church, and afterwards among the ancient Franks. This affinity was supposed to entitle the god-child to a share of the god-father's estate.

Adoption by hair was performed by cutting off the hair of a person and giving it to the adoptive father. Thus Pope John VIII adopted Boson, king of Arles.

Adoption by matrimony is the taking the children of a wife or husband, by a former marriage, into the condition of natural children. This is a practice peculiar to the Germans; but is not so properly adoption as adfiliation.

Adoption by testament is the appointing of a person to be heir, by will, or condition of his taking the name, arms, &c. of the adopter.

In Europe, adoption is used for many kinds of admission to a more intimate relation, and is nearly equivalent to reception; as, the admission of persons into hospitals, or monasteries, or of one society into another.

ADOPT'IVE, a. [L. adoptivus.]

That adopts, as an adoptive father; or that is adopted, as an adoptive son.

14 For as many as are led by the Spirit of God, they are the sons⁵²⁰⁷ of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption⁵²⁰⁶, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

19 For the earnest expectation of the creature waiteth for the manifestation of the sons⁵²⁰⁷ of God.

Rom 8:22-23

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption⁵²⁰⁶, to wit, the redemption of our body.

Gal 4:4-6

4 But when the fulness of the time was come, God sent forth his Son⁵²⁰⁷, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons⁵²⁰⁶.

6 And because ye are sons⁵²⁰⁷, God hath sent forth the Spirit of his Son⁵²⁰⁷ into your hearts, crying, Abba, Father.

Rom 9:3-4

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption⁵²⁰⁶, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Eph 1:4-5

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children⁵²⁰⁶ by Jesus Christ to himself, according to the good pleasure of his will,