

ROMANS 8:23 ADOPTION

INTOR & REVIEW:

READ 8:17-23

- Finishing up on last weeks message which included the importance of the resurrection of the body.
- We mentioned how the Christian faith honors the body, both before and after death.
- Have you ever considered or wondered why the resurrection of the body is so important? Why put so much emphasis on the deceased body?
- Why not leave the redeemed as spirits? Or why is God determined to give the believers a new glorified body, taken from his old body?
- Why does God see this as necessary?
- Well, the fact that what Jesus purchased, was not just our souls, but our whole beings which includes our bodies, begins to answer this question.
- Christs purchase included the body as well as the soul of His people.
- The resurrection of the body is the recovery of the last part of the Redeemers purchase.
- He purchased our bodies, they are His property, and in the resurrection and the reception of our glorified bodies, we shall then be like Him.
 - 1 Jn. 3:2; beloved now we are the sons of God but it does yet appear..
 - **Phil. 3:20, 21.**
- We are to be like Him, and He has a glorified body, so them must we.
- And our adoption will not be complete until we receive the redemption of our body. Vs. 23
- This redemption of the body, the final installment of adoption will take place at the second coming of Christ.

ADOPTION: vs. 23

- Paul in vs 23 brings in to our view the topic of "adoption." That is spiritual adoption by God the Father.
- Adoption in Rome at the time of Paul usually happened to a man of mature age, 20-35.
- Under Roman law adoption was a legal act by which a man chose someone outside of the family to be an heir to his inheritance.
- It was permeant, and binding, and he was made equal to natural born siblings. Adoption was very common in the Roman Empire.
- The definition of Adoption: huiothesia, (wee ath-o-sea-ah)
- Huios= son, thesis= a placing or to place.
- It signifies the place and condition of a son, and this privilege is the acceptance equally into a family of one who does not by nature belong to the family.
 - **Eph. 2:11-13.**
- Adoption here has to do with the adoption of sons, and not children.

- **It is not the placing of a person into the family of God, this happened at regeneration, but the putting into the position of a son, a joint heir.**
- **And Rom. 8:23 places this fulfillment at the reception of our new glorified bodies at our resurrection.**
 - **eagerly waiting for the adoption, the redemption of our body**
- **The Westminster Larger Catechism defines it well:**
 - **Adoption is an act of the free grace of God, in and for his only Son Jesus Christ/ whereby all those that are justified are received into the number of his children/ have his name put upon them/ the Spirit of his Son given to them/ are under his fatherly care and dispensations/ admitted to all the liberties and privileges of the sons of God/ made heirs of all the promises, and fellow-heirs with Christ in glory.**
- **Adoption also speaks of an adoptee of God in his legal relationship to God and His family.**
- **Under Roman law there was one obstacle that stood in the way of a someone adopting a person. That was that he was not of his own flesh and blood.**
- **This was overcome by the law that gave him the right to make the adoptee his own.**
- **But under the divine government there were 2 obstacles that stood in God's way of making us His children;**
 - **1) we were not His children by birth.**
 - **2) we were rebels, lawbreakers, and sinners.**
- **The first could be remedied by regeneration, but the great thing that stood in the way was that man was a sinner, and an enemy, and God's justice demanded that sin be paid for before mercy could be righteously bestowed upon him.**
- **This Christ did in His propitiating sacrifice.**
 - **1 Jn. 4:10; In this is love, not that we loved God, but that He loved us and sent His Son *to be the propitiation for our sins.***
- **it is instigated by the giving and reception of the Holy Spirit which creates in us a new nature, we have not only the status of sons, but we have the hearts of a son as well.**
- **It is only used by Paul and that 5X in the N. T. the first time is Rom. 8:15**
 - **Rom. 8:15; For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."**
- **To cry Abba, Father is a witness of having received Christ, of having been born again, for by nature the Father is not ours relationally.**
- **We lost that privilege and status of God's image bearers in our tragic fall when in the garden Adam knowingly disobeyed.**

- **When we are regenerated, born again, God delivers us from satans enslaving family and by God's amazing unmerited grace we are transferred to the Father's sonship.**
 - **Col. 1:13-14; He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love, ¹⁴ in whom we have redemption through His blood, the forgiveness of sins.**
- **Thomas Watson says, "it would be amazing for God to take a clod of dust and make it a star or the sun, but it is even more amazing for God to take a piece of clay and sin and adopt it for His heir.**
- **It is never used of Christ for He alone is the Son of God by nature.**
- **Our sonship is unlike Jesus' Who is The Son by nature, Who holds unoriginated Sonship.**
- **He has always been infinitely the second Person of the Trinity, coequal with the Father and the Spirit, God the Son.**
- **It is very interesting that in Eph. 1:5 it is stated that the aim of God's predestination for us is adoption as sons. The word children is incorrect.**
- **As the Israelites were chosen among all the nations of the earth and adopted into the family of God as the highest honor and privilege which could be bestowed upon them, (Rom. 9:3-4)**
- **So to, to the true spiritual Israel pertains the adoption and the glory.**
- **This is God's blessing which God intended to secure when in the fulness of time He sent forth His Son. (Gal. 4:4-6)**

FATHER: A final note about God being Father.

- **Not all men are children of God in the relational sense.**
- **God is not the Father of all as He is with those who are born again.**
 - **Eph. 2:2-3.**
- **Notice what Jesus said to the Jews in JN. 8:41-44.**
- **See also Eph. 3:14-15 Meaning the church.**
- **Here it is interesting to notice the GK word for Father is Pater, and the GK word Paul uses for family is Patria. That is a family generated by Father.**

CONCLUSION:

Kenneth Wuest in his Greek Word Studies a