



How things fit together in the Kingdom

Our Adoption As Sons

Paul taught that we are adopted by Father God.ⁱⁱ

‘Adoption’ translates from the Greek *huiōthēsia* (υιοθεσία) which literally means ‘to be placed as a son’.¹
This adoption is one of position, rather than relationship.

When we are regenerated (spiritually reborn)ⁱⁱⁱ, we receive a new nature^{iv} as a child of God^v. At that same moment, we are adopted and we receive the position of a son of God. That means that every believer receives the placement of a child of God and the right to be called a son of God as soon as they believe in King Jesus^{vi} (Christ²) for salvation^{vii}. The proof of this happening is the Baptism of the Spirit^{viii} which is supposed to be the natural expression of spiritual regeneration.^{ix}

Our adoption is Roman style, according to Paul (a Roman himself)^x, where we are adopted into the royal family of Father. What does that mean?

“Roman adoption was the process by which a person was transferred from his natural father’s power into that of his adoptive father. Roman style adoption was the custom of selectivity, selecting some to fulfill or take over the family estates and guarantee that the next generation will be as efficient as the last generation in Roman life.

Under Roman law the adopted son had the same status and privileges as the real son and the real Son is our Lord Jesus Christ. Roman style adoption served a useful purpose both socially and politically, as a childless individual could adopt and ensure the continuation of the estates of the family, bequeathing not just property to the heir, but the family as well, for the new member accepted the name and rank of the adoptive father.

Politically, adoption could be used to great advantage as a means of improving one’s prospects by becoming adopted into a higher-class family moving from the Plebeian to the Patrician class.”³

Roman adoption conferred rights and privileges to the adopted son, but it also came with duties that were required to be fulfilled. For us, like Roman adoption, it’s a gracious gift, one that’s totally undeserving on our part. However, Father graciously bestows it on us because of Jesus’ cleansing of our sins, and Holy Spirit performance of the adoption ceremony.

The purpose of Jesus coming was to restore our sonship^{xi} that Adam lost in The Fall. It wasn’t to save us so we could go to Heaven. Our salvation was required so we could be suitable to be adopted – that’s all.

Adoption then means that we are spiritual aristocracy right now, not when we die.

It also means that we are intimately related to all members of the Trinity. However, we need to work on that intimacy because our autonomy⁴ allows us to ignore that wonderful benefit. Although we’re adopted as Father’s children (“child of God”^{xii} or “babes in Christ”^{xiii}), it’s our responsibility to grow into spiritual maturity. If we don’t grow and develop spiritually, we remain as “babes”^{xiv} in the Kingdom.

1 – biblehub.com/greek/5206.htm

2 – The Latin term for ‘Messiah’ used by church organisations

3 – William E. Wenstrom Jr (2018) “The Church” chapter 4, ©William E. Wenstrom Jr. Bible Ministries
www.academia.edu/37219536/The_Church [free PDF download]

4 – i.e. We have free will

The presence of the Spirit inside us^{xv} (in our Internal Kingdom) is our guarantee that we are adopted.^{xvi} The filling of the Spirit (Baptism of the Spirit)^{xvii} enables us to experience our adoption, with all its privileges. Our adoption into Heaven's royal family (which angels aren't) makes us heirs of everything that Father has.^{xviii} Actually, we're heirs of everything Father created us for and has available for us right now, because of our right as sons.

Being a son right now is our identity. This is who we were meant to be all along, the status humans were created for. However, we can't live out of that identity until our sonship becomes a revelation to us personally. Otherwise we'll only see ourselves as pathetic "sinners saved by grace"^{xix} and live out of that identity, instead of 'growing up' to be who Father sees us as.

Paul says that we have the "spirit of adoption".^{xx} The Greek word translated as "spirit" is *pneúma* (πνεῦμα) and only the context determines which sense of 'spirit' is meant.⁵ When "Holy" or "The" is in front of it, the member of the Trinity is being referred to. In the case of "spirit of adoption", translators interpret *pneúma* as referring to either an attitude, a disposition or a mentality. This is how Paul uses the word elsewhere.^{xxi}

This means that, if we interpret *pneúma* as referring to an attitude, disposition or mentality in both of these case, wherever *pneúma* is used, it means that in Romans 8:15 Paul is teaching that we have received a mentality or spirit produced by our adoption, not a mentality or spirit of bondage to the Law.

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7-6-2021

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References are on the next page

5 – biblehub.com/greek/4151.htm

REFERENCES

- ii – Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5
- iii – John 3:5, 8
- iv – Titus 3:5 (NIV)
- v – John 1:12
- vi – Acts 11:17; 16:31; 1 Timothy 1:16; 1 John 5:1
- vii – Galatians 3:25-26; 4:6; 1 John 3:1-2
- viii – Matthew 3:11; Mark 1:8; John 1:33; Acts 1:5; Galatians 3:26-28; 1 Corinthians 12:13
- ix – Acts 2:4; 10:44-46; 19:6
- x – Acts 22:25-26
- xi – Galatians 4:4
- xii – Romans 8:16, 21; Ephesians 5:1; Philippians 2:15; 1 John 3:1-2; 5:2
- xiii – 1 Peter 2:2
- xiv – 1 Corinthians 3:1
- xv – 1 Corinthians 3:16; Ephesians 2:22. Also James 4:5 (in these translations TPT, AMPC, NKJV)
- xvi – 2 Corinthians 1:22
- xvii – Matthew 3:11; Mark 1:8; John 1:33; Acts 1:5; Galatians 3:26-28; 1 Corinthians 12:13
- xviii – Romans 8:15-17
- xix – Acts 15:11; Ephesians 2:5, 8; 2 Timothy 1:9
- xx – Romans 8:15
- xxi – Corinthians 4:21; 2 Timothy 1:7