



# UPLOOK SUMMER BIBLE PROGRAM

## WORD#4: ADOPTION

### FILL IN THE BLANKS

Supply the missing words as you watch the teaching video.

1. Adoption actually means \_\_\_\_\_ .
2. In an early Roman home, a wealthy landowner could " \_\_\_\_\_ " a boy from another home. This " \_\_\_\_\_ " would be groomed to \_\_\_\_\_ .
3. Just as \_\_\_\_\_ is waiting for the \_\_\_\_\_ of the sons of God, so too, \_\_\_\_\_ (son-placing) is waiting for believers to receive their \_\_\_\_\_ .
4. A Christian is both a \_\_\_\_\_ priest and a \_\_\_\_\_ priest.
5. Not only will our \_\_\_\_\_ be ready for Glory, but our \_\_\_\_\_ will as well.

**"Adoption** means to be 'Son-placed,' not 'son-made.' You are made a son the moment you are saved by God's grace.

Now, as a son, there are certain privileges and benefits God, by His sovereign acts, has provided for those who are saved."

(Telford, p. 14-15)

### DIGGING DEEPER

**Adoption**, *huiotesia*: son-placing. Note Paul's distinction between **children** and **sons**. Becoming a child is a *generative* change (something new is 'generated'); becoming a son is a *legal* change (more about this later).

1. From **Romans 8:15**, what does it mean to have a "spirit of adoption"? \_\_\_\_\_
  2. From **Romans 8:23**, we see we groan in our present bodies. Who or what else is groaning in the passage? When will it stop? \_\_\_\_\_
  3. From **Romans 9:4**, note the adoption of Israel. Was it individual or corporate? See also *Ex 4:22* and *Hos 11:1*. \_\_\_\_\_
- Israel was God's "son," but the idea of God as a personal Father was first revealed by the Lord Jesus to what we may think is a most unlikely recipient of this thrilling revelation. Who was it? (See *Jn 4:21-23*.) \_\_\_\_\_
4. From **Galatians 4:5-7**, what is the opposite of a "son" in this section? What are we freed from? \_\_\_\_\_
  5. From **Ephesians 1:5**, regarding time, when was our adoption planned? When will it come into its fulfillment?



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**ADOPTION:** This is the ultimate goal that God has set for every believer (Eph 1:5) at the end of time, bringing us into the full blessings and responsibilities of the family of God. We are made sons at the moment of salvation and therefore already have received a spirit of adoption “whereby we cry, Abba, Father” (Rom 8:14-15), but the son-placing will occur at the time of the redemption of the body (Rom 8:23). By clinging to the Law, Israel failed to enter into sonship (Rom 9:4), a privilege into which we come through the plan of God, the work of Christ, and the ministry of the Holy Spirit (Gal 4:1-7).

**MAKING CONNECTIONS:** Let us rejoice in this amazing truth. God the Father, *in bringing many sons to glory* (Heb 2:10), *did not spare His own Son, but delivered Him up for us all* (Rom 8:32). Then, asks the apostle Paul, *How shall He not with Him also freely give us all things?* Sonship goes with heirship; suffering for Christ now goes with reigning with Christ in the world to come (Rom 8:17-18). We are predestinated (marked out beforehand) for two linked blessings in Ephesians 1. What are they?

Eph 1:5 \_\_\_\_\_

Eph 1:11 \_\_\_\_\_

**A COSTLY TERM OF ENDEARMENT:** Notice the references to “My God” in Matthew 27:46 and John 20:17, with the addition of “My Father and your Father.” What excruciating experience did God’s beloved Son endure so we can say, “Abba, Father” and declare, “For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before **our God**” (1 Thess 3:9)?

It is worth noting that the word “excruciating” is from the Latin *excruciātus*, past participle of *excruciāre*, meaning “from the cross.”

*“What, then, is the difference which [Christ] has made to the whole human mass? It is just this; that the business of becoming a son of God, of being turned from a created thing into a begotten thing, of passing over from the temporary biological life into timeless ‘spiritual’ life, has been done for us.” (Lewis, p. 181)*

### SOME HELPFUL QUOTES...

“Adoption means son-placing. As far as relationship is concerned, we become God’s children by the new birth. As to our position in His family, we become sons by adoption. Two different words are used to distinguish between our relationship as children and our position as sons. The Greek noun *teknon* means a born-one, and has reference to our coming into God’s family by the new birth; while the word *huios* means son, and

refers to our standing and position before God. Thus *teknon* is properly translated child (pl. “children”), and *huios* is properly rendered “son” (pl. “sons”), though this distinction is not always maintained in our Authorized Version. For example, the word *tekna* is used in John 1:12, but it is translated ‘sons’; whereas in Hebrews 12:5 the noun *huios* is translated ‘children.’”

*(Marchbanks, p. 40)*





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### SOME MORE HELPFUL QUOTES...

“Adoption, *huiothesia* from *huios*, ‘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 Romans 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 Galatians 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 Ephesians 1:5 they are said to have been fore-ordained unto ‘adoption as sons’ through Jesus Christ, RV; the AV, ‘adoption of children’ is a mis-translation 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 Romans 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.” (Vine, pp. 13-14)

**Commenting on Galatians 4:1-11:** “How do we receive sonship? Notice the expression ‘the adoption of sons’: it means son-placing, in God’s family as full-grown adult sons, in contrast to being born into the family as children. So we are born into God’s family as children, but placed there as sons. Our relationship as children emphasises birth, whereas sonship emphasises dignity and status... Note the contrast between the Lord’s Sonship and ours. He is the Son of God. His is a filial relationship, external and unoriginated by its very nature, whereas ours is by adoption, by an act of God’s grace.”

(Hunter, p. 61)

**Comments on Ephesians 1:3-14:** “...in v. 5 it is predestination to sonship, in v. 11 predestination to an inheritance. ‘The adoption of children’ is but one word (*huiothesis*) and occurs in Rom 8:15, 23; Rom 9:4; Gal 4:5; Eph 1:5. It is a compound of two words and means literally ‘the placing of sons’ or ‘sonship’. We have received the sonship (Gal 4:5); we have a spirit of sonship (Rom 8:15); but sonship in its fulness involves physical conformity to God’s Son and for this we wait (Rom 8:23), and to this we are predestined (Eph 1:5; see also Rom 8:29). The Father will have to Himself many sons bearing the image of His own Son and accomplishes this through Jesus Christ (see also Gal 4:4-5). The Father thereby gives expression to the good pleasure of His own will. God’s intention to have the good pleasure in men He did not achieve (Lk 2:14) but found in His own Son (Matt 3:17; 17:5; Mk 1:11; Lk 3:22), and will secure in us by marking us out to be like His own Son.” (Leckie, p. 115)



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### EVEN MORE HELPFUL QUOTES...

“Our Adoption is certain since it was predestinated that every believer shall arrive at that goal.”  
(Telford, p. 18)

“Adoption, as used in the New Testament, has nothing to do with our contemporary use of the word...The New Testament use of the word means ‘to place as a son.’ This refers...to the Roman practice of taking one’s own child, with the advent of adulthood, before the magistrates to declare and register the son as now having the status and privileges of an adult citizen (Gal 4:1-2).”  
(Wilkinson, p. 47)

“As has already been stated, we become children of God by spiritual birth, and sons of God by spiritual adoption. We are children in our relationship

and sons in our position. When a father and son are partners in business, the firm is not known as ‘Brown and Child,’ but as ‘Brown and Son,’ for the word ‘son’ carries in it the thought of responsibility and privilege. That all believers are sons of God is seen in the fact that all Scriptures having to do with the Christian life are addressed to all. There are no distinctions. All true believers have the same privileges, the same position, and the same responsibilities. What God says to one of us, He says to all. “In summary, adoption gives us (1) position. We are full grown sons of God, with (2) the privilege of being His representatives in this world. What responsibility this carries with it, as we ‘serve the living and true God; and...wait for His Son from heaven’ (1 Thess 1:9, 10)! And when He comes, we shall have (3) final perfection, for seeing Him we shall be made like Him, ‘and so shall we ever be with Lord’ (1 Thess 4:17).”  
(Marchbanks, pp. 42-43)

### BIBLIOGRAPHY: Resources Worth Reading

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