

JOHN 1:14, 16

And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son^{of} from the Father, full of grace and truth.

... For from his fullness we have all received, **grace upon grace**.

The grace we are going to talk about today is the grace of adoption!

“Adoption is the highest privilege and blessing that can come from God.

... The grace of God is demonstrated “most abundantly “in adoption.

... He doesn't simply remove our debt, He exalts us into the full privilege of a son!”

Steve Fernandez, Grace and Power, p. 99

Adoption is about restoring the relationship which existed before “the Fall”!

Ephesians 1:3-11

Galatians 3:24 – 4:7

Romans 8:12-17

So, what is adoption?

[The Lexham Bible Dictionary](#)

ADOPTION (νιοθεσία, *huiiothesia*). A [Greek](#) phrase that describes the act of raising a child who is not biologically related. Used by [Paul](#) to describe God adopting humans—implied elsewhere in the Bible to represent membership in the family of God.

When are we adopted?

We are adopted at the point of conversion.

John 1:12

How are we adopted?

Through the process of regeneration, we are given a new heart/new desires, by God, enabling us to believe and put our faith in the cross work of Christ, and to thereby, be declared justified based on the imputed righteousness of Christ, by a just God.

1 John 3:1-3

What are the benefits of adoption?

Adoption. Theologically, the act of God by which believers become members of “God’s family” with all the privileges and obligations of family membership.

According to the NT, all persons are sinners by nature, and hence are called “children of wrath” (Eph 2:3); however, those upon whom God bestows his love, by grace become “children of God” (1 Jn 3:1). The adoption through which this happens has its origin in God’s love and its foundation in Jesus Christ¹

Romans 8:18

¹⁸For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

Romans 8:28-32

²⁸And we know that for those who love God all things work together for good,^[1] for those who are called according to his purpose. ²⁹For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

³¹What then shall we say to these things? If God is for us, who can be^[1] against us? ³²He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

Romans 8:37-39

³⁷No, in all these things we are more than conquerors through him who loved us. ³⁸For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Nevertheless, in the “beloved Son,” sinners have been from eternity loved and predestined by God the Father to become his children by adoption (Eph 1:4–6). That adoption is secured by

¹ Norman Shepherd, “[Adoption](#),” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 31.

Christ the Redeemer; through his death and resurrection he destroyed sin and its death penalty, restoring the righteousness and life requisite for the status of sonship.²

The indwelling Spirit gives believers assurance that they are indeed God's children and enables them to cry out to God as Father (Rom 8:15, 16). Such intimacy with the Creator and Savior in prayer is one privilege of adoption.³

How is adoption related to regeneration and justification?

Although the "new birth" is necessary for adoption, some theologians distinguish the act of adoption from regeneration. Regeneration is the act of God by which an initial and radical transformation of a sinner occurs so that a person once dead in sin becomes "alive in Jesus Christ." The new birth is also called a resurrection and a new creation. In contrast, adoption does not refer to the experience of transformation of a sinner. It is a legal term describing the right or power granted to a transformed believer to become God's child (Jn 1:12, 13).⁴

Theologically, adoption is closely related to justification, sometimes being viewed simply as an aspect of justification. Both terms indicate that sinners who are by themselves unworthy are nevertheless received by God and given "title" to eternal life on the basis of Christ's redeeming work. Justification focuses on the believer's legal standing as forgiven and accepted as righteous in God's sight. Adoption goes beyond legality to establish an intimate, personal relationship to God as Father. Adoption is seen as the acme of blessing and privilege enjoyed by God's people.⁵

What effect should being adopted into God's family have on us?

- A confidence and assurance that
 - We have the full-fledged rights and privileges of adult sons
 - Everything from the Father will be motivated by His love and wisdom
- Holiness
- Purity

² Norman Shepherd, "[Adoption](#)," *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 31.

³ Norman Shepherd, "[Adoption](#)," *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 31.

⁴ Norman Shepherd, "[Adoption](#)," *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 31.

⁵ Norman Shepherd, "[Adoption](#)," *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 31.