

Joshua 1:1-5, Review: Lessons 46-50; Principles from the Doctrine of Adoption

Doctrine of Adoption:

- 1- Definition from isagogics of Roman aristocracy.
 - 1) In Scripture adoption means to be recognized by God as an adult son positionally at salvation.
 - 2) The Latin *adoptia* is the exact equivalent of the Greek *υιοθεσία* / *huiiothesia* / meaning to adopt as an adult son.
 - 3) All believers become adopted as sons at salvation.
 - 4) Being in union with Christ, we are joint-heirs with Christ.
 - 5) Adoption was usually done when the son reached the age of 14.
 - 6) It was a system of selectivity for heirship in which a capable person would succeed another capable person.
 - 7) It conferred adulthood on a natural child or on a child adopted as the heir.
 - 8) A wise Roman aristocrat could adopt as his heir anyone he deemed worthy.
 - 9) Just being the son of an aristocrat did not mean you would inherit your father's land, wealth, or title; you had to be adopted.
 - 10) The family fortune and opportunities were passed down through the adopted person.
 - 11) The actual ceremony was called *adrogatio*. The law did not allow the transaction to be reversed so that as long as the adopted son was alive he was the heir.
 - 12) Adoption meant selection to special privilege. Therefore, adoption refers to equal privileges and equal opportunities under election and predestination.

2- The mechanics of adoption.

- 1) Jesus Christ is the Agent of adoption.

Galatians 4:4 - When the fulness of time came, God sent forth His Son, born of a woman, born under the Law,

v 5 - in order that He might redeem those who were under the Law, that we might receive the adoption as sons.

- 2) Adoption is accomplished by the baptism of the Holy Spirit with emphasis on current positional truth. In Christ we have power, a plan, privileges, and royalty.
- 3) The Church Age believer thus becomes an adult son, a royal aristocrat, the heir of God, and a joint heir with Christ.
- 4) The imputation of God's righteousness and the baptism of the Holy Spirit are a part of the adoption ceremony.

3- The results of adoption.

- 1) Everyone who believes in Christ is automatically adopted as the heir of God.
- 2) Not only is he adopted into God's royal family but also becomes a royal heir of God.
- 3) By being placed into the perfect plan of God he is different from other believers of other dispensations.
- 4) During the Roman ceremony of adoption, or *adrogatio*, the entire family was assembled, including everyone who might have been the heir.
- 5) The father had ready on a table a beautiful white linen robe with a purple border, called the *toga virilus*, and a signet ring.

- 6) During the ceremony the father would recognize the candidate by assigning him a new name and then declaring him as his new heir.
 - 7) Since the Scripture uses adoption to explain how great are our Church Age assets, the actual ceremony of adoption provides analogies to what the Church Age believer receives at salvation.
 - 8) First, the Holy Spirit enters us into union with Christ.
 - 9) The, God the Father gives us the equivalent of our signet ring, a portfolio of invisible assets.
 - 10) As adopted adult sons, we are in union with Christ, we are royal family of God, and we have permanent and eternal aristocracy.
4. Israel as a nation has a special adoption.

Romans 9:4 - We who are Israelites, to whom belongs the adoption as sons ...

- 1) God has a national adoption, which is Israel, and a personal adoption, which is the Church Age royal family.
- 2) God could only adopt those into Israel who believed in Jesus Christ.
- 3) God adopted Israel as a nation under Moses.
- 4) God adopted Israel as a race under Abraham.
- 5) But neither the race nor the nation can be adopted unless they are born again.
- 6) The adoption of Israel does not occur until the Second Advent.
- 7) This adoption also refers to Israel as God's first born.

Exodus 4:22 - Thus says the Lord, "Israel is My son, My first-born."