

Our Adoption and Inheritance

Romans 8:15-25

“What does abba mean specifically? The early church fathers... who came from Antioch, where Aramaic was spoken, and who probably had Aramaic-speaking nurses, unanimously testified that abba was the address of small children to their fathers. The Talmud confirms this when it says that when a child is weaned ‘it learns to say abba and imma’ (that is, ‘daddy’ and ‘mommy’).

So this is what abba really means: daddy. To a Jewish mind a prayer addressing God as daddy would not only have been improper, it would have been irreverent to the highest degree. Yet this is what Jesus said in his prayers, and it quite naturally stuck in the minds of his disciples. It was something very unique when Jesus taught his disciples to call God ‘daddy.’ A good illustration is the story of the prodigal son. When he came to his senses he remembered his father, his affection was quickened, and he determined to get up and to him. That is the attitude the Holy Spirit creates in our hearts to assure us that we are no longer the devil’s children but rather are God’s sons and daughters. We now know that God is our loving Father, and because we know this we are drawn to him.” Boice

- I. God uses the word “**adoption**” to convey to all believers the uniqueness of our status before mankind and the spiritual world. Upon salvation we were removed from the family of Adam (Satan) and placed permanently into the family of God through the rite of adoption. It is a legal act done in God’s court of law to signify and secure our status as children of God who are now guaranteed the full rights of sons and daughters.

Rom. 8:14-17

Gal. 3:26

Gal. 4:1-7

1 Jn. 3:1-3

Ezek. 16:3-8

Rom. 5:7-8

*“**υιοθεσία huiiothesía**, the placing as a son, i.e. adoption. 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.” Vine’s*

Eph. 1:4-6 *For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the one he loves.*

- II.** The benefits of being adopted sons and daughters of God include a familial bond with Jesus and with one another, intimate fellowship with God our Father, a legal right to an inheritance that can never perish, spoil or fade and our glorification. The greatest gift we receive is God Himself. He is our portion forever, therefore we are to remain watchful and rapture ready as wait for him.

Heb. 2:10-18

1 Peter 1:3-4

John 14:1-3

Ps. 73:25-26

Lam. 3:22-24

2 Cor. 4:17-18

1 Jn. 3:1-3 How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope purifies himself, just as he is pure.

- III.** The witness of the Spirit in our hearts concerning our adoption is meant to instill in us an ever-growing dislike for the things of this world, and an ever-growing desire for our adoption as sons and daughters as we wait for the redemption of our bodies. The tension we feel is meant to instill in us hope for what we do not yet have, as we patiently wait for our glorification.

Rom. 8:19-23

Isa. 11:6-9