

IV. Adoption.

A. Defined

Adoption means “the placing as a son; the taking by one man of the son of another to be his son, so that son has the same position and all advantages of a son of birth. (God has one only begotten son – Jesus Christ [John 1:1,14; 1:18; 3:16-18; Acts 13:33; Hebrews 1:5-6; 5:5; 1 John 4:9]).

“Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the **adoption** of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” (Galatians 4:1-7).

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of **adoption**, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (Romans 8:14-17).

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the **adoption** of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” (Ephesians 1:3-6).

B. It is the present condition of the saved. The saved are God’s children *now*.

“Beloved, **now** are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3:2).

“For ye are all the children of God by faith in Christ Jesus.” (Galatians 3:26).

C. It is also the future condition of the saved. The saved are God’s children forever.

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the **adoption**, to wit, the redemption of our body.” (Romans 8:23).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3:2).

“And as we have borne the image of the earthy, we shall also bear the image of the heavenly.” (1 Corinthians 15:49).

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” (Psalms 17:15).

V. Sanctification.

A. Defined

Sanctification means “to set apart” or to separate from evil to a dedicated life of service to God.

B. Sanctification in the believer is three-fold.

1. At the moment of salvation we are *sanctified positionally*, by the finished work of Christ on the cross.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.” (Hebrews 10:10-14).

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” (Hebrews 13:12).

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” (1 Corinthians 6:11).

At salvation we are immediately set apart for service.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Ephesians 2:8-10).

2. During the believers walk on earth we are *sanctified progressively* by the Holy Spirit and the Word of Truth.

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.” (2 Timothy 2:21).

“To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,” (Hebrews 12:23).

“ It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” (1 Corinthians 15:44-46).

The word “saint” means “sanctified one.”

3. In heaven, we will be *sanctified permanently*.

Concerning our resurrection body, 1 Corinthians 15:44-49 says, “ It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

VI. Imputation

A. Defined

Imputation means “to put to one’s account.”

B. At salvation, the righteousness of Christ is put to our account. This is called imputation.

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if

Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.” (Romans 4:1-7).

“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” (James 2:23).

C. Our sins were put on Christ and He was our sin bearer

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Corinthians 5:21).

“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” (Isaiah 53:12).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Hebrews 9:28).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” (1 Peter 2:24).

“And ye know that he was manifested to take away our sins; and in him is no sin.” (1 John 3:5).

D. From the moment of salvation, God no longer imputes sin to the Christian.

“Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” (Romans 4:7-8).

“Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.” (Psalms 32:2).

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” (2 Corinthians 5:19).

It is as if God put His pen down, and will not write against us again.

E. The Christian is no longer under the law.

The law was nailed to the cross. As far as the believer is concerned, sin cannot be imputed to him, for sin gets its strength from the law, which has been taken out of the way.

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;” (Colossians 2:13). See also Galatians 3:24-25; Romans 7:4 and Romans 8:2.

“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.” (Romans 7:6).