

## Theology Simply Explained — WSC34 What Is Adoption?

Pastor walks his children through Westminster Shorter Catechism question 34. What is adoption?

Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of, the sons of God.

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Catechism question for the week is what is adoption? And the answer is adoption, is an act of God's free grace whereby we are received into the number and have a right to all the privileges of the sons of God.

Now, this is a very important, a question answer, because adoption is what we were predestined for. We're predestined to be the sons of God. We're predestined to be conformed, to the image of the sun. We are chosen to become part of a family. Justification is important being made right with God, having our sin and guilt canceled, and being credited with Jesus's obedience and Jesus's personal righteousness.

The righteousness of his being of his person as our very own is important. But the reason it's important to necessary, The reason it happens is because God is taking to himself from among the creatures. A family that is extraordinary. That's amazing. That creatures would be brought into the family of the Creator.

That is the reason why the Creator and became a creature. So that we could be united to Christ by faith and adopted into the family of God. So justification is necessary for our adoption. Sanctification is necessary for the final fulfillment and enjoyment of our adoption, wouldn't be much of a family.

If we didn't come home and enjoy the full favor and blessing of God, we wouldn't be we wouldn't be well adopted by God. If we weren't given a right to the honor of the family, and the property of the family, and the joys, and the privileges of the family.

And so justification and sanctification are necessary because glorification is actually, as is actually in some ways. Another name for our adoption in Romans chapter 8, when it talks about his foreknowing us which means he knows ahead of time. He those who he is going to choose and so he foreknows them, he liked them.

And then he predestines them to dream to be what to can be conformed to the image of his son and those whom he predestines. He justifies in those and we justifies he glorifies when it says, glorifies there. It's picking up on language from earlier in the chapter. When it talks about that we are joint errors with Christ and we suffer together with him for a little while and we are going to be glorified together with him and that the the creation is eagerly longing for the revealing of the sons of God, which will happen at what that passage calls our adoption in the redemption of our bodies.

So our adoption is legally declared in a moment. And that is that moment that our catechism question is talking about an act, not a work, not a long drawn out thing, but an act, a moment of work, a, an action, not an ongoing work, Adoption is an act of God's free grace.

So it's legally formalized in that moment, but it's fulfilled at the resurrection, when not only our souls will have made, like unto Christ's soul, but when our bodies will be resurrected like unto his gloriously resurrected body. And so there in the middle of Romans 8, it talks about the the adoption of sons that is the redemption of our bodies and it says that the creation eagerly longs for that because then it will participate.

In the glorious freedom of the children of God which is a wonderful phrase, glorious freedom, talking about the freeing of the creation at the resurrection, the new heavens and the new earth and what the family of God. The children of God will be like, and we'll get to enjoy forever and ever resurrected bodies and perfected.

Souls in the new heavens and the new earth. In fact, it's as such a wonderful phrase that when I look back. Now, I'm much, enjoy. The fact that the the rescue mission in downtown Detroit, where my brothers and I and some other kids from our church used to go once a month to make sandwiches and pass them out until people about Jesus was called glorious, freedom Rescue Mission.

I don't know if they understood the theology of adoption that was behind their name. And the fact that hunger is something neediness is something that does not belong to the age to come. And, but the memory is delicious. Now that I've understood the middle of Romans 8, better, and as you memorize, that adoption is an act of God's free grace whereby we are received into the number.

There's a number, there's a family that he's determined to have, and that he himself in the person of his son became a creature. So that he could call us brethren, he brings us all the way home to the Father. And in order to do that, Hebrews 2 says, he's not ashamed to call us brethren and then it quotes from Psalm 22 and says, I will declare your name to my brethren in the midst of the assembly.

I will send your praise. So one of the things that we do Lord's Day by Lord, say in the chapel is enjoy that. We have not just been credited in a theological transaction with righteousness but that we have been adopted into the family of God and that Jesus became a man in order to be our elder brother so that we might know in Him and the perfection of His humanity and even the glorious resurrected body that he has that we might have in him a promise of what we shall be like at the end.

And of course that means that our great inheritance is not just a tract of land in Palestine. I mean, it'll be included, whatever the new version of it is in the new earth and not just the whole earth, But the heavens and the earth, and not just the new heavens and the new earth God himself.

As our inheritance got himself as our pleasure, God Himself is our joy. And so Lord's. Day by Lord's day. We go down to the chapel and our elder brother. Jesus leads the whole family in heaven and on earth in praise of the Father and enjoyment of God and he gives us this increasing as we go along these sanctifies us this increasing test of the reality and the privileges of our adoption.

So adoption is a very, very precious promise. It's something that didn't make it into Roman Catholic theology at all, because it was useful to them. To make people always feel like everything was in the balance. And if they didn't do all the stuff for the church and give all the money to the church, that it would be lost.

The Reformed in particular, became the theologians of adoption. It was very strong emphasis in Calvin. It was a very strong emphasis about a hundred years later in Owen. And in many of the Westminster divines, the the group of pastors and theologians that were at that assembly, because it really, is that act of God towards us.

That all of the other things that he does for us are designed to support and facilitate and enable that he would take us to be his children and at much glorifies him when you address him as father as Abba by his spirit producing any that heart of a child that knows him to be your father and a much glorifies him when you being led by the Spirit of God, see the fleshliness that remains from the you that had to be done away with in order to be adopted and brought into the fullness of your adoption and says, if we

If we are led by the flesh or we live for the flesh, we will die. But if by the Spirit, we put to death, the deeds of the body, Then we shall live for as many as our led by the Spirit of God. These are the children of God and much, glorifies him for you, to enjoy your adoption and for you to employ your adoption, don't just try to fight your sin by the force of your will.

Remember you have a heavenly Father who's conforming you to his only begotten Son because he is adopted you as son and daughter in Jesus and he has given you his spirit both to convince your heart that he is your Father so that you enjoy your adoption but also to lead you and fighting against that sin for which there's no room ultimately in the family and it will be done away with it last.

So that you employ your adoption.