

The development of a child unto the son-place is achieved only within the New Testament Church.

Noteworthy, is the fact that “predestination” in all of its complexity is simply “into the full grown son-place” of a child of God; namely, Adoption.

Illustratively, no more clear portrayal of the son-place can be constructed than that illustration by Christ of the Prodigal Sons, the youngest lost in a Pig Pen, the eldest lost in his Father’s house: Both were immature, demonstrating self-centered attitudes, both disrespectful to their father; the youngest only receiving “adoption,” positioning into the place of a son, upon his “coming to his senses” (growing up) and returning to the Father’s house prepared to make restitution, willing to renounce his worth as a son. His father made him Master of the house: Adopted him.

Apart from the New Testament Assembly, one cannot “grow up into him in all things, which is the head, *even* Christ,” neither can one “come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, nor can one realize the purpose for God to predestinate [one into adoption] *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.”

This kind of *Adoption*, then, occurs only within the New Testament Assembly of Christ.

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Koine

Adoption

1. A Definition:

Dr. Pendleton wrote:

...Spiritual adoption is the act by which God takes those who were by nature children of wrath into a new relation to himself—a filial relation—involving their recognition and treatment as children. They are distinguished by the appellation "sons and daughters" of the "Lord Almighty." (See 2 Cor. 6:18.). — *Christian Theology*, pp. 290-291. American Baptist Publication Society, Philadelphia, 1878.

2. Another Definition:

T. P. Simmons wrote:

Adoption is a legal term. It is the immediate result of justification. It is not the same as regeneration. Adoption makes us children of God legally, while regeneration makes us children of God experientially. Adoption brings a mere change of legal relationship. Regeneration changes our moral nature. Adoption has to do with us as the spiritual and moral children of the Devil by nature. Regeneration has to do with us as those who

are by nature devoid of spiritual life. —
Systematic Study of Bible Doctrine, p. 280.
Associated Publishers, Daytona Beach, 1969

3. Another Definition

Davis W. Huckabee wrote:

Adoption relates to "sons" of God, not to "children" of God, and so it looks forward to the time when all believers shall have reached full spiritual maturity. One becomes a "child of God" as soon as the new birth takes place, but many believers never make much spiritual growth, nor achieve spiritual maturity in this present life. Nor does any believer enter into the full enjoyment and exercise of his position as a mature "son of God" until after the judgment seat of Christ, for this is necessary for the determination of the extent of his inheritance in the coming age. The whole creation awaits and groans for this time when the "sons of God" shall be manifested before the whole world in their true glory: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19; see also vv. 21-22). Today many, many people claim to be children of God, but their lives too often belie their profession, but in that day will be manifested who are truly the children of God, for they will each be given positions of authority over the millennial earth, while all empty professors, those with a feigned faith, and the self-deceived, will be shut out from that glorious world.

4. The Distinction:

Paul himself promotes the doctrine that this brochure discusses when he contrasts the "child" (or literally "babe") with the "son" in

Galatians 4:1-7. The child, though he is intended to inherit all that is his father's, and is lord of all, does not differ at all from the house-servant until he comes to full age and has the inheritance committed to him. Thus, a "child of God" is anyone who has experienced the new birth, but a "son of God" is one who has come to a higher, more mature grasp of his spiritual position than a mere child has. It is instructive to observe that adoption always deals with "sons" and never with "children," so that it is necessarily separated in time from generation.

5. The New Birth:

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again" (John 3:5-7). "Of his own will *begat he us* with the word of truth, that we should be a kind of first-fruits of his creatures" (Jam. 1:18). "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy *hath begotten us again* unto a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). "*Being born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23). "Whoever believes that Jesus is the Christ *has been born of God*" (1 John 5:1, King James II Version).

6. An Observation:

Nor are these all the texts that speak of the new birth as being the means of entrance into the family of God, for there are many more. On the other hand, not a single text says nor implies

that believers are "adopted into the family of God." Indeed, the verb form of this word never appears in the New Testament. All this is very significant, and discloses the traditional interpretation of this doctrine to be subject to the error(s) of omission. Retrieved from www.pbministries.org

7. Adoption According to KOINE:

The Bible already makes a great distinction between the children of God and the children of the Devil, stating specifically, that "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10). So, as to Brother Huckabee's observation that "in that day will be manifested who are truly the children of God" he overlooks the "here and now" of it all; namely, the manifest (obvious) distinction between children of God (us) and the children of the Devil (them).

Furthermore, the topic of Adoption extends to the redemption of the body (already mentioned); however, the body required corresponds to the "son-place" obtained through growth and conformity (growth and conformity that occurs in this lifetime). In the millennial reign, then, the joy of realizing the son-place in the Assembly of Christ, a locative Assembly as mentioned in Ephesians 1:5 will be rewarded for 1000 years of reigning with Christ. Specifically, as Paul stated: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," the "destination" of predestination is NOT heaven, rather the son-place.