



# **The 2nd London Baptist Confession of Faith of 1689**

## **Chapter 12 – Of Adoption**



## 2<sup>nd</sup> LBC of 1689 - Ch. 12; Of Adoption

Unit One – First Principles (Chapters 1-6)

Unit Two – The Covenant (Chapters 7-20)

A. The Covenant Defined (Chapter 7)

B. The Covenant Head (Chapter 8)

C. The Covenant Setting (Chapter 9)

D. Covenant Blessings (**granted by God**)

Ch. 10 – Of Effectual Calling

Ch. 11 – Of Justification

**Ch. 12 – Of Adoption**

Ch. 13 – Of Sanctification

E. Covenant Graces (**employed/appropriated by men**; Chapters 14-18)



## 2<sup>nd</sup> LBC of 1689 - Ch. 12; Of Adoption

What do you think about when you hear the word “**adoption**”?

Certain practices and beliefs that didn’t used to be yours can be “**adopted**”.  
“I have **adopted** that new workout routine that Hollywood is raving about.”

Pets who were not born in your garage or your barn can be “**adopted**”.  
“We went to the animal shelter and **adopted** a new iguana.”

Orphans and children not born to your parents can be “**adopted**”.  
“Pasha Wade was **adopted** in Russia and was brought to America.”



## **2<sup>nd</sup> LBC of 1689 - Ch. 12; Of Adoption**

### **An Internet definition of Adoption...**

The action or fact of legally receiving another's child, who will not be raised by his or her birth parents, and bringing him or her up as one's own, with full and permanent legal rights while that child still maintains genetic and psychological connections to their birth family.



## 2<sup>nd</sup> LBC of 1689 - Ch. 12; Of Adoption

**Benjamin Beddome – A Scriptural Exposition of the Baptist Catechism**

Q. 37 – What is **adoption**?

A. 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**.



## 2<sup>nd</sup> LBC of 1689 - Ch. 12; Of Adoption

“Adoption is a change in legal status from that of slave to that of son of God which takes place by faith at the moment of union with Christ, but will be publicly revealed at the resurrection. [Adoption] is an act of God’s free grace flowing from the electing love of God and Father in eternity, **[through the merits of Jesus Christ’s active and passive obedience,]** and the regenerating power of the Holy Spirit in time, and immediately confers the Spirit of adoption and the privilege of being one of God’s heirs, as well as other privileges, obligations and liabilities.”

– Dr. Sam Waldron, *A Modern Exposition of the 1689*, Page 170.



## **2<sup>nd</sup> LBC of 1689 - Ch. 12; Of Adoption**

**Chapter 12 of the 2<sup>nd</sup> LBC is one long explanation of spiritual adoption...**

All those that are justified, God vouchsafed, in, and for the sake of his only Son Jesus Christ, to make partakers of the Grace (a) of Adoption; by which they are taken into the number, and enjoy the Liberties, and (b) Priveledges of Children of God; have his (c) name put upon them, (d) receive the Spirit of Adoption, (e) have access to the throne of Grace with boldness, are enabled to cry Abba, Father, are (f) pitied, (g) protected, (i) provided for, and (k) chastned by him, as by a Father; yet never (l) cast off; but sealed (m) to the day of Redemption, and inherit the promises, (n) as heirs, of everlasting Salvation.



## 2<sup>nd</sup> LBC of 1689 - Ch. 12; Of Adoption

**Spiritual Adoption in the Scriptures is always with reference to believers...**

**Romans 8:15**; “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of **adoption as sons** by which we cry out, ‘Abba! Father!’”

**Romans 8:23**; “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* **adoption as sons**, the redemption of our body.”

**Romans 9:4**; “For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the **adoption as sons** and the glory and the covenants and the giving of the Law and the *temple* service and the promises,”

**Galatians 4:5**; “...in order that He might redeem those who were under the Law, that we might receive the **adoption as sons**.”

**Ephesians 1:5**; “He predestined us to **adoption as sons** through Jesus Christ to Himself, according to the kind intention of His will,”





## 2<sup>nd</sup> LBC of 1689 - Ch. 12; Of Adoption

“A Modern Exposition of the Baptist Confession of Faith of 1689”, by Dr. Sam Waldron

### I. Adoption in the History of Redemption / Historia Salutis

- A. The original status of sonship – the sonship of Adam
- B. The typical status of sonship – the adoption of Israel
- C. The substantial status of sonship – the adoption of the church

### II. Adoption in the **[Individual]** Application of Salvation / Ordo Salutis

- A. The definition of adoption
- B. The relations of adoption



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#### A. The original status of sonship – the sonship of Adam

**Adam was the son of God.** In giving us the genealogy of Jesus, Luke states in... Luke 3:23-38; “...the *son* of Enosh, the *son* of Seth, the *son* of **Adam**, the *son* of **God**.”



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**Adam’s image bearing was evidence of sonship.**

Genesis 1:27; “And God created man **in His own image, in the image of God** He created him; male and female He created them.”



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**Adam’s image bearing involved the “concept of a shared nature”.**

Genesis 1:31; “And God saw all that He had made, and behold, it was **very good.**”



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**Adam’s original sonship in God was lost when Adam fell.**

Genesis 3:23-24; “...therefore the LORD God **sent him out** from the garden of Eden, to cultivate the ground from which he was taken. So **He drove the man out;**”



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#### A. The original status of sonship – the sonship of Adam

**The sonship of men born after the fall is limited to their derived existence and to providence.**

Acts 17:25-29; “...He Himself gives **to all life and breath and all things**; and He made from one, every nation of mankind to live on all the face of the earth, **having determined *their*** appointed times, and the boundaries of their habitation, that they should seek God, if perhaps they might grope for Him and find Him, though **He is not far from each one of us**; for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are **His offspring**.’ “Being then **the offspring of God**,...”



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#### B. The typical status of sonship – the adoption of Israel

Romans 9:3-4; “For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the **adoption as sons**...”

What does this “adoption of Israel” mean and what did that look like?



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**Old Covenant, National Israel is identified as God’s son.**

Exodus 4:22-23; “Then you shall say to Pharaoh, ‘Thus says the LORD, “**Israel is My son, My first-born.**” ‘So I said to you, ‘Let **My son** go, that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your first-born.”””





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**Old Covenant, National Israel’s sonship to God is associated with bondage and slavery to Egypt.**

Deuteronomy 7:6-8; “For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, but because the LORD loved you and kept the oath which He swore to your forefathers, **the LORD brought you out by a mighty hand, and redeemed you from the house of slavery**, from the hand of Pharaoh king of Egypt.”



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“This understanding of Israel’s adoption clearly points to its typical character. The bondage in Egypt and the redemption from Egypt, which form the framework in which her adoption is presented, are both typical. They point to the true bondage of men in sin and their redemption from that bondage by the work of Christ. This is also made pointedly clear by the whole context of Paul’s reference to their adoption. At the very point where Paul speaks of their adoption his heart is filled with sorrow because of their rejection of Christ and their unsaved condition (Rom. 9:1-3; 10:1-3).”

– **Dr. Sam Waldron, A Modern Exposition of the 1689, Page 167.**



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### I. Adoption in the History of Redemption / Historia Salutis

#### C. The substantial status of sonship – the adoption of the church

**The corporate adoption of the church as God’s son is supremely important.**

Galatians 4:3-7; “So also we, while we were children, were held **in bondage** under the elemental things of the world. But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might **redeem** those who were under the Law, that we might receive the **adoption as sons**. And because you are **sons**, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” Therefore you are no longer a slave, but **a son**; and if **a son**, then an heir through God.”



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This adoption of the church through the redemptive work of Christ involves blessings which go far beyond those **temporal privileges** bestowed by [Israel's] national adoption. According to [this text in Galatians 4:3-7, the adoption and sonship of the church] imparts the blessings of the indwelling Spirit and the **eternal inheritance**. These blessings did not belong to the condition of slavery and bondage in which national Israel with all her privileges was held.”

– **Dr. Sam Waldron, A Modern Exposition of the 1689, Page 169.**



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- A. The definition of adoption
- B. The relations of adoption



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II. Adoption in the **[Individual]** Application of Salvation / Ordo Salutis

**Your individual adoption in your past received an on-going present possession at your conversion.**

Romans 8:15; “For you have not received a spirit of slavery leading to fear again, but **you have received** a [Spirit] of adoption as sons by which we cry out, ‘Abba! Father!’”



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**Your individual adoption at your conversion awaits a public adoption which takes place at the resurrection.**

Romans 8:23; “And not only this, but also we ourselves, **having the first fruits of the Spirit**, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body.”





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**Roman adoption custom:** 1) a private ceremony before filial witnesses “where the adopted son was legally transferred from the authority of his natural father to that of [his] adopting father, and 2) a public ceremony “in which the adopted son was declared to be the son of the father” to the father’s friends and associates.

**In Paul’s mind, adoption is now legally possessed and will be acknowledged publicly at some future time, at the resurrection.**



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Ephesians 1:5; “He predestined us to adoption as sons **through Jesus Christ to Himself**, according to the kind intention of His will,”



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II. Adoption in the **[Individual]** Application of Salvation / Ordo Salutis

B. The relations of adoption **[in the Ordo Salutis]**

**Calling and regeneration logically and causally precede saving faith.**

John 3:3-5; “Jesus answered and said to him, “Truly, truly, I say to you, **unless one is born again**, he cannot **see** the kingdom of God.” Nicodemus said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” Jesus answered, “Truly, truly, I say to you, **unless one is born of water and the Spirit**, he cannot **enter** into the kingdom of God.”



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**Saving faith (receiving Christ) logically and causally precedes adoption.**

Galatians 3:26; “For you are all sons of God **through faith** in Christ Jesus.”



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**Justification logically precedes adoption.**

“It is difficult to conceive of God adopting one who is still regarded as under his wrath. Thus it seems right to believe that justification precedes adoption.”

– **Dr. Sam Waldron, A Modern Exposition of the 1689, Page 171.**



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B. The relations of adoption **[in the Ordo Salutis]**

**Adoption is logically and causally preceded, by saving faith.**

John 1:12-13; “But **as many as received Him**, to them He gave the right to become **children of God**, *even to those who believe in His name*, who were born not of blood, nor of the will of the flesh, nor of the will of man, but ***were born of God***.”



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B. The relations of adoption **[in the Ordo Salutis]**

**The gift of the Spirit is logically and causally subsequent to adoption.**

Galatians 4:6; “And because you are sons, God has sent forth **the Spirit** of His Son into our hearts, crying, ‘Abba! Father!’”



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Chapter 12 of the 2nd LBC is one long explanation of spiritual adoption...

All those that are justified, God vouchsafed, in, and for **the sake of** his only Son Jesus Christ, to make partakers of the Grace (a) of Adoption; by which they are taken into the number, and enjoy the Liberties, and (b) Priveledges of Children of God; have his (c) name put upon them, (d) receive the Spirit of Adoption, (e) have access to the throne of Grace with boldness, are enabled to cry Abba, Father, are (f) pitied, (g) protected, (i) provided for, and (k) chastned by him, as by a Father; yet never (l) cast off; but sealed (m) to the day of Redemption, and inherit the promises, (n) as heirs, of everlasting Salvation.