

# **We are Adopted**

## **Romans 8:14-16**

### **Romans 8:14–17 (NKJV)**

<sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

<sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God,...

### **Introduction**

Verse 15 is one of the most beautiful and precious passages in all of the Bible. The Adoption of sinners into the family of God is the essence of the Gospel.

We are brought into this new family by love, mercy and grace.

God’s marvelous work of salvation removes us from the family of the devil and brings us into the family of God.

There is within these verses not just the reality of Adoption in the legal sense, but also the intimacy of the relationship created with the Father of the Family.

The Term “Abba”, speaks to intimacy, closeness, genuine loving relationship, approachableness.

It is the Aramaic term for “Papa” or “Daddy”

Our Adoption is not just for legal reasons but for intimate reasons. We are created and saved and adopted for a real, intimate, loving, interactive relationship with God.

We are familiar with the term adoption, some by definition and others by experience. You may be an adopted son or daughter.

Adoption is something the Bible has referred to a number of times.

## Historically

The first adoption recorded in Scripture was that of Moses. When Pharaoh ordered all the male Hebrew children slain,

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 435–436). Chicago: Moody Press.

## Exodus 2:1–10 (NKJV)

**2** And a man of the house of Levi went and took *as wife* a daughter of Levi. <sup>2</sup> So the woman conceived and bore a son. And when she saw that he *was* a beautiful *child*, she hid him three months. <sup>3</sup> But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid *it* in the reeds by the river's bank. <sup>4</sup> And his sister stood afar off, to know what would be done to him.

<sup>5</sup> Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. <sup>6</sup> And when she opened *it*, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

<sup>7</sup> Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"

<sup>8</sup> And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. <sup>9</sup> Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give *you* your wages." So the woman took the child and nursed him. <sup>10</sup> And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she

called his name Moses, saying, “Because I drew him out of the water.”

Because Esther’s parents had died, she was adopted by an older cousin named Mordecai, who loved her as a father and took special care to look after her welfare (see Esther 2:5–11).

### **Esther 2:7 (NKJV)**

<sup>7</sup> And *Mordecai* had brought up Hadassah, that *is*, Esther, his uncle’s daughter, for she had neither father nor mother. The young woman *was* lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.

Perhaps the most touching adoption mentioned in the Old Testament was that of Mephibosheth, the crippled son of Jonathan and the sole remaining descendent of Saul.

### **2 Samuel 9:1–11 (NKJV)**

**9** Now David said, “Is there still anyone who is left of the house of Saul, that I may show him kindness for Jonathan’s sake?”

<sup>2</sup> And *there was* a servant of the house of Saul whose name *was* Ziba. So when they had called him to David, the king said to him, “*Are you Ziba?*”

He said, “At your service!”

<sup>3</sup> Then the king said, “*Is there not still someone of the house of Saul, to whom I may show the kindness of God?*”

And Ziba said to the king, “There is still a son of Jonathan *who is* lame in *his* feet.”

<sup>4</sup> So the king said to him, “Where *is* he?”

And Ziba said to the king, “Indeed he *is* in the house of Machir the son of Ammiel, in Lo Debar.”

<sup>5</sup> Then King David sent and brought him out of the house of Machir the son of Ammiel, from Lo Debar.

<sup>6</sup> Now when Mephibosheth the son of Jonathan, the son of Saul, had come to David, he fell on his face and prostrated himself. Then David said, “Mephibosheth?”

And he answered, “Here is your servant!”

<sup>7</sup> So David said to him, “Do not fear, for I will surely show you kindness for Jonathan your father’s sake, and will restore to you all the land of Saul your grandfather; and you shall eat bread at my table continually.”

<sup>8</sup> Then he bowed himself, and said, “What *is* your servant, that you should look upon such a dead dog as I?”

<sup>9</sup> And the king called to Ziba, Saul’s servant, and said to him, “I have given to your master’s son all that belonged to Saul and to all his house. <sup>10</sup> You therefore, and your sons and your servants, shall work the land for him, and you shall bring in *the harvest*, that your master’s son may have food to eat. But Mephibosheth your master’s son shall eat bread at my table always.” Now Ziba had fifteen sons and twenty servants.

<sup>11</sup> Then Ziba said to the king, “According to all that my lord the king has commanded his servant, so will your servant do.”

“As for Mephibosheth,” *said the king*, “he shall eat at my table like one of the king’s sons.”

MacArthur, J. F., Jr.

“Pharaoh’s daughter adopted Moses out of pity and sympathy. And although Mordecai dearly loved Esther, his adoption of her was also prompted by family duty. But David’s adoption of Mephibosheth was motivated purely by gracious love. In many ways, David’s adoption of Mephibosheth pictures God’s adoption of believers. David took the initiative

in seeking out Mephibosheth and bringing him to the palace. And although Mephibosheth was the son of David's closest friend, he was also the grandson and sole heir of Saul, who had sought repeatedly to kill David. Being crippled in both feet, Mephibosheth was helpless to render David any significant service; he could only accept his sovereign's bounty. The very name Mephibosheth means "a shameful thing," and he had lived for a number of years in Lo-debar, which means "the barren land" (lit., "no pasture"). David brought this outcast to dine at his table as his own son and graciously granted him a magnificent inheritance to which he was no longer legally entitled."

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, pp. 435–436). Chicago: Moody Press.

For some people today, the concept of adoption carries the idea of second-class status in the family. In the Roman culture of Paul's day, however, an adopted child, especially an adopted son, sometimes had greater prestige and privilege than the natural children.

According to Roman law, a father's rule over his children was absolute. If he was disappointed in his natural sons' skill, character, or any other attribute, he would search diligently for a boy available for adoption who demonstrated the qualities he desired. If the boy proved himself worthy the father would

take the necessary legal steps for adoption. At the death of the father, a favored adopted son would sometimes inherit the father's title, the major part of the estate, and would be the primary progenitor of the family name.

Because of its obvious great importance, the process of Roman adoption involved several carefully prescribed legal procedures.

The first step totally severed the boy's legal and social relationship to his natural family,

and the second step placed him permanently into his new family. In addition to that, all of his previous debts and other obligations were eradicated, as if they had never existed.

For the transaction to become legally binding, it also required the presence of seven reputable witnesses, who could testify, if necessary, to any challenge of the adoption after the father's death.

Paul doubtless was well aware of that custom, and may have had it in mind as he penned this section of **Romans**

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 436-437). Chicago: Moody Press.

When we are saved, our old sinful life is completely canceled in God's eyes, and we have no more reason to fear sin or death, because Christ has conquered those two great enemies on our behalf. In Him we are given a new divine nature and

become a true child, with all the attendant blessings, privileges, and inheritance. And until we see our Lord face-to-face, His own Holy Spirit will be a ceaseless witness to the authenticity of our adoption into the family of God.

The idea of Christians being God's adopted children was clearly understood by Paul's contemporaries to signify great honor and privilege. In his letter to Ephesus, the apostle exults, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will" (Eph. 1:3–5). Countless ages ago, before He created the first human being in His divine image, God sovereignly chose every believer to be His beloved and eternal child!

It should be kept in mind that, marvelous as it is, the term **adoption** does not fully illustrate God's work of salvation. The believer is also cleansed from sin, saved from its penalty of death, spiritually reborn, justified, sanctified, and ultimately glorified. But those who are saved by their faith in Jesus Christ by the work of His grace have no higher title

than that of adopted child of God. That name designates their qualification to share full inheritance with Christ. It is therefore far from incidental that Paul both introduces and closes this chapter with assurances to believers that they are no longer, and never again can be, under God's condemnation (see 8:1, 38–39).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, pp. 437–438). Chicago: Moody Press.

## **Romans 8:1**

*There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

## **Romans 8:38–39 (NKJV)**

<sup>38</sup> For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, <sup>39</sup> nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

But also as noted earlier, this chapter is full of references to the Holy Spirit... His work in the Sanctifying, preserving and Glorifying parts of the Salvation process.

## Review

Romans 8:1–13 (NKJV)

**8** *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

<sup>4</sup> that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. <sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit.

<sup>9</sup> But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. <sup>10</sup> And if Christ *is* in you, the body *is* dead because of sin, but the Spirit is life because of righteousness. <sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

<sup>12</sup> Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

This same emphasis continues in our text  
**Romans 8:14–17** (NKJV)

<sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” <sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God,...

## **Lesson**

### **The Qualifier of our Adoption**

### **The Quality of our Adoption**

### **The Quiz of our Adoption**

#### **1.The Qualifier of our Adoption**

<sup>14</sup> For as many as are led by the Spirit of God, these are sons of God.

Being led by the Spirit is a qualifier of being sons of God, or children of God and being adopted.

I am not saying that this is what makes you worthy of being a child of God, but rather this is what show that you are a child of God.

If you are not led by the Spirit of God, then you are not a child of God.

First, you cannot be a child of God unless you are in-dwelt by the Spirit of God

**9** But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

Evidence of the Spirit's presence is being led by the Spirit.

What does it mean to be led by the Spirit.

1. First, it assumes, Salvation. You have been saved, regenerated, born again. New life in the Spirit..

2. Second, we are Justified and no longer under condemnation.

3. Third, we are Sanctified and being sanctified by the presence of the Spirit of God.

This is where we get to the Leading of the Spirit of God.

I don't believe that Paul has in mind here the subjective leading of the Spirit.

Like some would say, "I believe the Lord Led me to to this or that"

But I believe that Paul has in mind the Objective leading,

What the Spirit says he will do and what his presence in our lives causes us to do.

The immediate Context leads to this conclusion

Romans 7:21–25 (NKJV)

<sup>21</sup> I find then a law, that evil is present with me, the one who wills to do good. <sup>22</sup> For I delight in the law of God according to the inward man. <sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! Who will deliver me from this body of

death? <sup>25</sup> I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Romans 8:1–14 (NKJV)

**8** *There is* therefore now no condemnation to those who are in Christ Jesus, **who** do not walk according to the flesh, but according to the Spirit. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

<sup>4</sup> that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. <sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, (set their minds on the) things of the Spirit.

**8** ....those who are in the flesh cannot please God.

**9 But you are** not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.

<sup>12</sup> Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh you will die; **but if by the**

**Spirit you put to death the deeds of the body, you will live.....**

<sup>14</sup> For as many as are led by the Spirit of God, these are sons of God.

It is clear that Pauls leading by the Spirit he is talking about is the the mortification of the flesh and sin.

He is referring to the changed life in Christ,

**2 Corinthians 5:17 (NKJV)**

<sup>17</sup> Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

**Ezekiel 11:19–20 (NKJV)**

<sup>19</sup> Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, <sup>20</sup> that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God.

**Galatians 6:15 (NKJV)**

<sup>15</sup> For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

**Ephesians 2:10 (NKJV)**

<sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

The plan and purpose of God with the Spirit of God in you life brings a change.

In there Words of the Psalms and Proverbs**Psalms 37:3–6 (NKJV)**

- <sup>3</sup> Trust in the Lord, and do good;  
Dwell in the land, and feed on His faithfulness.
- <sup>4</sup> Delight yourself also in the Lord,  
And He shall give you the desires of your heart.
- <sup>5</sup> Commit your way to the Lord,  
Trust also in Him,  
And He shall bring *it* to pass.
- <sup>6</sup> He shall bring forth your righteousness as the  
light,  
And your justice as the noonday.

**Psalm 143:8–11 (NKJV)**

- 8 Cause me to hear Your lovingkindness in the morning,  
For in You do I trust;  
Cause me to know the way in which I should walk,  
For I lift up my soul to You.
- 9 Deliver me, O Lord, from my enemies;  
In You I take shelter.
- 10 Teach me to do Your will,  
For You *are* my God;  
Your Spirit *is* good.  
Lead me in the land of uprightness.
- 11 Revive me, O Lord, for Your name's sake!  
For Your righteousness' sake bring my soul out of trouble.

**Proverbs 3:5–8 (NKJV)**

- 5 Trust in the Lord with all your heart,  
And lean not on your own understanding;
- 6 In all your ways acknowledge Him,  
And He shall direct your paths.
- 7 Do not be wise in your own eyes;  
Fear the Lord and depart from evil.
- 8 It will be health to your flesh,  
And strength to your bones.

Jesus Promised.

**John 16:7–11 (NKJV)**

<sup>7</sup> Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. <sup>8</sup> And when He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they do not believe in Me; <sup>10</sup> of righteousness, because I go to My Father and you see Me no more; <sup>11</sup> of judgment, because the ruler of this world is judged.

Paul amplified and explained

**Galatians 5:16–18 (NKJV)**

<sup>16</sup> I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. <sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. <sup>18</sup> But if you are led by the Spirit, you are not under the law.

**Galatians 5:22–25 (NKJV)**

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control. Against such there is no law. <sup>24</sup> And those *who are* Christ's have crucified the flesh with its passions and desires. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit.

### **Ephesians 5:18–21 (NKJV)**

<sup>18</sup> And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, <sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, <sup>20</sup> giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, <sup>21</sup> submitting to one another in the fear of God.

The Presence of the Spirit is confirmed by his leading.

What does he do in leading

He convicts of sin, righteousness and Judgment

He leads out of Sin through repentance and into Righteousness thru His Word.

He creates in us desires for Holiness and righteousness

He grows our affection and thankfulness for Christ.

He magnifies the evil of sin in our lives  
 He magnifies the righteousness of the Law of God in our lives.

We love God more and Hate sin more  
 We desire His Word more and less of the world.

Its not subjective, but rather very objective. The Leading of the Spirit can be seen in very real tangible changes of attitude and desires toward God and His Word and Sin and disobedience which flesh out in real fruit produced by the Power of the presence of the Holy Spirit in our Lives.

**14** For as many as are led by the Spirit of God, **these** are sons of God.

ἄγονται

Pres. Pass Ind. Being continually led

**these** emphatic, these are and continually exist as

**these are**

retaining a pronoun which puts some emphasis on the fact that they really are God's sons. We should understand the leading of the Spirit as a distinguishing sign of God's sons, but not as making us sons

Morris, L. (1988). *The Epistle to the Romans* (p. 313). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

## 1 The Qualifier of our Adoption

## 2 The Quality of our Adoption

**15** For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

This is the third verse in succession to be introduced by "for".

Morris, L. (1988). *The Epistle to the Romans* (p. 313). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Romans 8:12–15 (NKJV)

<sup>12</sup> Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh.

**13 For** if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

**14 For** as many as are led by the Spirit of God, these are sons of God.

**15 For** you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

But there are problems with his use of “spirit”, and commentators are divided. We could use a small “s” in both instances in this verse and understand the apostle to mean “a temper, mood or state” (the “spirit of slavery”, NBCR), or translate “the spirit of slaves ... the spirit of sons” (as JB; NASB is similar). Or we could take the first with a small “s” and the second with a capital, as Moffatt, “You have received no slavish spirit ... you have received the Spirit of sonship” (so NIV). Or we could use the capital both times, as Murray: “Ye did not receive the Holy Spirit as a Spirit of bondage but as the Spirit of adoption” (so TH).

Any of these must remain a possibility. But throughout this whole passage the emphasis is on

the work of the Holy Spirit, and it seems that Paul is here saying two things about the Spirit: first, negatively, that the Spirit believers received is not one of bondage; second, positively, he is a Spirit of sonship (for the Spirit believers receive cf. 1 Cor. 2:12; 2 Tim. 1:7). The Spirit does not make people slaves but sons.

Morris, L. (1988). *The Epistle to the Romans* (p. 314). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

**15** For you did not receive the spirit of bondage again to fear

You are not in debt to the flesh, but rather you are in debt to God, not out of a sense of fear. Not as if you are slaves.....

No you are Sons. Not Slaves as to fear your master.

### **Hebrews 2:14–15 (NKJV)**

<sup>14</sup> Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, <sup>15</sup> and release those who through fear of death were all their lifetime subject to bondage.

The thing that terrifies people more than anything else is death. It is a horrible fear, the king of terrors

MacArthur, J. F., Jr. (1983). [Hebrews](#) (p. 70). Chicago: Moody Press.

No matter how cleverly they may manage to mask or deny the reality of it, sinful men are continually subject to fear because they continually live in sin and are therefore continually under God's judgment. Slavery to sin brings slavery to fear, and one of the gracious works of the Holy Spirit is to deliver God's children from both.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 434). Chicago: Moody Press.

**15** For you did not receive the spirit of bondage again to fear, but you received the Spirit of **adoption** by whom we **cry out**, "Abba, Father."

## **adoption**

huiiothesia: adoption

**Original Word:** υἰοθεσία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** huiiothesia

**Phonetic Spelling:** (hwee-oth-es-ee'-ah)

**Definition:** adoption

**Usage:** adoption, as a son into the divine family.

5206 hyiothesía (from 5207 /hyiós, "son" and 5087 / títhēmi, "to place") – properly, sonship (legally made a son); adoption.

The word for “adoption” is used only by Paul in the New Testament (five times, three being in Romans),

**Ro. 8:19, 23; 9:4**

**Ephesians 1:5 (NKJV)**

<sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

**Galatians 4:5–7 (NKJV)**

<sup>5</sup> to redeem those who were under the law, that we might receive the adoption as sons.

<sup>6</sup> And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” <sup>7</sup> Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

and it does not occur in LXX, for the Jews did not practise adoption. Some Old Testament examples are suggested,<sup>64</sup> but most scholars agree that Paul took the concept from Roman or Greek law in both of which adoption was important. Francis Lyall argues convincingly that Paul's concept is taken from Roman, not Jewish law. Most agree, though some think rather of Greek law. SH cite E. L. Hicks for the information that "No word is more common in Greek inscriptions of the Hellenistic time: the idea, like the word, is native Greek".

It is a useful word for Paul, for it signifies being granted the full rights and privileges of sonship in a family to which one does not belong by nature. This is a good illustration of one aspect of Paul's understanding of what it means to become a Christian. The believer is admitted to the heavenly family, to which he has no rights of his own. But he is now admitted and can call God "Father".

Morris, L. (1988). [\*The Epistle to the Romans\*](#) (pp. 314–315). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

**15** For you did not receive the spirit of bondage again to fear, but you

received the Spirit of adoption by  
whom we cry out, “Abba, Father.”

ἐν ᾧ may mean “by whom” or “in the time which” (TH). Most agree that “by whom” is the meaning, but some (e.g., Hunter) agree with RSV in putting a full stop after “sonship” and going on, “When we cry ‘Abba! Father!’ it is the Spirit himself bearing witness....”

But it seems better to reject it (with Cranfield, Knox, and others). “By whom” is surely the meaning. SBk find no place in rabbinic literature in which the Holy Spirit is mentioned in connection with an Israelite’s prayer; this is a specifically Christian teaching.

Morris, L. (1988). *The Epistle to the Romans*. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

## cry out

krazó: to scream, cry out

**Original Word:** κράζω

**Part of Speech:** Verb

**Transliteration:** krazó

**Phonetic Spelling:** (krad'-zo)

**Definition:** to scream, cry out

**Usage:** I cry aloud, shriek.

2896 krázō – an onomatopoeic term for a raven's piercing cry ("caw"); (figuratively) cry out loudly with an urgent scream or shriek, using "inarticulate shouts that express deep emotion" (WS, 708).

["Properly onomatopoetic of the raven, 2896 (krázō) means to croak; hence, generally used of inarticulate cries, to scream, cry out (Aesch., etc.)" (Abbott-Smith).]

It is also true that the verb is used a number of times of crying to God in prayer (Ps. 3:4; 4:3, etc.), and it would make a lot of sense if we were to think of Paul as referring to the fervent prayer of the believer (cf. Denney's comment, "We have not only the status, but the heart of sons").

Paul certainly has prayer in mind, for who else would Christians address in this way? But there seems no reason to think of ecstatic utterance, as some have suggested.<sup>68</sup> It is the fervent utterance of the devout believer that he has in mind.

Morris, L. (1988). *The Epistle to the Romans* (p. 315). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

## “Abba, Father.”

**Abba:** Abba, father

**Original Word:** Ἀββᾶ

**Part of Speech:** Proper Noun, Indeclinable

**Transliteration:** Abba

**Phonetic Spelling:** (ab-bah')

**Definition:** Abba, father

**Usage:** Abba, Father.

5 Abbá – "Father," also used as the term of tender endearment by a beloved child – i.e. in an affectionate, dependent relationship with their father; "daddy," "papa."

The word *Abba* is an Aramaic word meaning "Father". The word is from the babbling of a little child (like "papa") and is the familiar term used in the home. But before we assume that it was used much like our "Papa" or "Daddy", we should reflect that the head of a family was an august figure in first-century society (the Roman *paterfamilias* still had the right to put members of his household to death, even if the right was used rarely; cf. Gen. 38:24). But the word certainly points to love and to intimacy.

The Jews would not address God in this familiar way, but when they prayed to him as "Father" they always added something like "in heaven" to avoid any impression of undue presumption. In the Gospels Jesus constantly addresses God as "Father", and in Gethsemane he has this doubled form, "Abba, Father" (Mark 14:36).

It is probable that the opening of the Lord's Prayer in the language Jesus spoke would be this "Abba"; if so, Jesus was giving his followers the privilege of being in the heavenly family and of addressing God in this warm and familiar way. As G. Schrenk says, "an everyday infant sound is applied without inhibition to

God.... This basic word tells us that God is not a distant Ruler in transcendence but One who is intimately close. Unconditional faith in the Father is thus taken seriously.”<sup>71</sup> We should not overlook the fact that in this passage Paul puts the Father at the center. The Spirit does not cause us to cry “I am God’s son”, but “God is my Father.” The believer looks at God rather than contemplating himself. The repetition of the word, once in Aramaic and once in Greek, is probably not to be seen as a translation, for translation is out of place in prayer. Rather, the word was repeated. We need not be surprised at the use of an Aramaic term by Greek-speaking people, for we do much the same when we say “Amen”, or “Hallelujah”.

Morris, L. (1988). [\*The Epistle to the Romans\*](#) (pp. 315–316). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

## **1 The Qualifier of our Adoption**

## **2 The Quality of our Adoption**

## **3 The Quiz of our Adoption**

**16** The Spirit Himself **bears witness with** our spirit that we are children of God,...

**summartureó: to testify or bear witness with**

**Original Word:** συμμαρτυρέω

**Part of Speech:** Verb

**Transliteration:** summartureó

**Phonetic Spelling:** (soom-mar-too-reh'-o)

**Definition:** to testify or bear witness with

**Usage:** I bear witness together with.

**NAS Exhaustive Concordance**

*Word Origin*

from **sun** and **martureó**

τῷ πνεύματι dative with or to

Is this something the Spirit does in cooperation with our spirit or is it something the Spirit of God does to our Spirit.

Commentaries are divided. Even the best greek exegetical commentaries are divided

But I believe, because the emphasis is on the the Spirits verification that we ware the sons of God

by His leading of us, that it is to be understood better as “to our spirit” rather than “with our spirit” It is our spirit that needs the confirmation not that which helps in the confirmation.

The knowledge that we are God’s children is something which we cannot impart to ourselves: it has to be given to us from outside and beyond ourselves—from God

Cranfield, C. E. B. (2004). [\*A critical and exegetical commentary on the Epistle to the Romans\*](#) (p. 402). London; New York: T&T Clark International.

The presence and the the leading of the Spirit and the fruit of the Spirit is a testimony to our Spirit that we are the children of God.

2 Corinthians 1:22 (NKJV)

<sup>22</sup> who also has sealed us and given us the Spirit in our hearts as a guarantee.

2 Corinthians 5:5 (NKJV)

<sup>5</sup> Now He who has prepared us for this very thing *is* God, who also has given us the Spirit as a guarantee.

## 1 John 4:12–13 (NKJV)

<sup>12</sup> No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. <sup>13</sup> By this we know that we abide in Him, and He in us, because He has given us of His Spirit.

## 1 John 3:18–21 (NKJV)

<sup>18</sup> My little children, let us not love in word or in tongue, but in deed and in truth. <sup>19</sup> And by this we know that we are of the truth, and shall assure our hearts before Him. <sup>20</sup> For if our heart condemns us, God is greater than our heart, and knows all things. <sup>21</sup> Beloved, if our heart does not condemn us, we have confidence toward God.