

~ADOPTION (323)

[Greek *hui-o-the-si'a*, adoption]

•• A Christian Significance

- The taking or accepting as a son or daughter one who is not such by natural relationship. The Greek word translated adoption, Greek *hui-o-the-si'a*, is a technical legal term that literally means a placing as son.
- For you did not receive a spirit of slavery causing fear again, but you received a spirit of **adoption** as sons, by which spirit we cry out; Abba, Father! (**Romans 8:15**), *Footnote*
- In the Hebrew Scriptures **adoption** is not dealt with from the viewpoint of legal procedure, but the basic idea is set forth in several cases. It appears that Abraham, prior to the birth of Ishmael and Isaac, considered his slave Eliezer as at least in line for a position similar to that of an adopted son and as the likely inheritor of Abraham's house.
 - At this Abram said, Sovereign Lord Yehowah, what will you give me, seeing that I am going childless and the one who will possess my house is a man of Damascus, Eliezer? (**Genesis 15:2**)
 - And Abram added; Look! You have given me no seed, and, look! a son of my household is succeeding me as heir. (**Genesis 15:3**)
 - But, look! The word of Yehowah to him was in these words; This man will not succeed you as heir, but one who will come out of your own inward parts will succeed you as heir. (**Genesis 15:4**)
- The practice of adopting slaves as sons has long been a common Middle Eastern practice, and as such they had inheritance rights, though not above those of children descended naturally from the father.
- Rachel and Leah both considered the children born to Jacob by their handmaids as their own sons, born upon their knees.
 - So she said; Here is my slave girl Bilhah. Have relations with her, that she may **give birth upon my knees** and that I, even I, may get children from her. (**Genesis 30:3**)

- **With that she gave him Bilhah her maidservant as wife, and Jacob had relations with her. (Genesis 30:4)**
- **And Bilhah became pregnant and in time bore Jacob a son. (Genesis 30:5)**
- **Then Rachel said; God has acted as my judge and has also listened to my voice, so that he gave me a son. That is why she called his name Dan. (Genesis 30:6)**
- **And Bilhah, Rachel's maidservant, became pregnant once more and in time bore a second son to Jacob. (Genesis 30:7)**
- **Then Rachel said; With strenuous wrestlings I have wrestled with my sister. I have also come off winner! So she called his name Naphtali. (Genesis 30:8)**
- **After that Zilpah, Leah's maidservant, bore a second son to Jacob. (Genesis 30:12)**
- **Then Leah said; With my happiness! For the daughters will certainly pronounce me happy. So she called his name Asher. (Genesis 30:13)**
- **So she called his name Joseph, saying; Yehowah is adding another son to me. (Genesis 30:24)**
- **These children inherited along with those born directly of Jacob's legal wives. They were natural sons of the father, and since the slave girls were property of the wives, Rachel and Leah had property rights in these children.**
- **The child Moses was later adopted by Pharaoh's daughter.**
- **After a while Pharaoh's daughter came down to bathe in the Nile River, and her female attendants were walking by the side of the Nile River. And she caught sight of the ark in the middle of the reeds. Immediately she sent her slave girl that she might get it. (Exodus 2:5)**
- **When she opened it she got to see the child, and here the boy was weeping. At that she felt compassion for him, although she said; This is one of the children of the Hebrews. (Exodus 2:6)**

- Then his sister said to Pharaoh's daughter; Shall I go and specially call for you a nursing woman from the Hebrew women that she may nurse the child for you? (**Exodus 2:7**)
- So Pharaoh's daughter said to her; Go! At once the maiden went and called the child's mother. (**Exodus 2:8**)
- Pharaoh's daughter then said to her; Take this child with you and nurse him for me, and I myself shall give you your wages. Accordingly the woman took the child and nursed him. (**Exodus 2:9**)
- And the child grew up. Then she brought him to Pharaoh's daughter, so that he became a son to her, and she proceeded to call his name Moses and to say; It is because I have drawn him out of the water. (**Exodus 2:10**)
- Since men and women had equal rights under Egyptian law, Pharaoh's daughter was in position to exercise the right of **adoption**.
- Within the nation of Israel **adoption** does not appear to have been widely practiced. The Law of levirate marriage doubtless eliminated to a great extent a basic reason for **adoption** of children. The continuance of the parental name.
- In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. (**Deuteronomy 25:5**)
- And it must occur that the firstborn whom she will bear should succeed to the name of his dead brother, that his name may not be wiped out of Israel. (**Deuteronomy 25:6**)

·· A Christian Significance

- In the **Christian Greek Scriptures** **adoption** is mentioned several times by the apostle Paul with regard to the new status of those called and chosen by God. Such ones, born as descendants of the imperfect Adam, were in slavery to sin and did not possess inherent sonship of God. Through purchase by means of Christ Jesus, they receive the **adoption** as sons and also become heirs with Christ, the only-begotten Son of God.

- **Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is. (Galatians 4:1)**
- **But he is under men in charge and under stewards until the day his father appointed beforehand. (Galatians 4:2)**
- **Likewise we also, when we were babes, continued enslaved by the elementary things belonging to the world. (Galatians 4:3)**
- **But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under law. (Galatians 4:4)**
- **That he might release by purchase those under Law, that we, in turn, might receive the **adoption** as sons. (Galatians 4:5)**
- **Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out; Abba, Father! (Galatians 4:6)**
- **So, then, you are no longer a slave but a son, and if a son, also an heir through God. (Galatians 4:7)**
- **For all who are led by God's spirit, these are God's sons. (Romans 8:14)**
- **For you did not receive a spirit of slavery causing fear again, but you received a spirit of **adoption** as sons, by which spirit we cry out; Abba, Father! (Romans 8:15)**
- **The spirit itself bears witness with our spirit that we are God's children. (Romans 8:16)**
- **If, then, we are children, we are also heirs. Heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together. (Romans 8:17)**
- **They do not come by such sonship naturally but by God's choice and according to his will.**
- **For he foreordained us to the **adoption** through Jesus Christ as sons to himself, according to the good pleasure of his will. (Ephesians 1:5)**

- While acknowledged as God's children, or sons, from the time of God's begetting them by his spirit.
- See what sort of love the Father has given us, so that we should be called children of God, and such we are. That is why the world does not have a knowledge of us, because it has not come to know him. (1 John 3:1)
- However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name. (John 1:12)
- And they were born, not from blood or from a fleshly will or from man's will, but from God. (John 1:13)
- Their full realization of this privilege as spirit sons of God is dependent on their ultimate faithfulness.
- If, then, we are children, we are also heirs. Heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together. (Romans 8:17)
- Anyone conquering will inherit these things, and I shall be his God and he will be my son. (Revelation 21:7)
- Thus, Paul speaks of them as earnestly waiting for **adoption** as sons, the release from our bodies by ransom.
- Not only that, but we ourselves also who have the firstfruits, namely, the spirit, yes, we ourselves groan within ourselves, while we are earnestly waiting for **adoption** as sons, the release from our bodies by ransom. (Romans 8:23)
- Such **adopted** state brings benefits of freedom from a spirit of slavery causing fear, replacing it with the confidence of sons, of hope of a heavenly inheritance assured by the witness of God's spirit. At the same time these spiritual sons are reminded by their **adoption** that such position is by God's undeserved kindness and selection rather than by their inherent right.
- For you did not receive a spirit of slavery causing fear again, but you received a spirit of **adoption** as sons, by which spirit we cry out; Abba, Father! (Romans 8:15)

- The spirit itself bears witness with our spirit that we are God's children. (**Romans 8:16**)
- That he might release by purchase those under Law, that we, in turn, might receive the **adoption** as sons. (**Galatians 4:5**)
- Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out; Abba, Father! (**Galatians 4:6**)
- So, then, you are no longer a slave but a son, and if a son, also an heir through God. (**Galatians 4:7**)
- Who, as such, are Israelites, to whom belong the **adoption** as sons and the glory and the covenants and the giving of the Law and the sacred service and the promises. (**Romans 9:4**)
- Paul speaks of the fleshly Israelites as those to whom belong the **adoption** as sons and the glory and the covenants and the giving of the Law, and this evidently refers to the unique position granted Israel while they were God's covenant people. Thus, God, on occasion, spoke of Israel as my son.
- And you must say to Pharaoh; This is what Yehowah has said; Israel is my son, my firstborn. (**Exodus 4:22**)
- And I say to you; Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your firstborn. (**Exodus 4:23**)
- Sons you are of Yehowah your God. You must not make cuttings upon yourselves or impose baldness on your foreheads for a dead person. (**Deuteronomy 14:1**)
- For you are a holy people to Yehowah your God, and Yehowah has chosen you to become his people, a special property, out of all the peoples who are on the surface of the ground. (**Deuteronomy 14:2**)
- I shall say to the north; Give up! And to the south; Do not keep back. Bring my sons from far off, and my daughters from the extremity of the earth. (**Isaiah 43:6**)
- With weeping they will come, and with their entreaties for favor I shall bring them. I shall make them walk to torrent valleys of

water, in a right way in which they will not be caused to stumble. For I have become to Israel a Father, and as for Ephraim, he is my firstborn. (**Jeremiah 31:9**)

- And the number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered. And it must occur that in the place in which it used to be said to them, you men are not my people, it will be said to them; The sons of the living God. (**Hosea 1:10**)
- When Israel was a boy, then I loved him, and out of Egypt I called my son. (**Hosea 11:1**)
- You do the works of your father. They said to him; We were not born from fornication. We have one Father, God. (**John 8:41**)
- Actual sonship, however, awaited the ransom provision made through Christ Jesus and was dependent on acceptance of that divine arrangement and faith in it.
- However, as many as did receive him, to them he gave authority to **become God's children**, because they were exercising faith in his name. (**John 1:12**)
- And they were **born**, not from blood or from a fleshly will or from man's will, but **from God**. (**John 1:13**)
- But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under Law. (**Galatians 4:4**)
- That he might release by purchase those under Law, that we, in turn, might receive the **adoption** as sons. (**Galatians 4:5**)
- And what agreement does God's temple have with idols? For we are a temple of a living God, just as God said; I shall reside among them and walk among them, and I shall be their God, and they will be my people. (**2 Corinthians 6:16**)
- Therefore get out from among them, and separate yourselves, says Yehowah, and quit touching the unclean thing, and **I will take you in**. (**2 Corinthians 6:17**)
- And **I shall be a father to you**, and you will be sons and daughters

to me, says Yehowah the Almighty. (2 Corinthians 6:18)