

moment of salvation through the Baptism of the Spirit. Every Christian obtains the place of a child and the right to be called a son the moment he believes in Jesus Christ for salvation (Gal. 3:25-26; 4:6; 1 John 3:1-2). The NT Scriptures teach that the Church has been adopted into the royal family of God as adult sons thus conferring upon them all the privileges and responsibilities that go along with this new relationship with God.

Vocabulary

Huiothesia (noun), "adoption, placing as a son."

Teknon (noun), "child, descendant, posterity."

In Greece a man might during his lifetime, or by will, to take effect after his death, adopt any male citizen into the privileges of his son, but the invariable condition that the adoptive son accepted the legal obligation and religious duties of a real son. The motive and initiative of adoption always lay with the adoptive father (spiritual realm: God the Father through the divine initiative of antecedent grace in eternity past). The process and conditions of adoption varied with different peoples. Among oriental nations it was extended to slaves (as Moses), who thereby gained their freedom, but in Greece in Rome it was, with rare exceptions, limited to citizens of the state. Roman adoption was different than adoption that we know today in the 20th century.

Roman adoption was the process by which a person was transferred from his natural father's power into that of his adoptive father. *Huiothesia* comes from *huio*, "son," and *tithemi*, "to place," thus it means to place a son in the home who will carry on the family business, estates or whatever it was that was important. Roman style adoption was the custom of selectivity, selecting some to fulfill or take over the family estates and guarantee that the next generation will be as efficient as the last generation in Roman life. Under Roman law the adopted son had the same status and privileges as the real son and the real Son is our Lord Jesus Christ.

Three cases of adoption are mentioned in the OT: (1) *Moses* (Ex. 2:10) (2) *Genubath* (1 Kings 11:20) (3) *Esther* (Est. 2:7, 15). But they all occur outside of the land of Israel—in Egypt and Persia where the practice of adoption was common place. The OT Scriptures taught Israel that she was adopted as a Client Nation to God as well as children of God (Hos. 11:1; Isa. 1:2; Jer. 3:19; Rom. 9:4). God the Father *initiated* the adoption of Israel. God the Father's virtue-love *motivated* the adoption of Israel as a Client Nation. It was performed under His *grace policy*.