

HUIOTHESIA: THE PLACING AS A SON

Dan Ricciardelli – Zoom Meeting – 5-1-2022

Let's turn to Ephesians, Chapter 1. I want to talk to you specifically about something that seems to be a centerpiece of Paul's spiritual logic and theology. We're going to take a deeper look into it, and if you are old enough to remember the actress, Zsa Zsa Gabor, you should try to pay attention through the service and see how it is that Zsa Zsa Gabor has anything to do with what we're talking about, OK? I like sometimes to bring in unusual illustrations; one time I talked about the Loch Ness monster. Another time I talked about the Honey Hunters of Nepal, which are an amazing group, but anyway, try to stay with me and you'll find out what Zsa Zsa Gabor has to do with anything!

Ephesians 1:3 "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us", that's past tense, which means it's happened already-- "who hath blessed us with all spiritual blessings in heavenly places in Christ". I know that it is the forte of the preachers in the religion business, (that is, preachers that think of you as a religious consumer to be marketed to, but I want you to understand that you are not merely a religious consumer to be marketed to, but rather, you are a member- in- particular of the Body of Christ. And all the promises of God to you, in Him, are 'yea' and in Him they are 'amen'.) Part of that means that God has already blessed us, not with what they would toss out there, which would be natural blessings on earthly places. That stuff is easy. You want to get a crowd? Do you want to leave this Zoom meeting and go get yourself a crowd together, preacher? Just start talking about natural blessings in earthly places! But those are not the blessings mentioned in Ephesians, nor elsewhere, but He has already blessed us with all, ALL, spiritual blessings. And those spiritual blessings are in heavenly places, in Christ.

And then he delineates for us a little bit of what these blessings are, in verses 4 and 5, parallel verses, that are speaking basically of the same ideas, though said in different ways, and that's what we're going to be getting to. Verse 4 says, "according as He hath chosen us in Him before the foundation of the world"--- that's one of those spiritual blessings; we already have it; He's chosen us in Him before the foundation of the world,--- for this purpose, for this reason, and this is what we talked about the last time we were together; this is the reason that He chose us: "that we should be holy and without blame before Him in love."

At that time, we went through seven verses in the New Testament that teach us that the Church is to be blameless. In fact, the Church is to be blameless at the coming of our Lord Jesus Christ with all His saints. In fact, the Church is to achieve that blameless condition and hold that condition, and be found in that condition, until the coming of the Lord. And that's a very important concept because, as we said, most Christians are just thinking about "when is He going to come? When is the date? Next year? this year? Is it going to be October, is it going to be next April?" and so forth, forgetting that there's more to it than merely date setting. There is to be a participation in these spiritual blessings that are found in heavenly places. As we, the Church, participate in these things, we are growing in grace, and growing up into Him, which is the Head in all things, even Christ. This is part and parcel of the Revelation of Jesus Christ at the end of the age. It involves you. It's not just a matter of knowing when it's going to happen. You can hasten the day of God by cooperating with Him, so that the work that He began in you, He will finish in you, or at least in somebody, at the day of Jesus Christ. That's really what we're talking about here. (See also I Cor 1:7-8, 1Thess 3:12-13, 1Thess 5:23, 1Tim 6: 13-14, 2Pet 3:14 for more on "blameless".)

Now let's talk about verse 5, "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will." What I want to talk to you about today is this Greek word. To sonship scholars it's a famous Greek word. The word here that gets translated 'adoption of children' is the Greek word 'huiothesia'. Huiothesia, the placing as a son, is referring to the Roman custom and the Roman laws of adoption. It seems to me that when we read here 'adoption of children' or we read in Galatians 'adoption of sons' or in Romans 8 'adoption', we, with our western culture, and our western thinking, can get the wrong idea of what is being conveyed in this truly Roman inference. Once again, the Greek word 'huiothesia': 'huios' is the word for son, 'thesis' is the word for the establishing or the placing.

The first thing we need to understand, is that Paul counts on the readers and listeners of his epistles to know something about the laws and culture they are living in, and he uses these illustrations often as a centerpiece of theology, if you can use that word, the centerpiece of logic and understanding, so that God's people then, as well as now, would have a pictorial, a visual, in their minds, to follow along and understand some of the things he's talking about. I want to give you another example of how Paul uses these common-knowledge illustrations, so if you would, please turn to 1 Timothy 6.

In 1 Timothy 6:11 it says, "but thou O man of God, flee these things" – 'these things' would be the love of money, for one, which is the root of all evil--'flee these things, O man of God, and follow after righteousness, godliness, faith, love, patience, meekness", and then he encourages us in verse 12 to "fight the good fight of faith". And believe me, fleeing the things of this world, and following after the things he said to follow after, is truly a fight of faith.

He said, "fight the good fight of faith, lay hold on eternal life." When we check the original language in this sentence, 'fight the good fight of faith', we learn something very interesting. We see that the word 'fight' is used twice. The second time it's used, it is a noun and that noun is the Greek word 'agon'. 'Agon' is the word used for the public games. And you know that, since ancient times, the Greeks had public games in each city, men vying for the mastery in different sporting events. And you know that those public games eventually developed into the Olympic Games, where the winners from each Greek city came to compete against each other at the base of their sacred mountain, Mt. Olympus, to determine their national champions. And we now have a revived version of the Olympic Games that has been going on since 1896, for about 126 years, and we think that's a long time, but at the time Paul wrote these words, and used the word 'agon', those original Olympic games had been going on for 1,200 years uninterrupted. It had become so important in the ancient world, that wars were stopped in order to let competitors travel through on their way to the games. It was something that everyone knew about, everyone could relate to. (In fact, those ancient games afforded more glory and remuneration to the winners than our present games do. Each victor in the ancient Olympic games had two statues made of him...one to stay at Mount Olympus, and the other to be displayed in his hometown. Poets wrote odes in honor of him, and back home, he was given the place of honor at every public event, and he was also free from taxation for the rest of his life! There was so much glory in being an Olympic Champion, that even the emperor Nero once left his throne in order to compete. I'm happy to report that he did not win, but it shows how popular the Games were in the ancient world.)

So 'agon', the noun, means 'the public games'. The first occurrence, now used as a verb, "Fight the good fight..." is a word based on that noun 'agon', and that verb is 'agonizomai', meaning "to compete in the public games". And we recognize the English word, 'agonize', in the word 'agonizomai'. This gives us a more colorful picture of what he's talking about. It's perfectly OK to say 'fight the good fight of faith' but what he was really trying to convey was that you, like an Olympian, are engaged in a very great, important contest. He said you've got to 'agonizomai' the good 'agon'. You must strive and compete in this endeavor, that is very much like an Olympic endeavor, with the greatest of all possible rewards! When we learn some of the things that are behind some of these statements, it helps us understand, a bit more clearly, what the apostle is talking about.

Now going back to Ephesians 1:5, it seems the English translation is a little tepid when it says he has predestinated us to the 'adoption of children'. It's not just the adoption of children. It's the 'hiothesia', it's the placing as the son, as the heir. I want you to see this phrase in a couple other places. One is in Galatians 4. I want to read it so that we get the context. Chapter 3:29 ends with "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That is a mouthful. We could talk for quite a while on that mouthful, but we're going to move on to Chapter 4 verse 1: "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under"-- this is very important – "is under tutors and governors until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons". Now "the adoption of sons" here is the same word that we read in Ephesians, "hiothesia" the placing as a son. In verse 6,

‘Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father. Wherefore thou art no more a servant (or a slave) but a son. And if a son, then an heir of God through Christ.’

Now I also want you to look in Romans 8:11 to find it again. “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead will also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die: But if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage (or slavery) again to fear but ye have received the “spirit of adoption” ---the spirit of ‘húiothesia’---whereby we cry Abba Father. The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.’ Then verse 21--‘Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption’--waiting for the ‘húiothesia’. We’re waiting for something. Verse 19 says that the creation is also waiting for something. Brian Simmons, who wrote the Passion Translation, puts it something like this: ‘the entire universe is standing on tiptoe, yearning to see the unveiling of God’s glorious sons and daughters.’ The Greek word for “waiting” is the same in verse 23, ---we’re also waiting. We’re also standing on tiptoe in anticipation of something, and that something is the ‘húiothesia’. Verse 23 “and not only they but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves’-the creation is groaning, but we’re also groaning--‘waiting for the adoption, the placing as a son, to wit, the redemption of our body’.

So, I would like to point out a couple things before I talk a little bit about the Roman law and Roman custom of adoption. I just want to point out that in one instance, as in Romans 8:15, it says you have already received the spirit of adoption. Therefore, one aspect of this adoption, this son placing, has already taken place. But some of the other verses speak of what is now taking place. And, as in verse 23, there is also an aspect of this son-placing that has not yet taken place. There’s something that we’re waiting for, and it coincides with Galatians chapter 4, where it says, ‘until the time appointed of the Father’. I want you to understand, that in the end of this age, there is a time that is appointed of the Father, when some tremendous changes are going to take place. Not just in the external world around us, though we see that happening as well, but there are some changes, some internal transformations, in the inner man, that are taking place now, that will accelerate, and will one day be complete, at the time appointed of the Father. It is the completion of this personal, internal transformation that culminates in ‘the adoption, to wit, the redemption of our bodies’. So, what has already taken place is the redemption of our spirit, now truly born from above, and united with the very Spirit of God, because “he that is joined to the Lord is one Spirit” (1Cor 6:17). What is now taking place is the redemption of our soul, that is, our mind, emotions and will, transformed into Christ’s image, “from glory to glory even as by the Spirit of the Lord” (2Cor 3:18). And what will yet take place is this exciting, miraculous redemption of our physical body, “in a moment, in the twinkling of an eye” (1Cor 15:52), at the time appointed of the Father.

Now let’s talk about Roman adoption for a little bit. This really will be the heart of what I want to introduce to you in this message: The Roman custom and the Roman law of adoption. Because it is a different concept than what we have in our western world.

When we think of adoption, (and we have a couple here that would like to adopt children,) we think of, perhaps, a mother and father who need a family, and to fulfill that need they would adopt children into their family. Or we think of children who have a need. Perhaps their parents have passed away, or, for one reason or another, they need a family. So, based on that need, someone would adopt them into their family. Roman adoption however is a completely different thing. Like they say in the movies, “it’s not personal it’s just business.” A Roman adoption procedure was not something that was done to feel good. It was not done because someone else has a need; it was truly a business decision. In Roman times, family values were not the same as

they are now for us. And because of war, disease, pestilence, luxury, divorce and profligacy, and because of ignorance, many babies never survived birth, and many children died young, never making it to adulthood. Many family lines disappeared. But sometimes, the wealthy and powerful citizens were interested in continuing their name, or their wealth, or their business or even their good endeavors, after they passed away. We even see this very basic human desire in Abraham in Genesis 15, where he has the audacity to say to God, “Hey God, you’re giving me all these promises, but I still don’t have an heir. This Eliezer of Damascus is the one who is going to inherit, and I would like to have an heir of my own blood.”

It’s important to realize that in the first century there were laws in place in the Roman Empire, based on something they called The Twelve Tables. In about 450 BC, Rome had done something they thought was really unique. They actually wrote laws down on some tables so that everyone would be able to read them. And the idea was that everyone would be treated equally before the law. Now, I know that the Romans thought that they were very bright, but they were a little late...remember, it was God, more than a thousand years earlier, Who had written some laws, the 10 Commandments, on tables as well. Be that as it may, Roman law in the first century was based on primitive laws that were outlined in The Twelve Tables and part of that law gave the oldest living male of a household an authority, a legal position, that they called the ‘Pater Familias’.

The Pater Familias basically owned everything in that household. Not just inanimate objects, but human beings as well. The Pater Familias was all-powerful, and in fact, his power had a name: ‘Patria Potestas’. Patria Potestas was the legal authority given to the Pater Familias and that meant he could do whatever he wanted to do, not just with physical things, not just with cattle, or other animals, and things like that, but also with the human beings that lived under his roof. They were legally under his authority, and that meant, whether it was wives, slaves, children, or slave children, he could do whatever he wanted with them. This is what was recognized in Roman law. The fact that you may be a natural child of the pater familias did not grant you access to inheritance, for you had no rights. You were little different than a slave. If he decided that he wanted to punish you, he could punish you. If he decided that he wanted to give you away, he could give you away. If he decided that he wanted to sell you into slavery, he could do that, too. He had all power and that was recognized by the law. Everyone in his household was under his legal authority.

Sometimes the wealthy families, especially in Rome, the Senators, businessmen, international traders, and such, would have a need---they had no one to continue the family line, name and business. So, what Rome came up with was the idea of adoptio. In Roman adoptio, a Pater Familias could name his heir in one of three ways:

1. He could name one of his natural sons, or one of his slaves, or one of his extended household. He could pick one. It was up to him. It was completely up to him. He could pick one and say this is the one that I choose to become my heir. In that case, if it was someone who was young, then the Pater Familias would, more than likely, see to it that he would receive training and an education. Remember, at that time, training and education were not in the public domain. These were things that very few people were privileged to have. They were very expensive. A man might have several sons, he might have several slaves, and he would pick just one. And that one was probably chosen because he showed an ability, a keenness in these areas, which is why the Pater Familias set his eye on him in the first place. That was one way it could be done. But there were other ways, too.
2. Another way it could be done, was that the Pater Familias could approach a grown man who had his own family, or was simply on his own, and not under the power of another Pater Familias. He could offer to bring him in, and name him as his heir and successor. That was done sometimes, and it was called adrogation, from adrogatio which means ‘the asking’. The reason it was called ‘the asking’ was because, in that case, the man to adopt, and the one who would be adopted, would have to go before the magistrate, and, in some cases, before the Roman Senate, and ask for their approval, because this change of status was legally binding, possibly eliminating an entire family line, so they had to have their say in it and give their blessing to it.

3. The third way he could name his heir, was through another form of 'adoptio'; that is, the Pater Familias could see a young man that was under the authority of another Pater Familias, and if he liked him, and saw ability in him, he could speak with the Pater Familias of that family, and they could negotiate, and arrive at an understanding, where the first would pay a price to the second, a ransom price, a redemption price, and buy that son, or that member of the extended household, or even buy that slave, and bring him into his own household as his heir.

So, in one of these three ways a wealthy Roman citizen was able to name his heir. But what happened next, was, whether or not there was a time of education and training, the special time came when the Pater Familias, and his adoptee, would appear before the magistrate: the time appointed of the father, when he would make the legal declaration that this man is now his son. And what was going on that day, and every typical workday, before the magistrate, was that different ones would come before him all day long and register different legal claims. For example, someone in line right ahead our Pater Familias might come before the magistrate, with a man in tow, and with his witnesses, up to seven of them, and that man might say to the magistrate "I take this man as my slave", and the magistrate would register that, and the witnesses would have heard that, and in case there was a dispute in later years, those witnesses might be called upon to testify to what they heard that day. Then, when that one is finished, our Pater Familias steps up with his adoptee and says to the magistrate, "I claim this man as my son", and the witnesses hear what is said, and the magistrate records it. And when he says, 'I claim this man as my son', what he is saying, that is so important to them, is, 'I claim him as my heir. This man is my heir. This is the man that is going to replace me'. It could be immediate, or it could be off in the future. 'He is going to replace me in my business dealings. And for those that will deal with him, it will be just as if they were dealing with me. I claim this man to be my son'. The witnesses hear the word: 'son'. They do not hear the word: 'slave', they hear the word: 'son'. The magistrate writes down the word 'son', not 'slave'. Since the protocols are very similar, the witnesses could, one day, prove to be very important, in case of a dispute or a legal challenge.

Now when a man was 'adoptio', whether it was someone raised up from the household, or someone taken from a different household, everything changed for him. His former self was legally erased. It was as though, whoever that guy was, he did not exist anymore. For example, even if he had debts, those debts were cancelled. It was as if he was dead, and a new, legally-created person had come into being in Rome. He was now part of a new family. He was no longer part of the old family. The price had been paid, the ransom, the redemption, had been paid, and his name was now changed to the name of the new family and in many cases, he would take on the actual name of his new Pater Familias himself. He became the heir of this new estate, and he could never be disowned. A Pater Familias could disown his natural children, he could disown his slaves, he could disown anybody he wanted to. But once he named his heir, once that adoptio took place, that son could never be disowned. Even if new sons were to be born to this Pater Familias in his old age, those sons could never take the place of the one he had named as the heir. In the eyes of the law, this new son was absolutely the son of his father.

This whole process was fairly common in Rome. You might not know that all the Roman Emperors after Julius Caesar were adoptio in this way, according to these laws. None of them were the natural son of the emperor that preceded him. And you might also find this interesting: in some lands, laws like these are still in force today. In fact, it was just two months ago that I read the news about (here it comes!), Zsa Zsa Gabor's final husband. Some of you may know that Zsa Zsa Gabor was a beautiful Hungarian actress, who made a career of marrying men with money and divorcing them. She actually married eight times, and divorced each one, and then she married the ninth, and final, time, a man named Prince Frédéric von Anhalt from Germany. And the interesting thing is, though her daughter died some years ago and Zsa Zsa has also passed away, now Prince Frédéric is old, but still alive, and he has no heir. Prince Frédéric is looking for an heir. He wants to adopt someone according to these laws. The other interesting thing about him is, that he himself, when in his 30s, also was adopted in this manner. And so it continues on, although we don't hear much about it. And that is how Zsa Zsa Gabor factors into all this!

Now I want you to see that this has import for you and me. And I want to try to look at some of the ramifications of it for us: the five steps in the process of Roman Adoption teach us very clearly about the process of Sonship, and they help us see exactly where we are in that process today.

1. The Father makes His choice

Because in the same way that the Roman Pater Familias had all legal power over those under him, our Heavenly Pater Familias, God Himself, has all power in heaven and earth. That's what the Bible says. And He has a family. His family consists of those that are in heaven and those that are on earth. Ephesians also tells us that. Father God has chosen us in Him before the foundation of the world! He has exercised His power, His Patria Potestas, and whether His choice make sense to you, or whether it makes sense to me, really doesn't matter. The truth is that God chose you in Him. It was up to Him. It was in His power, and He chose you. He set the eye of His affection upon you and upon me. There may be a reason. There may not be a reason. He doesn't need a reason. He is the allpowerful Father.

2. The Father communicates His decision

Next, just as the Roman Pater Familias, at some point, had to communicate his decision, his choice for an heir, with his own household, and with the young man he chose, or with some other Pater Familias, to lay claim on his son, or with another man, to be placed as a son by means of 'the asking', so our Father God has specially and sometimes miraculously communicated to us!

Maybe it was through the evangelist, maybe it was by a soul winner, maybe it was at your mother's knee, or simply by a work of the Spirit, but somehow, God communicated to you, and to me, that we are His. That we belong to Him. That the life of sin is no longer the life for us. That this world is no longer our home, that Adam is no longer our father, and that God has a different plan altogether for us, an "eternal purpose".

3. The Father pays the price

And in the same way that the Roman Pater Familias paid a price to bring one out from under the old family, and bring him into the new family, and to give him the revered position of son in that new family, so at Calvary's cross, our Father God paid the ultimate price: Jesus' blood, His atoning blood. "For you were not redeemed with corruptible things, as silver and gold," it says in Peter, but you were redeemed, "with the precious blood of Christ, as of a lamb without blemish and without spot." Jesus gave His life a ransom for many, the Bible tells us, and now the price has been paid, and it is enough to bring us, once and for all, out of Adam's household, and into the Household of God; Out of sin, into righteousness; Out of death, into life; out of darkness and into the light. So, God has made His choice.

God has communicated His choice. And God has paid the price. These things are already finished. But there are two steps yet in the process of Huiiothesia, the placing as a son.

4. The Father provides training.

In the same way that the Roman Pater Familias provided education and training at his own expense, to prepare the son to take responsibility and authority in his household, so Father God teaches and trains His sons, placing them under tutors and governors, as Galatians 4 indicates. This is where we are today, to varying degrees, under the tutorship and governance of the Word and the Spirit. And, yes, God does use men sometimes in this capacity, but only insofar as they teach us and inspire us to stay under the authority of the Word and the influence of the Holy Spirit of God. And at times, according to Hebrews 12, which we won't go into, we are even under chastisement as part of this training process. The correction and discipline and even scourging, are not given because we are disqualified, but rather to perfectly qualify us. These painful lessons are given, not to prove that we are not loved, or are illegitimate, but much to the contrary, to prove precisely that we ARE loved, and ARE legitimate!

This education has a goal: The interior transformation into the very image of Christ, that He might be the firstborn of many brethren, as Romans 8 says. This is the 'good work' that Philippians 1 says God began in you and will finish at the day of Christ. That brings us to the last step:

5. The Father declares His Son

Just at the Roman Pater Familias waits until the training is complete, our Heavenly Father is patient, working with us until we have become Sons of God within, transformed by the renewing of our mind, (Rom 12:2), that renewing of the inward man, day by day, (2 Cor 4:16) changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Cor 3:18)

Then comes the great declaration, the time appointed of the Father that Galatians refers to. In Romans 8: it says we are “waiting for the huiiothesia, to wit, the redemption of our body”!

This is the event that we are preparing for, waiting for in eager anticipation. As 1 Cor 15 says, it will occur ‘in a moment, in the twinkling of an eye’. We shall be changed, transformed finally on the outside, matching the life on the inside. We will go from corruptible to incorruptible, from terrestrial to celestial, from mortal to immortal. I know it seems far-fetched, and hard to believe, or even imagine, such a magnificent change, from earthly to heavenly, just as it would seem so far-fetched to a little earth-bound caterpillar that one day it will actually fly in the heavens. But God’s promise in 1 Cor 15:49 is real, and sure: “As we have borne the image of the earthy, we shall also bear the image of the heavenly”. If it seems too hard to believe, consider this: It has already happened once! 1 Cor 15:20 says, “But now is Christ risen from the dead, and become the firstfruits of them that slept”,

Now I’m going into all of this because I want you to see how it affects the context in these passages. In Galatians, for example, where it says, ‘you are not a slave, you are a son’, I think the reason that he says that, is because he expected that the people who were reading the epistle would have understood what took place before the magistrate. They would have understood these things when Paul said, in Galatians 4, “you’re not a slave you’re a son.” In Romans 8, and in other places, he said the Holy Spirit within you is a witness. You have a witness that you are huiiothesia. Not just a son or a child but you are the heir. The Holy Spirit, like those seven that were brought that day, can, and does, testify on your behalf.

Now the last thing I want to say about all this, (and it hasn’t taken us much time today, Praise the Lord,) is that just as all analogies will break down, and none of them are perfect, there is something about all this that I think is so obvious that we need to talk about it. And that is, in terms of the Roman laws of adoption, and all the things that we’ve been talking about today, it should be apparent to us that God does not need an heir. And the reason He does all this is not because He Himself has any need. For one thing, He already has, and always has had Jesus the Eternal Son. The Eternal Father has always had the Eternal Son! So, for that reason alone, there was no need for an heir. But beyond that, God Himself is the Eternal One. He isn’t going to die! He doesn’t need a successor. There’s no question. There’s no liability. There’s no chance that His mighty universe is going to dissipate. There’s no chance that any of it could be lost. There’s no chance that the glory that He lives in is going to disappear. So, God’s motivation is not like the Romans’. They may say “it’s not personal, it’s just business.” But for God, it’s not business, it’s personal! God’s motivation is love. With God it’s not a business transaction. It’s a love transaction. God has set his heart; He has set His affection on us. We don’t know why He set it on us. Only the Father knows that. It is only in His mind. But He has determined to share the glory. He has determined to share His universe. He has determined not to have just one Heir, Jesus, but He has determined to have joint-heirs with Christ. He has determined to have co-heirs. The Father and the Son and the sons of God sharing together the universe, the glory, and eternal life.

May God bless you richly as you consider these things, and progress toward the Huiiothesia, the Placing as a Son.