

Salvation - John 3:16: Selection and Adoption

Romans 3:22 - Even the righteousness of God through faith [**pistis**] in Jesus Christ for all those who believe [**pisteuo**].

Romans 3:28 - For we maintain that a man is justified by faith [**pistis**] apart from the works of the Law.

Ephesians 2:8 - For by grace are you saved through faith [**pistis**] and that salvation is not from yourselves, it is a gift of God,

Ephesians 2:9 - not of works lest any man should boast.

Acts 16:31 - Believe [**pistis**] on the Lord Jesus Christ and you shall be saved.

John 3:16 (Corrected Translation) - God unconditionally loved the world so much that it resulted in Him giving His Son-the uniquely-born One-for the purpose that everyone who believes [**pisteuo**] in Him.

Next comes the statement of divine purpose: the doctrines of salvation and eternal security. They are stated by comparing what is not going to occur to the one who believes with what is going to occur to the one who believes. The negative is the aorist middle subjunctive of the verb: *apollumi* + the negative conjunction: *me* - "shall not perish"

1. There are two negative conjunctions used in the Greek. The other is: *ouk*.
2. *Ouk* negates the fact while *me* negates the idea.
3. Because of a person's faith in Christ, perishing in the Lake of Fire can never become a fact, it can only be an idea.
4. *Me* is therefore used to negate the idea of perishing, it's potential for becoming a fact has been terminated by faith in Christ.

aorist - Constative; views the action in its entirety with no reference to its beginning, its end, or its result. Perishing has no beginning, end, or result because it cannot exist in fact for the believer in Jesus Christ.

middle - The believer participates in the action of the verb by never perishing.

subjunctive - Indicates the purpose of the action of the main verb. **God gave [*didomi*] so that you might not perish [*apollumi*].**

1. God has decided upon this plan of salvation and there is no act, no sin, no failure on the part of any human being which can prevent faith from saving his soul.
2. Further, having believed, there is no act, sin, or failure on the part of any believer which can cause God to withdraw His gift of salvation.
3. Our Lord's statement is crystal clear: **God gave His Son to the world.**
4. This gift was motivated by unconditional love for the entire human race.
5. Since these two actions are produced by God's grace, then there is nothing required of the human soul but that one lone stipulation stated in the purpose clause: "**believe in Him.**"
6. Once this act of faith has occurred, the Holy Spirit takes that faith and makes it effective for salvation.

7. Salvation results in the believer being transformed into a son of God, adopted into His royal family, and guaranteed eternal life.
8. Let's note some documentary passages:

Galatians 4:4 - But when the fulness of time came, God sent forth His Son
[undiminished deity] born of a woman [true humanity], born under the Law,

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

Galatians 4:6 - Because you are sons, God has sent forth the Holy Spirit into our
streams of consciousness, crying, "Abba [Aramaic]! Pater [Greek]! Father!"

Isagogics on Roman adoption

1. In Rome, patrician children stayed under the mother's care until they were 7 years old.
2. After that time, the boys went to private school and were under the discipline and training of a pedagogue.
3. The pedagogue was not an academic instructor. His job was to inculcate standards of moral and physical well-being.
4. The pedagogue was therefore a surrogate father during these formative years.
5. The boys academic training was usually handled by a Greek slave.
6. The curriculum consisted of learning how to read and write and to compute with Roman numerals.
7. The only textbook was the Twelve Tables, the Roman equivalent of the Magna Carta in England and the Bill of Rights in the United States.
8. In addition, physical education was emphasized with competition in spear, sword, javelin, wrestling, and running.
9. Therefore, for the first 7 years a child was under the care and nurturing of his mother.
10. For the next seven, he was placed under the rigorous discipline of the public schools.
11. The greater emphasis was the development of enforced humility, respect for authority and inculcation of virtue.
12. These young Romans were confined to a very strict military system which allowed very little freedom.
13. The objective was to make out of every Roman male a citizen of highest integrity and moral character.
14. Once a boy successfully completed his 14-year indoctrination, he was considered ready to receive full Roman citizenship.
15. By age 14 he was either ready to enter Roman society or he was considered a loser.
16. The father would receive consistent reports from the instructors and the pedagogues as to the progress of his son.
17. If the reports indicated that the son was not going to measure up then the father was faced with decisions regarding the inheritance of his estate.

18. Roman law allowed a father to pass his estate, position in society, political office, wealth, and possessions down to one of his sons.
19. It further allowed that if the father believed that none of his sons demonstrated the ability to take on such a responsibility then he could go outside the family to obtain an heir.
20. A search would be made of qualified candidates, young men of plebeian parents who showed ability, attitude and capability, or relatives of a patrician family
21. Many times such a candidate would be located in one of the plebeian families employed by the patrician's estate.
22. When this young man was found he would be offered the opportunity to demonstrate his abilities.
23. If the teachers and pedagogues reported back positively, then the father had the option of bringing that young plebe into his household.
24. At 14, the young man was inducted into the family and granted heirship of the father's estate and fortune.
25. At the death of the father, he became head of the household.
26. The legal process of assigning heirship on a legitimate son, relative, or some worthy plebe was called Adoption.
27. This legal process is called in the Latin adoptia and in the Greek hupothesis.
28. Once a child was chosen as heir, the official ceremony of adoption was conducted and was called adrogatio.
29. The one selected could be the father's legitimate son; the son of a relative or a son from outside the family.
30. Selection could occur at any age but for those who were minors, i.e. under 14, they could not be adopted until their 14th birthday.
31. Up to that point the child was a minor in the eyes of the law.
32. As a result, he was legally no different than that of a slave, even though he had been designated as the heir to his father's estate.
33. On his 14th birthday, his father would organize an adrogatio ceremony.
34. Invited would be all potential heirs as well as the immediate family members.
35. The adopted son would enter wearing the robe of youth, the toga praetexta.
36. The father would step forward, touch the boy on the shoulder with a ceremonial baton called a festuca, and say, "I claim this man as my son."
37. The young man would then remove his toga praetexta and be helped on with the fine white linen toga virilis, "the robe of manhood."
38. The father would then place the family signet ring on the young man's finger.
39. The privileges and opportunities associated with being adopted were many. In the eyes of Roman law, he was a new creature, being considered born again into a new family.
40. The transformation was considered so complete that intermarriage with step-sisters was forbidden.
41. He became the heir of the family fortune, the family business, his father's seat in the Senate or, as the case might be, the next Emperor.
42. The father was responsible for his adopted son's discipline and was held liable for any of his actions.

43. As a result of our adoption through faith in Christ, we are the sons of God and we may call Him, “Father.”
44. As is the case in any culture, and as is obvious genetically, your father is always your father and there is nothing that you can do (or not do, for that matter) to change that relationship.
45. And so, Paul concludes the thought in:

Galatians 4:7 - Therefore you are no longer a slave, but a son; and if a son, then an heir through God.