

All Occurrences of υιοθεσία (*adoption*) in the New Testament

Lexicon Entries:

The Exegetical Dictionary of the New Testament:

υιοθεσία, ας, ἡ *hyiothesia* appointment or acceptance as a son, adoption *

Lit.: J. BLANK, *Paulus und Jesus* (SANT 18, 1968) 258–78. — W. VON MARTITZ and E. SCHWEIZER, *TDNT VIII*, 397–99. — W. THÜSING, *Per Christum in Deum* (NTAbh N.F. 1, 1965) 116–21.

On Rom 8:23: H. R. BALZ, *Heilsvertrauen und Welterfahrung* (BEvT 59, 1971) 55–66. — F. DE LA CALLE, “La ‘huiiothesian’ de Rom. 8, 23,” *EstBib* 30 (1971) 77–98. — J. SWETNAM, “On Romans 8:23 and the ‘Expectation of Sonship,’” *Bib* 48 (1967) 102–8.

This originally legal t.t. (see L. Wenger and A. Oepke, *RAC I*, 99–112) is attested in the NT in Paul (4 times) and Eph 1:5. Rom 9:4 applies it to God’s acceptance of the people of Israel (cf. Exod 4:22; Isa 1:2, which do not use υιοθεσία [it does not appear in the LXX]). NT usage centers on the “adoption” of someone through God in Christ: Gal 4:5 asserts that the “Son” of God redeems those under the law and thus effects their υιοθεσία (cf. also v. 6, further Eph 1:5). The Spirit received by the believers is πνεῦμα υιοθεσίας (and not δουλείας) and allows them to experience the new father-son relationship (Rom 8:15). The firstfruits (→ ἀπαρχή) of the πνεῦμα establishes in us the anticipation of the full consequences of this adoption, the “redemption of our bodies” (v. 23). → υἱός 4.c.1.¹

* All New Testament occurrences of this word are mentioned in the body of this article.

SANT Studien zum Alten und Neuen Testament

TDNT Theological Dictionary of the NT I-X (ed. G. Kittel and G. Friedrich; 1964-76)

NTAbh Neutestamentliche Abhandlungen

N.F. Neue Folge

BEvT Beiträge zur evangelischen Theologie

EstBib Estudios biblicos

Bib Biblica

t.t. technical term

RAC Reallexikon für Antike und Christentum (ed. T. Klauser; 1941-)

LXX Septuagint

v. verse

v. verse

¹ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 381.

A Greek-English Lexicon of the New Testament and Other Christian Literature:

υίοθεσία, ας, ἡ (υἰός, θέσις ‘placing’; Diod S 31, 27, 2 ed. Dind. X 31, 13; Diog. L. 4, 53. Oft. ins [SIG index; Dssm., NB 66f=BS 239; Rouffiac 47]; pap [PLips 28, 14; 17; 22 al.; POxy 1206, 8; 14 al., both IV A.D.; cp. Diod S 4, 39, 2 ποιεῖν θετὸν υἰόν; Preisigke, Fachwörter 1915; Jur. Pap., introd. to no. 10 p. 22]) **adoption**, lit. a legal t.t. of ‘adoption’ of children, in our lit., i.e. in Paul, only in a transferred sense of a transcendent filial relationship between God and humans (with the legal aspect, not gender specificity, as major semantic component)

Ⓐ of the acceptance of the nation of Israel as son of God (cp. Ex 4:22; Is 1:2 al. where, however, the word υἰοθ. is lacking; it is found nowhere in the LXX) **Ro 9:4**.

Ⓑ of those who believe in Christ and are accepted by God as God’s children (Iren. 5, 12, 2 [Harv. II 351, 2]) with full rights τὴν υἰοθεσίαν ἀπολαβεῖν **Gal 4:5**; cp. **Eph 1:5**. ἡ

Diod S **Diod S**, I B.C.—List 5

ed. **ed.** = edited (by), edition

Diog. L. **Diog. L.** = Diogenes Laertius, III A.D.—List 5

ins **Ins, ins** = Inscription, Inschrift, inscription(s). Without a period, esp. in lists, as at the beginning of entries; the capitalized form is used in titles. In conjunction with literary works this abbr. refers to the title or description of contents.

SIG **SIG** = Sylloge Inscriptionum Graecarum³; superscript omitted in text—List 3

Dssm. **Dssm.** = ADeissmann, various works—List 6

BS **BS**, s. Dssm., BS—List 6

Rouffiac **Rouffiac** = JR., Recherches sur les caractères du Grec dans le NT d’après les inscriptions de Priène—List 3

pap **pap** = papyrus, -yri

PLips **PLips** = Griech. Urkunden der Papyrussammlung zu Leipzig—List 4

al. **al.** =alibi (elsewhere), aliter (otherwise), alii (others)

POxy **POxy** = Oxyrhynchus Papyri—List 4

al. **al.** =alibi (elsewhere), aliter (otherwise), alii (others)

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Diod S **Diod S**, I B.C.—List 5

Preisigke **Preisigke** = FP.—Lists 4, 6

introd. **introd.** = introduction

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

t.t. **t.t.** = terminus technicus (termini technici), technical term(s)

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

i.e. **i.e.** = id est (that is)

I.-E. Indo-European

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

al. **al.** =alibi (elsewhere), aliter (otherwise), alii (others)

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

Iren. **Iren.** = Irenaeus, Haereses, II A.D.—List 5

Harv. **Harv.** = WHarvey; s. Iren.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

δι' αὐτοῦ διδομένη υἰοθεσία AcPI Ha 2, 28 (s. app.). The Spirit, whom the converts receive, works as πνεῦμα υἰοθεσίας **Ro 8:15** (opp. πν. δουλείας=such a spirit as is possessed by a slave, not by the son of the house). The believers enter into full enjoyment of their υἰοθεσία only when the time of fulfillment releases them fr. the earthly body vs. **23**.—Harnack (s. παλιγγενεσία 2); TWhaling, Adoption: PTR 21, 1923, 223–35; AWentzel, Her 65, 1930, 167–76; ADieterich, Eine Mithrasliturgie 1903, 134–56; LMarshall, Challenge of NT Ethics '47, 258f; WRossell, JBL 71, '52, 233f; DTheron, EvQ 28, '56, 6–14; JScott, Adoption as Sons of God '92. S. Lampe s.v. υἰοθετέω.—New Docs 3, 17; 4, 173. DELG s.v. υἰός. M-M. TW. Sv.²

Greek-English Lexicon of the New Testament based on Semantic Domains:

35.53 ἀναιρέομαι; υἰοθεσία, ας *f*: to formally and legally declare that someone who is not one's own child is henceforth to be treated and cared for as one's own child, including complete rights of inheritance—'to adopt, adoption.' ἀναιρέομαι: ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἢ θυγάτηρ Φαραώ 'and when he was put out of his home, the daughter of Pharaoh adopted him' Ac 7:21. υἰοθεσία: προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν '(God) had already decided from the beginning that through Jesus Christ he would adopt us to be his children' Eph 1:5. In a number of languages adoption is spoken of as 'making a child a son' or 'causing a child to become a daughter.' In some instances the equivalent expression is merely 'to treat someone as a son' or '... daughter.'³

AcPI Ha **AcPI Ha** = Acts of Paul, PHamb—List 1

app. **app.** = appendix, apparatus (when ref. to marginal text-critical information, esp. in N.)

opp. **opp.** = opposed to, opposite

fr. **fr.** = from

PTR **PTR** = Princeton Theological Review—List 6

Her **Her** = Hermes, Zeitschrift für klassische Philologie—List 6

NT **NT** = New Testament

JBL **JBL** = Journal of Biblical Literature—List 6

EvQ **EvQ** = Evangelical Quarterly—List 6

Lampe **Lampe** = GL. ed., A Patristic Greek Lexicon—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

New Docs 3 **New Docs** = New Documents Illustrating Early Christianity, ed. GHorsley, vols. 1–5 1980/81–89

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

Sv **Sv** (at the end of entries)=HSieben, Voces—List 6

² William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 1024.

f feminine

³ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 463–464.

The Complete Word Study Dictionary:

5206. υἱοθεσία *huiiothesía*; gen. *huiiothesías*, fem. noun from *huiós* (5207), son, and *títhēmi* (5087), to place. Adoption, receiving into the relationship of a child. In the NT, figuratively meaning adoption, sonship, spoken of the state of those whom God through Christ adopts as His sons and thus makes heirs of His covenanted salvation. See *huiós* (5207) II, B. Of the true Israel, the spiritual descendants of Abraham (Rom. 9:4 [cf. 6, 7]), especially of Christians, the followers of the Lord Jesus (elsewhere called *huioió tou Theou* [2316], of God (Rom. 8:14; Gal. 3:26 [cf. John 1:12])).

Huiiothesía is a technical term used only by Paul five times (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5). The word is not found in classical writers although *thetós huiós* (*thetós* [n.f.], placed, set, adopted) is used for an adopted son. Paul in these passages is alluding to a Greek and Roman custom rather than a Hebrew one. Since *huiiothesía* was a technical term in Roman law for an act that had specific legal and social effects, there is much probability that Paul had some reference to that in his use of the word. Adoption, when thus legally performed, put a man in every respect in the position of a son by birth to him who had adopted him, so that he possessed the same rights and owed the same obligations. Being a *huiós*, a son, involves the conformity of the child that has the life of God in him to the image, purposes, and interests of God and that spiritual family into which he is born. In eternity there will be a revelation by God which will indicate the measure of this conformity to God (Rom. 8:19).⁴

Holman Bible Dictionary:

ADOPTION *1.* The legal process whereby a person assumed parental responsibilities for another person's child as Mordecai did for Esther, his uncle's daughter (Esther 2:15). Near Eastern literature, such as the Code of Hammurabi, illustrates adoption laws, but the Bible contains no law showing the process, rights, or responsibilities involved in adoption.

Old Testament References to adoption are rather rare in the Old Testament. Other practices related to ensuring descendants were more common, and the desire to maintain the family line of the natural parents was strong.

The practices of polygamy (multiple wives--see Gen. 29; Deut. 21:15-17) and concubinage (socially accepted cohabitation without marriage--see Gen. 16:2; 30:3) served as means of ensuring descendants in Old Testament times. Levirate marriage (Deut. 25:5-10; see Mark 12:19) provided offspring even for the deceased. Thus, adoption was not widespread.

gen (genitive)

cf (compare, comparison)

⁴ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

The Old Testament examples of Moses (Ex. 2:10) and Esther (Esther 2:7,15) took place in foreign cultures and may reflect those settings more than the Hebrew practice. Some Old Testament traditions approach the idea that Israel's relationship with God was that of an adopted child (Ex. 4:22; Deut. 14:2; Hos. 11:1), though the idea is never stated explicitly (compare Rom. 9:4).

New Testament The New Testament frequently speaks of believers as God's children (Luke 20:36; Rom. 9:26; Gal. 3:26). Thus, believers are affirmed in a special and intimate relationship with God.

At the same time, the New Testament emphasizes Jesus' unique relationship to God as the "only begotten Son" (John 1:18; 3:16). He called God His "Abba" (Mark 14:36). In light of this truth, the relationship of believers to God is clearly derivative and secondary. Thus, adoption provided a means of describing the believers' relationship with God while maintaining the uniqueness of Jesus as the Son.

Paul is the only New Testament writer to employ the word adoption. He used the term to describe the status persons receive from God when they have been redeemed by Jesus Christ (Gal. 4:3-7). In belonging to Christ believers become Abraham's offspring and heirs with him of God's promise. Believers are chosen in Christ and predestined to this adoption by God's gracious will (Eph. 1:3-6).

Adoption symbolized for Paul God's love and grace in accepting believers as His children, intimate members of His family. Adoption occurs through the work of God's Spirit, giving believers power to overcome fleshly temptations and live the life in the Spirit (Rom. 8:14-15). This drives out the fear sinners experience in the presence of the holy God and provides power to pray trustingly to God as our "Abba," or "Daddy." See Abba. The Spirit living in the believer gives confident assurance that one is accepted fully as a child into God's family (8:15-16). This means the believer has all rights of inheritance and will join Jesus, "the only begotten Son" (John 3:16) in inheriting the glory of eternal life with God, but it does not mean the believer can escape the suffering and persecution the world dishes out to God's people (Rom. 8:17-18). The adoption process will be finalized when God restores all creation, giving His children resurrection bodies (8:23). Adoption has always been God's way of operating with His people (Hos. 11:1), for only spiritual birth, not natural birth, has determined who belonged to the covenant people (Rom. 9). Even Jews under God's law had to be redeemed by God's Son to be adopted sons (Gal. 4:4-6).

God's children are revealed in their being led by the Spirit and in their putting to death the deeds of the body (Rom. 8:13-14). Paul recognized here an unfinished quality in the experience, for believers struggle in their weaknesses and groan for freedom from the slavery of sin. Their adoption is based on hope and can only be finalized in the redemption of the body (vv. 23-26). Until that time believers are in the process of being conformed to the image of the Son with the help of the Spirit and with the assurance of their glorification (vv. 26-30).

Adoption did not surprise God or His people. Adoption in Christ is the way God chose to create His family even before He created the world (Eph. 1:4-5).

Adoption distinguishes the sonship of believers from the sonship of Christ. Christ is the only Son of God by nature, being part of the divine Trinity. To apply adoption to Christ is heresy. Believers have no natural right to claim to be God's children. Physical birth never has and never will guarantee membership in God's family. Only God's election in grace, Christ's work in redemption, and the Spirit's work in the life of the believer bring adoption and make one a child of God.

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⁵ Trent C. Butler, *Holman Bible Dictionary* (B&H, n.d.).

Texts:

Romans 8:15 (NASB) For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"⁶

Romans 8:15 (GNT) οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κράζομεν· ἀββα ὁ πατήρ.⁷

Romans 8:15 (GNP) οὐ·ΤΝ·οὐ γὰρ·CCX·γὰρ ἐλάβετε·V2PAAI·λαμβάνω πνεῦμα·NNSA·πνεῦμα δουλείας·NFSG·δουλεία πάλιν·BX·πάλιν εἰς·PA·εἰς φόβον·NMSA·φόβος ἀλλὰ·CCV·ἀλλὰ ἐλάβετε·V2PAAI·λαμβάνω πνεῦμα·NNSA·πνεῦμα υἰοθεσίας·NFSG·υἰοθεσία ἐν·PD·ἐν ᾧ·ORRNSD·ὅς κράζομεν·V1PPAI·κράζω· ἀββα·NMSN·αββα{αββα·NMSV·αββα} ὁ·AMSN·ὁ{ὁ·AMSV·ὁ} πατήρ·NMSN·πατήρ{πατήρ·NMSV·πατήρ}.⁸

Context:

Romans 8:12-17 (NASB) {12} So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— {13} for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. {14} For all who are being led by the Spirit of God, these are sons of God. {15} For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" {16} The Spirit Himself testifies with our spirit that we are children of God, {17} and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

⁶ Unless otherwise noted all Scripture is quoted from the *New American Standard Bible: 1995 Update* (La Habra, CA: The Lockman Foundation, 1995).

⁷ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

⁸ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

Romans 8:23 (NASB) And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* **adoption** as sons, the redemption of our body.

Romans 8:23 (GNT) οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν **υἱοθεσίαν** ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

Romans 8:23 (GNP) οὐ•τν•οὐ μόνον•βχ•μόνος δέ•ccb•δέ, ἀλλὰ•ccv•ἀλλά καὶ•βχ•καὶ αὐτοὶ•οπιμπν•αὐτός τὴν•afsa•ἡ ἀπαρχὴν•nfsa•ἀπαρχή τοῦ•ansg•τό πνεύματος•nmsg•πνεῦμα ἔχοντες•v__papmpn•ἔχω, ἡμεῖς•οπι_πν•ἡμεῖς καὶ•βχ•καὶ αὐτοὶ•οπιμπν•αὐτός ἐν•pd•ἐν ἑαυτοῖς•oximpd•ἐαυτοῦ στενάζομεν•vippai•στενάζω **υἱοθεσίαν•nfsa•υἱοθεσία** ἀπεκδεχόμενοι•v__pmpmpn•ἀπεκδέχομαι, τὴν•afsa•ἡ ἀπολύτρωσιν•nfsa•ἀπολύτρωσις τοῦ•ansg•τό σώματος•nmsg•σῶμα ἡμῶν•οπι_pg•ἡμεῖς.

Context:

Romans 8:18-25 (NASB) {18} For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. {19} For the anxious longing of the creation waits eagerly for the revealing of the sons of God. {20} For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope {21} that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. {22} For we know that the whole creation groans and suffers the pains of childbirth together until now. {23} And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our **adoption** as sons, the redemption of our body. {24} For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? {25} But if we hope for what we do not see, with perseverance we wait eagerly for it.

Romans 9:4 (NASB) who are Israelites, to whom belongs the **adoption** as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises,

Romans 9:4 (GNT) οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ **υἰοθεσία** καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,

Romans 9:4 (GNP) οἵτινές•οἰRMPN•ὅστις εἰσιν•v3PPAI•εἰμί Ἰσραηλῖται•NMPN•Ἰσραηλίτης, ὧν•ORRMPG•ὅς ἡ•AFSN•ἡ **υἰοθεσία**•NFSN•**υἰοθεσία** καὶ•CCK•καὶ ἡ•AFSN•ἡ δόξα•NFSN•δόξα καὶ•CCK•καὶ αἱ•AFPN•ἡ διαθήκαι•NFPN•διαθήκη καὶ•CCK•καὶ ἡ•AFSN•ἡ νομοθεσία•NFSN•νομοθεσία καὶ•CCK•καὶ ἡ•AFSN•ἡ λατρεία•NFSN•λατρεία καὶ•CCK•καὶ αἱ•AFPN•ἡ ἐπαγγελίαι•NFPN•ἐπαγγελία,

Context:

Romans 9:1-5 (NASB) {1} I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, {2} that I have great sorrow and unceasing grief in my heart. {3} For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, {4} who are Israelites, to whom belongs the **adoption** as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, {5} whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

Galatians 4:5 (NASB) so that He might redeem those who were under the Law, that we might receive the **adoption** as sons.

Galatians 4:5 (GNT) ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν **υἱοθεσίαν** ἀπολάβωμεν.

Galatians 4:5 (GNP) ἵνα^{CSF} ἵνα τοὺς^{AMPA} ὁ ὑπὸ^{PA} ὑπὸ νόμον^{NMSA} νόμος ἐξαγοράσῃ^{V3SAAS} ἐξαγοράζω, ἵνα^{CSF} ἵνα τὴν^{AFSA} ἡ **υἱοθεσίαν**^{NFSA} **υἱοθεσία** ἀπολάβωμεν^{V1PAAS} ἀπολαμβάνω.

Context:

Galatians 4:1-7 (NASB) {1} Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, {2} but he is under guardians and managers until the date set by the father. {3} So also we, while we were children, were held in bondage under the elemental things of the world. {4} But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, {5} so that He might redeem those who were under the Law, that we might receive the **adoption** as sons. {6} Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" {7} Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

Ephesians 1:5 (NASB) He predestined us to **adoption** as sons through Jesus Christ to Himself, according to the kind intention of His will,

Ephesians 1:5 (GNT) προορίσας ἡμᾶς εἰς **υἰοθεσίαν** διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

Ephesians 1:5 (GNP) προορίσας·ν__ΑΑΡΜSN·προορίζω ἡμᾶς·ΟΡ1_PA·ἡμεῖς εἰς·ΡΑ·εἰς **υἰοθεσίαν·NFSΑ·υἰοθεσία** διὰ·ΡG·διὰ Ἰησοῦ·NMSG·Ἰησοῦς Χριστοῦ·NMSG·Χριστός εἰς·ΡΑ·εἰς αὐτόν·ΟΡ3MSΑ·αὐτός, κατὰ·ΡΑ·κατὰ τὴν·AFSA·ἡ εὐδοκίαν·NFSΑ·εὐδοκία τοῦ·ANSG·τό θελήματος·NMSG·θέλημα αὐτοῦ·ΟΡ3MSG·αὐτός,

Context:

Ephesians 1:3-14 (NASB) {3} 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, {4} just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love {5} He predestined us to **adoption** as sons through Jesus Christ to Himself, according to the kind intention of His will, {6} to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. {7} In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace {8} which He lavished on us. In all wisdom and insight {9} He made known to us the mystery of His will, according to His kind intention which He purposed in Him {10} with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him {11} also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, {12} to the end that we who were the first to hope in Christ would be to the praise of His glory. {13} In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, {14} who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

Chart:

