

## THE CHARACTERISTICS OF PAUL'S ADOPTIVE-SONSHIP (HUIOTHESIA) MOTIF

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The relationship between God and his people has been variously understood and described by both Old and New Testament writers. Of all the biblical writers it is perhaps the apostle Paul who employs the richest vocabulary in describing how a person relates to God. For example he writes of justification, election, reconciliation, and redemption to name but a few forms of relationship. All of these weighty doctrinal terms have a rich background (both in the social setting in which Paul lived and also in the Old Testament in which Paul was steeped) that deepens the reader's awareness of how the apostle thought that Christians are related to God. The above ideas have been well documented<sup>14</sup> and much research has been done.

However, a theme which has attracted little attention<sup>15</sup> in the research literature, and one which is fundamental<sup>16</sup> it

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<sup>14</sup> Today the doctrine of justification is at the centre of the Pauline debate. E.P.Sanders (*Paul and Palestinian Judaism* 1977) *et al* suggest that justification is more of a participational term than a juristic one (contra R.Gundry 'Grace, Works and Staying Saved in Paul' *Bib.* 66 1985 pp.1-38; also G.B.Caird Review of '*Paul and Palestinian Judaism*' *JTS* 29 (1978), p.539-40).

<sup>15</sup> This paucity of research into adoption is highlighted by T. Whaling's comment, 'A complete and well-rounded, and systematic presentation of the Biblical meaning of *vioθεσία*, or of the theological significance of adoption is still a desideration' *Adoption PTR*, Vol.XXI No.2 April 1923, p.235. D.J. Theron also writes, 'In spite of its importance adoption has failed generally to gain much prominence in the great treatments of systematic and biblical theology. Its discussion frequently ended with an investigation of its relation to regeneration, justification, and sanctification. Consequently it was treated as a minor aspect of the way of salvation' "Adoption" in the Pauline Corpus' *EQ* Vol. XXXVIII No.1 Jan-Mar. 1956 p.8.

seems to Paul's understanding of what it means to be a Christian is that of *υιοθεσία*, 'adoptive-sonship'.<sup>17</sup> The term is unique to the Pauline Corpus occurring five times in 3 different letters (ie. Gal.4:5; Rom.8:15;23; 9:4; Eph.1:5). There is no corresponding term in the Old Testament and it is missing from the LXX and Jewish literature of the period. Although the general idea of sonship is found in the Old Testament (eg. Ex.4:22; Deut.14:1-2; Is.63:16; Hos.11:1) this motif, adoptive-sonship, is not found anywhere else in the biblical literature.

The importance of adoption as a soteriological term has also been underestimated. It is not only a useful metaphor<sup>18</sup> which Paul probably borrowed from the Roman legal system of his own day<sup>19</sup> but it could be posited as an organising principle

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<sup>16</sup> J.I.Packer *Knowing God* p.224

<sup>17</sup> There have been differences of opinion as to how best to translate the term *υιοθεσία*. B.Byrne suggests 'sonship' which hardly does justice to the meaning of adoption inherent in the term. B. Byrne, *Sons of God-Seed of Abraham: A Study of the Idea of the Sonship of God of all Christians against the Jewish Background*. Analecta Biblica, 83. Rome:Biblical Institute Press, 1979, p.79-80,110. James M. Scott demonstrates that Paul's *huiotesthesia* term means 'adoption as son'. *Adoption as Sons of God: An Exegetical Investigation into the Background of in the Pauline Corpus* J.C.B.Mohr (P.Siebeck) Tübingen 1992 p.55. Byrne has since changed his mind and now prefers the compound form 'adoptive-sonship' 'Review of James M. Scott's *Adoption as Sons*' *JTS* April 1993 pp.288-294.

<sup>18</sup> F. Lyall 'Roman Law in the Writings of Paul-Adoption', *JBL*, LXXXVII (1969), pp.456-468. cf. F.Lyall's *Slaves , Citizens, Sons:Legal Metaphors in the Epistles*. Grand Rapids:Zondervan, 1984.

<sup>19</sup> Although the immediate background to the apostle's *υιοθεσία* motif is located in Roman law, (Greek law, albeit in a more fragmented and less absolute sense, also practiced adoption) the OT religious background of sonship (Ex.4:22; Deut.14:1-2;Is.63: 8; Hos.11:1) as opposed to adoption (adoption was not practiced by the Jews) needs to be taken into consideration. We suggest that neither the Roman legal

for understanding salvation<sup>20</sup> thereby making it as important as any other major soteriological term, eg. justification. What is more, adoption suitably links together and elucidates a number of biblical themes:

- Adoption finds its *origin* in God sending his *Son* (Gal.4:4; Rom.8:3) in order that we might receive the adoption as sons (Gal.4:5). Further, adoption is the work of the Truine God. Because you are sons, *God sent the Spirit of his Son* into our hearts the *Spirit* who cries out, ‘Abba, Father’ (Gal.4:6);
- Adoption underscores the *salvific* purpose of God in sending his Son which was, ‘in order (ἵνα) to *redeem*...in order (ἵνα) that we might receive adoption as sons’ (Gal.4:5);
- Adoption means that those who once were the children of wrath (Eph.2:3 RSV) have now been adopted as sons (Rom.8:15) into the *family* of God now able to address him as, ‘Abba, Father’ (Rom.8:15). Through his resurrection Christ is the Head of that new *family* since he was the first-born among many brothers (Rom.8:29). The family of believers is but one picture which Paul uses to describe the church (cf. Eph.3:14; cf. 1 Cor 12:12f. the body; 1 Cor.6:19 a temple etc);
- The evidence of being Spirit-led-sons-of-God (Rom.8:13) is shown by the Christian continually (θαυματοῦτε, Rom.8:13) putting to death the misdeeds of the body. The *ethical* responsibility for God’s sons to live circumspectly pervades Paul’s thesis of adoption (cf. esp Rom.8:12-17 and Eph.1:4f.);
- God’s adopted sons, indeed the whole of creation (subhuman Rom.8:20 and human 8:23) await a glorious, *final*

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background nor the OT religious background (let alone a single text cf. footnote 30) is sufficient to fully exhaust the whole background to the *víoθeóia* term and that both need to be considered.

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S.B.Ferguson *The Reformed Doctrine of Sonship in Pulpit and People: Essays in Honour of William Still* eds. N.de S. Cameron and S.B.Ferguson Rutherford House 1986 pp.81-89.

emancipation when adoption will be complete. Paul writes, ‘..we who have the first-fruits of the Spirit groan inwardly as we wait eagerly for (our) adoption as sons, the redemption of our bodies’ (Rom.8: 23).

In each of the above cases Paul’s adoption motif brings together and enriches the biblical teaching in regard to the Triune-God, soteriology, ecclesiology, sanctification and eschatology which as this brief outline illustrates covers the whole spectrum of systematic/biblical theology. In the apostle’s view to grasp these connections is important in order to arrive at a *full-orbed* picture of Pauline adoption.

Which is precisely where the problem lies. In the past it has been the quest for the most suitable background which Paul would have used in giving theological expression to his *vιοθεσία* motif that has been mostly the focus of scholarly attention. In the main the OT/Semitic<sup>21</sup> and Greek<sup>22</sup> and Roman<sup>23</sup> socio-legal backgrounds have been posited.

Whilst the furrow of the *background* to this motif has been well ploughed other areas have been largely untouched. One area<sup>24</sup> which could be further explored is that of the essential characteristics of the concept. For example, what kind of blessing is adoption thought to be? In the Christian view of the redemptive revelation of the purposes of God is adoption a gift of the present age or the aeon to come or both ie. is it an eschatological blessing? Second, how does it relate to the person

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<sup>21</sup> B.Byrne op.cit. and James M. Scott op.cit.

<sup>22</sup> D.R.Moore-Crispin *The Source and Meaning of διαθήκη and Related Terminology in Gal.3:15-4:7* unpub. thesis London 1975.

<sup>23</sup> A.Mawhinney *Vιοθεσία in the Pauline Epistles:Its Background Use and Implications* Ph.D. dissert. Baylor Univ.1992

<sup>24</sup> There are other important aspects of Paul’s *vιοθεσία* which could be developed namely, Adoption and Suffering (Rom.8:17-25), Adoption and the Spirit (Rom.8), Adoption and Prayer (Gal.4:6; Rom.8:15.26-27) and Adoption and Inheritance (Gal 4. and Rom.8) etc.

and work of Christ? Is adoption focussed in him ie. is it Christological?

## 1. Adoption; An Eschatological Blessing

The first thing to note in Gal.4 and Rom.8 where Paul's adoption motif is located is that the apostle deliberately discusses the term against the backdrop of the Torah, the Jewish Law.<sup>25</sup> Whereas the Law brought bondage (Gal.3:23; Rom.7:6) and death (Gal.3:21; Rom.7:10) the salvific purpose of God in sending his Son is to *redeem* (Gal.4:4) through him being a *sin offering* (Rom.8:3b) something the law could not do (ἀδύνατον Rom.8:3). The sending of the Son (Gal.4:4; Rom.8:3) heralds the fact that the old era of the Law has been eclipsed by the new era of the eschatological Spirit (cf. Rom.7:6; 8:4b; Gal.3:1-5) and the blessing of adoptive-sonship (Gal.4:6; Rom.8:15). For Paul Jesus the Bringer of the End<sup>26</sup> has initiated a new beginning with the establishment of a new covenant in fulfillment of the Old Testament promises (eg. Is.11:1-10; 32:14-18; 42:1-4; 44:1-5; Ezk.11:17-20 and 36:26 which reads 'And I will put my Spirit in you and move you to follow my decrees and be careful to obey my laws'. That Paul was aware of the fact that the old covenant, written on tablets of stone, would be replaced by a new covenant written by the Spirit on people's hearts is clear from 2 Cor.3:3.

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The classic legalistic approach to Paul and the Law has been challenged by E.P. Sanders et al who maintain that the law was never kept in order to merit salvation but to maintain an already existing covenantal relationship with God. However, Sanders's thesis of 'covenantal nomism' may still leave room for salvation to be acquired by works (cf. R.Gundry op.cit.) R.N.Longenecker also suggests that Judaism featured two possible tendencies - 'acting nomism' and 'reacting legalism' Paul, *Apostle of Liberty* 1964 pp. 65-85. For an excellent criticism of E. P. Sanders et al and a robust defence of the traditional understanding of justification by faith cf. M. A. Seiford. *Justification by Faith: The Origin and Development of a Central Pauline Theme* (NovT Supp 68; Leiden: E. J. Brill, 1992)

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J. Ziesler *Pauline Christianity* OUP 1990 Rep.p.28.

The presence of the Spirit who would create a new race and people to inherit the divine promises is an essential dogma of Pauline theology.<sup>27</sup>

Whereas the noun νόμος dominates the landscape in Romans 7<sup>28</sup> (and Gal.3) this is now replaced in Romans 8 by an emphasis upon the πνεῦμα which is mentioned here in this chapter twenty-one times (out of a total of twenty-eight times in the epistle). This is more frequent than in any other New Testament passage. There is not, as Bornkamm<sup>29</sup> notes, a single imperative. Similarly after Gal.4:6f. the noun πνεῦμα occurs 14 times. Perhaps it is significant that whereas in Rom.7 the apostle was dealing with the Law (ie. the COMMANDments), now in chapter 8 that the Spirit is in view the Christian has a new freedom and energy to live as God intended. This is because the life in the Spirit is controlled and lived out not by an external regulatory code (cf.7:6) but through the indwelling power of the Spirit (8:4,9).

Even though Rom.8 is dominated by the Spirit (the Spirit's *work* is in view not his person) Paul is careful to show the relationship of justification and the gift of the Spirit to the Christ-event and goes on to relate this to his νιοθεσία motif. He does so for a purpose. At the beginning of Rom.8 Paul presents a summary statement in the light of the context of justification by faith. He writes, 'Therefore there is now (νῦν) no condemnation to those who are *in Christ Jesus*'. The immediate linguistic link is with Rom.5:18 (κατάκριμα) but this summary also brings to mind a similar note sounded earlier, and at a crucial turning-point, in Rom.3:21, 'But now (νῦν) a righteousness from God ...has been revealed. This righteousness from God comes through

<sup>27</sup> L. Ceraux *The Christian in the Theology of Paul* p.262.

<sup>28</sup> K. Stendahl points out that In Rom.7, 'Paul is....involved in an interpretation of the Law, a defense for the holiness and goodness of the Law' *Paul Among Jews and Gentiles Philadelphia*, 1976, p.92. Significantly, the noun νόμος occurs (mostly in the sense of the Mosaic Law) 72 times in Romans and 32 in Galatians out of a total of 119 occurrences in the Pauline Corpus.

<sup>29</sup> G. Bornkamm *Paul* ET 1970 p.156.

faith in Jesus Christ'. In both cases the vōv is not merely logical but eschatological<sup>30</sup> in that the revelation of Christ (ie. the Christ-event) is "the dawning-time of salvation".<sup>31</sup> The revelation of Christ means 'no condemnation' (v1) a juridical pronouncement<sup>32</sup> evidenced by the fact that the Christian is delivered from the lordship of sin (v2a) a freedom grounded in the sacrifice of Christ for sins (v3). This anticipates the final judgement (eg.Rom.5:9) and is hence an 'eschatological' state of affairs.

Traditionally, Jewish eschatology has understood life as consisting of two ages: the present evil age and the age to come. The former would be followed by the Judgement which would usher in the blessed Messianic age to come. But for Paul the eschatological process has *already* begun, is already realised, because of the advent, death and resurrection of Christ. The one who was to come *is* come in the person of Christ through whom the Messianic age has broken in upon us. In other words, the eschaton, the last decisive act of God through the Christ-event, has taken place. This 'already' aspect to Paul's theology was what distinguished him from his Jewish contemporaries for whom the messianic age lay wholly in the future.

Significantly it is within this eschatological framework that Paul goes on to link justification with the life in the Spirit. All who are 'in Christ' are also said to be 'in the Spirit' (ἐν πνεύματι<sup>33</sup> Rom.8:9) another 'eschatological' condition,

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<sup>30</sup> This eschatological perspective has long been considered important for Paul's theology and is one of the main areas of contemporary scholarly debate. A.Lincoln insists, '...that the coherent core of Paul's thought which comes to different expression in a variety of settings, is his eschatology which centres in Christ and that this is fundamental to the rest of his thinking including his thinking about justification' *Ephesians* WBC 42; 1992 p.lxxxix.

<sup>31</sup> H. Ridderbos *Paul: An Outline of his Theology* SPCK 1975 p.162

<sup>32</sup> R. Gundry op.cit., pp.28f

<sup>33</sup> Deismann on the basis of 2 Cor.3:17 identifies Christ and the Spirit (cf. Paul: *A Study in Social and Religious History*

because the gift and out-pouring of the Spirit is an end-time event (eg. Joel 2:28-32) and here regarded by the apostle as the ἀπαρχή ‘first-fruits’ (8:23) of the consummation of adoption. The gift of the Spirit in the present is to be understood as the beginning (the first-fruits) of the eschatological harvest. The Spirit is the first sheaf<sup>34</sup> which is a promise and a guarantee of the harvest of the End. The presence of the Spirit within is presented here in terms of proleptic eschatology. Elsewhere Paul speaks of the Spirit as the down-payment or first-instalment guaranteeing the completion of the inheritance (cf. Eph.1:14). Of the Spirit Hamilton writes, ‘Essentially, the Spirit is the ground of the eschatological life of the future, (and)...belongs primarily to the future’.<sup>35</sup>

Given the fact that these different motifs are eschatological gifts, would it not then be reasonable to suppose that the adoption motif itself is an eschatological blessing, since Paul connects it with the gift of the Spirit for all those ‘in Christ’ who are justified? Indeed, both in Gal.4:4 and Rom.8:3 Paul links adoption with the *sending* of the Son. That adoption is an aspect of the redemptive-historical purposes of God is made clear by the apostle in Gal.4:4 when he writes, ‘When the time had fully arrived ( $\eta\lambda\theta\epsilon\nu\;t\omega\;\pi\lambda\pi\rho\omega\mu\alpha\;\tau\omega\;\chi\rho\o\nu$ ) God sent his Son..... that ( $\iota\nu\alpha$ ) we might receive the *vioθeσia*’. The phrase ‘When the time had fully arrived’ does not mean that time ripened of its own accord or even that it was the time of man’s greatest need. Rather the revelation of God’s Son brought the ‘fullness of time’.<sup>36</sup> The hour of God’s final disclosure, the sending of his Son and the coming of faith (Gal.3:25,26) signals the inauguration of adoptive-sonship. Paul makes this ‘already’ aspect clear in Rom.8:14, ‘All those who are led by the Spirit are ( $\varepsilon\iota\sigma\nu$ ) the sons of God’ and v16 ‘The Spirit witnesses with our Spirit that we are ( $\varepsilon\sigma\mu\grave{\epsilon}\nu$ ) the children of God’. Adoption for

1926) but see E. Bests’s distinction between ‘in Christ’ and ‘in the Spirit’ *One Body in Christ* p.11f.

<sup>34</sup> R. de Vaux *Ancient Israel* ET Darton 1965 pp.490f.

<sup>35</sup> N.Q.Hamilton *The Holy Spirit and Eschatology in Paul* SJT Ocas. Papers No.6 1957 p.20.

<sup>36</sup> G.Bornkamm op.cit.. p. 199.

Paul is ‘now’ but he holds this in tension with the eschatological ‘not-yet’ - it has yet to be fully consummated. It is real but it is not the whole as the apostle states in Rom.8:23 ‘We ourselves who have the first-fruits of the Spirit, groan inwardly as we wait eagerly for (our) adoption as sons, the redemption of our bodies’. The goal of adoption is ‘conformity to the εικών of his Son’ (Rom.8:29) a point to which we shall return.

## 2. Adoption: The Christological Focus

Another characteristic of Paul’s *vioθεσία* motif is the pervasive Christological emphasis. The *revelation* of Christ in the sense of his mission (Gal.4:4; Rom.8:3) is one aspect of Jesus’ role in executing God’s final judgement. In both the above passages Paul links Christ’s sonship with that of the Christian’s (Gal.4:6; Rom.8:15) and in doing so strikes an important Christological note - the Christian’s sonship is derived from or is dependent<sup>37</sup> upon Christ’s. Christ’s sonship makes possible sonship for those who have faith and are united with him. Significantly for Paul Jesus’ sonship is unique: this is underscored by the fact that he frequently employs the definite article when referring to Jesus as the Son of God (Rom.1:4; 2 Cor.1:19; Gal.2:20). This point is further strengthened when the apostle chooses to describe Jesus as *his* (God’s) *own Son* (Rom.8:3) and as *his Son* (Gal.4:4).

That the Christian’s sonship depends on Christ’s is a note struck in Gal.4:4, ‘God sent his Son...in order (*ἵνα*) that we might receive the adoption as sons’. A similar Christological point is made in Gal.3:26, ‘You are all sons of God through faith *in Christ*’ (cf. the number of prepositional phrases in Gal.3:26-28 (v26 ἐν Χριστῷ Ἰησοῦ), v27 (εἰς Χριστὸν) and v28 (ἐν Χριστῷ Ἰησοῦ)). This faith-union with Christ is fundamental to Paul’s soteriology where God’s people are understood to have died, been buried and raised with Christ (cf. Rom.6:1-4). Here incorporation into Christ (the Son) through faith enables all (Jews and Gentiles) to become sons and daughters of God. Indeed the thrust of Paul’s argument in Gal.3-4 can be

<sup>37</sup>

J.D.G.Dunn *Jesus and the Spirit* SCM 1975 p.25

understood as a Christocentric (and Christological) (re)-interpretation of the Abrahamic covenant<sup>38</sup> (3:16 being a pivotal verse) where the priority for Paul's readers is firstly to become sons of God through faith in Christ, the Son, thereby also qualifying them to be the seed of Abraham (i.e. Sons of God-Seed of Abraham)<sup>39</sup>. Christ, the Son is crucial to Paul's argument in that his relationship as God's Son opens up the way for believers to become adopted sons where the scope of blessing is more far-reaching than normal Jewish expectations - Gentiles are included as well, 'You are *all* (*πάντες* is emphatic) sons of God through faith in Christ' (3:26). The order is crucial here as Paul insists, 'If you belong to Christ (the Son) *then* you are Abraham's seed' (Gal.3:29).

As stated previously the revelation of God's Son is an important Christological plank in Paul's eschatological framework but the central feature of Pauline eschatology turns on the question of *the climactic resurrection of Christ* which sets in motion the future resurrection of the dead. Through Christ the resurrection age has burst upon us.<sup>40</sup> It has recently been argued that Christ's resurrection from the dead was his 'adoption', *not* in an adoptionist sense (ie. that he *became* the Son of God at the resurrection)<sup>41</sup> but in the sense that 'he was marked out as the-Son-of-God-in-power through the resurrection' (Rom.1:4). Paul seldom mentions Jesus' messiahship in the sense of him being the Son of David but he certainly believes in such a designation.<sup>42</sup> In Rom.1:3f the apostle recognises Christ's Davidic descent (2 Sam.7:14)<sup>43</sup> but

<sup>38</sup> G.W.Hansen, *Abraham in Galatians: Epistolary and Rhetorical Contexts* (JSNTSup 29, Sheffield Academic Press 1989 p.99.

<sup>39</sup> B. Byrne op.cit., pp.79-80,110.

<sup>40</sup> A. Nygren *Romans* p.50.

<sup>41</sup> R.B. Gaffin *The Centrality of the Resurrection*, Grand Rapids 1978, pp.117-119. James M.Scott op.cit., pp.239-242.

<sup>42</sup> J. Ziesler op.cit., p.29.

<sup>43</sup> Scott takes this one text as the *sole* background to Paul's adoption motif but as Byrne points out, '2 Sam.7:14...cannot

here the contrast is not between his two natures (ie. human and divine) but between two states ie. earthly and heavenly.<sup>44</sup> Whereas before the resurrection Christ was the Son-of-God-in-weakness afterwards he was the Son-of-God-in-power. The resurrection of Christ means that he is the first-born (the prototype, πρωτότοκος Rom.8:29) among many brothers and the Head of the Family of the new age who opens up the way for other members of God's family to be added and in doing so 'brings many sons to glory' (Heb.2:10). Christ's resurrection is the first-fruits from the dead (1 Cor.15:20, 23) and the pattern of the new eschatological race of people who through union with him are 'raised to newness of life' and adopted into that same family.

The pattern of Christ's sonship for the Christian is further underscored in that the address 'Abba, Father' employed by Jesus on the eve of the paschal event (Mk.14:36) itself is not selfishly kept for himself. On the contrary, it is shared and the adopted son is enabled to communicate with God using the same language Jesus used when addressing God as his abba (Gal.4:5; Rom.8:15).

### ***Adam-Christology***

If we probe more deeply in Rom.8:18-23 this Christological focus (this time Adam-Christology) is continued.

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be isolated (cf. Jub.1:24; Pss Sol.17:30) from a broader divine sonship pattern that is comparatively widespread in the Old Testament and Jewish tradition (eg. Ex.4:22; Deut.14:1-2; 32:5-6; Is.1:2-4; 30:9; 63:8, 16....Sir.36:17; 1 Enoch 62:11....Above all one thinks of the notable prominence of divine sonship in the Wisdom of Solomon 2:13, 16, 18; 5:5; 9:7; 22:7, 20; 16:10, 21, 26; 18:13; 19:6). 'Review Adoption as Sons of God', JST April 1993 pp.288-294. Others eg. L. Allen regard Ps.2:7 as a background to Rom.1:3-4 cf. 'The Old Testament Background of (HPO) 'OPIZEIN in the NT' NTS 17 (1970-71) pp.104-108.

<sup>44</sup> D. Moo 'Romans' in *New Bible Commentary (A Commentary for the Twenty-First Century)* eds. D.A. Carson et al 1994 p.1139.

In these verses Paul is describing the period between the ‘now’(8:14,16) and the ‘not-yet’ (v23) of adoption which is characterised by the suffering of the whole of creation (subhuman, v21 and human, v23) right up to the present time (v22). The subjection of creation to futility is brought about by divine involvement but it is a subjection *in hope* (v21 cf. also vv24-25). Although Paul does not mention the fall here it is quite clear from this passage that although God is behind the plan, nevertheless, according to Gen.3:17, Adam, because of his sin, is responsible for the implications and effects of his actions upon himself and the rest of creation. Thus, in Rom.8:17-25 there is, ‘probably a deliberate harking back to the description of Adam’s/man’s falleness in Rom.1’.<sup>45</sup> If Rom.1:18-32 has an underlying Adam motif<sup>46</sup> could we not posit the same kind of argument for Rom.8:17-25?

Dunn underscores the linguistic link between Rom.8 and Rom.1:18-32 which would appear to strengthen the argument. For example, just as in Adam’s case, creation became futile and empty (1:21 - μωταιόν; 8:20 - μωταιότης); like Adam creation is in bondage to corruption and decay (1:23 - φθαρτός 8:21 - φθορά). The whole of creation has been subjected to futility as a result of Adam’s sin. Solidarity with the first Adam, the son of God (Lk.3:38) means to bear his fallen image (1 Cor.15: :49a), to share his corruptibility (1 Cor.15:22) and to fall short of the glory of God (Rom.3:23). But solidarity with the Second Adam, the Son of God, means salvation (ie. the consummation of adoption), restoration of the believer to glory (cf. Rom.8:17-23) with a share in his (the Sons’s) glory (Rom.8:17), and more importantly for adopted sons, conformity to the image of the

<sup>45</sup> J.D.G. Dunn *Christology in the Making* SCM 1980 p.104

<sup>46</sup> M.D. Hooker (‘Adam in Rom.1’ NTS 6 (1960) pp.297-306) and C.K. Barrett (*From First Adam to Last* A & C Black, 1962, pp.17-19) see an Adamic motif underlying Rom. 1:18-32 where the language used is an echo of that found in Gen.1:20-26. Hooker writes, ‘Paul’s account of man’s wickedness (in Rom.1:18-32) has been *deliberately* stated in terms of the Biblical narrative of Adam’s fall’. (italics mine).

glorified Son (Rom.8:29)<sup>47</sup> The Christological point being made is an important one as far as Paul's thesis of adoptive-sonship is concerned - Christ, the Son (Rom.8:29), who is the 'image of God' (2 Cor.4:4) in his Adamic role reverses the entire consequences of the fall and in doing so brings adopted sons to glory whose image has been conformed to that of himself. If, according to Paul, Christ's sonship is the basis for the Christian's sonship he would seem to be suggesting that *such a filial disposition is impossible apart from Christ.*

We suggest in conclusion that the *characteristics* of Paul's *υιοθεσία* motif are both Christological and eschatological. It is perhaps best described as a Christological blessing that pertains most closely to that of the last days.

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S. Kim sees Christ's Sonship, image and glory as all revealed to the apostle in the Damascus Road Christophany and that, 'it was by seeing the risen and exalted Christ as the Son and image of God who has restored the divine image and glory lost by Adam that Paul developed his soteriological conception of the believer's being adopted as sons of God, their being transformed into the glorious image of Christ...the Last Adam.' *The Origin of Paul's Gospel* Tübingen 1980, p.332.