The Concept of Adoption

**Gal 4:4** But when the completion of the time came, Elohim sent forth His Son, born of a woman, born under Torah,
**Gal 4:5** to redeem those who were under Torah, in order to receive the adoption as sons.
**Gal 4:6** And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, "Abba, Father!"
**Gal 4:7** So you are no longer a slave but a son, and if a son, also an heir of Elohim through Messiah.
Topics to be Covered in this Study

- Fundamentals of Adoption in ANE
- Various “Types” or “Contracts” of Adoption in ANE
- Structural Formats of Adoption Contracts in Ancient Near East
- Making the Connections of the Cultural Context of Adoption-Slavery Through out the Scriptures and their backgrounds
- Binding other Family and Social Relationships to Adoption
- Recognizing the Elements of our Adoption Contract/Covenant with Our Father YHWH in the Scriptures
- Understanding the Writings of Rav Shaul
Brief Recap of Definitions, Resources and Places often cited when Studying the Ancient Near East
Ancient Mesopotamia

Mesopotamia-("region between the rivers"); 700 miles long, from 20 to 250 broad; bounded N.E. by the Tigris, S.W. by the Euphrates. Its Hebrew name Aram Naharaim means "Aram between the rivers." The tribe sprung from Aram, Shem's fourth son, first colonized it. Man's first dwelling after the flood. Here was the plain of Shinar (Gen 11:2; Gen 14:1), where the Babel tower and kingdom were. Padan Aram, "plain Syria," was the N. part of the whole; the whole Syrian "highland" was Aram, in contradistinction from Canaan "the lowland." The upper Tigris valley was separated from the Mesopotamian plain by a mountain range (Masius: Strabo, 11:12, section 4).

The vast plain is intersected by the Sinjar running E. and W. Mounds mark city sites on every side. Innumerable lines of embankment indicate a network of ancient canals which diffused by irrigation fertility where now are morasses or barrenness. The N.W. part between the bend of the Euphrates and the upper Tigris is what Scripture names Mesopotamia. The Chaboras or (See HABOR, flowing from the S. side of the Sinjar range, empties itself into the Euphrates. Orfa, Abram's native city, and Haran, his resting place between Chaldaea and Palestine, are in Padan Aram (Gen 25:20; Gen 28:2). Nahor settled in Mesopotamia after quitting Ur (Gen 24:10). Naharina occurs in Egyptian inscriptions of the 18th and 19th dynasties. Bethuel, Rebekah, and Laban lived in Padan Aram. Balaam's abode was Pethor of Mesopotamia among "the mountains of the East" (Num 23:7; Num 22:5).

Chushan Rishathaim of Mesopotamia oppressed Israel in the time of the Judges (Jdg 3:8). (See CHUSHAN RISHATHAIM.) The Mesopotamians aided the Ammonites with chariots against David (1Ch 19:6; 1Ch 19:16). Assyrian inscriptions confirm Scripture in asserting that Mesopotamia was independent of Assyria until after David ("the tribes of the Nairi," stream lands, were under their several independent princes, until in 880 B.C., Jehu's time, Assyria became completely their master); also that Mesopotamians used chariots in battle, and that after David's time Mesopotamia became absorbed in Assyria. Men of Mesopotamia were among those who heard in their own tongue the wonderful works of God (Act 2:9).
Fertile Crescent

Fertile Crescent- Designation for the semicircular strip of land which arches between Israel and the Persian Gulf. Contained by the mountain ranges of the Taurus, Amanus, and Lebanon on the west and the Zagros range to the east. This region consists of plains and foothills relatively conducive to civilization and which contrast sharply with the nearby Arabian and Syrian deserts. Cradle of Sumerian, Babylonian, Assyrian and Israel civilizations, the Fertile Crescent also served as a land bridge for commerce and military activity between Egypt and the empires of the Tigris and Euphrates valley.
The Near East in the Late Bronze Age
Ancient Mesopotamia-Fertile Crescent
Map Taken From Trevor Bryce’s book “Letters of The Great Kings of the Ancient Near East”
Brief Recap of Resources often Cited when Investigating ANE Cultures
**Nuzi** - an ancient Mesopotamian city southwest of Kirkuk in modern Iraq. Excavations were carried out at Nuzi by American teams from 1925 to 1933. The major find was more than 5,000 family and administrative archives spanning six generations, ca. 1450-1350 BC. They deal with family customs and the social, economic, religious and legal institutions of the Hurrians. The Nuzi texts have played a major role in the comparative study of the Tanak since the early 20th Century. As land could not be legally sold but only inherited, Nuzi had an institution of pseudo-adoption, whereby one was adopted by presenting his or her "father" a gift which was in fact the purchase price. The practice of indenture is also attested. An individual pledged to serve a family for a period of time after which he was free; in return, the family of the indentured person gained access to various resources. A number of institutions existed at Nuzi which are generally analogous to those in early Israelite Society, including levirate marriage, a system of bridewealth and dowry, and the formal adoption of daughters in the absence of male offspring. The Nuzi marriage contracts, adoptions, and herding agreements provide important comparative material for interpreting the patriarchal narratives, especially those pertaining to Jacob and Laban. Moreover the Nuzi texts allowed a father to provide security for his daughters by selling them into adoption for purposes of marriage. Exodus 21:7-11 somewhat resembles the Nuzi texts in that it allows for a father to sell his daughter to a buyer who was then required to see that she was married. The adoption of the daughter however is never mentioned in the biblical text.
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*Hurrian* - a Caucasoid people, who spoke a Language Isolate of the Ancient Near East who lived in Anatolia and Northern Mesopotamia during the Bronze Age. The largest and most influential partly Hurrian nation was the kingdom of Mitanni, though the Mitanni were an Indo-European speaking people who formed a ruling class over the Hurrians. Knowledge of Hurrian culture relies on archaeological excavations at sites such as Nuzi and Alalakh as well as on cuneiform tablets, primarily from Hattusa (Boghazköy), the capital of the Hittites, whose civilization was greatly influenced by the Hurrians. Tablets from Nuzi, Alalakh, and other cities with Hurrian populations (as shown by personal names) reveal Hurrian cultural features even though they were written in Akkadian. Hurrian cylinder seals were carefully carved and often portrayed mythological motifs. They are a key to the understanding of Hurrian culture and history.
Mari—discovered in 1933, on the eastern flank of Syria, near the Iraqi border. It was an ancient Sumerian and Amorite city, north-west of the modern town of Abu Kamal on the western bank of Euphrates river. Mari was classified by the archaeologists as the "most westerly outpost of Sumerian culture".[citation needed] Since the beginning of excavations, over 25,000 clay tablets in Akkadian language written in cuneiform were discovered. The Mari Tablets belong to a large group of tablets that were discovered by French archaeologists in the 1930s. More than 25,000 tablets in Akkadian were found in the Mari archives, which give information about the kingdom of Mari, its customs, and the names of people who lived during that time. More than 8,000 are letters; the remainder includes administrative, economic, and judicial texts. The language of the texts is official Akkadian but proper names and hints in syntax show that the common language of Mari's inhabitants was Northwest Semitic. In the many texts found in Mari, one specific area of extreme interest is that of the treaty documents between the king of Mari and various allied rulers or vassals which provide considerable information on the political relationships of this time frame.
Amarna letters - the Amarna letters (sometimes "Amarna correspondence" or "Amarna tablets") are an archive of correspondence on clay tablets, mostly diplomatic, between the Egyptian administration and its representatives in Canaan and Amurru during the New Kingdom. The letters were found in Upper Egypt at Amarna, the modern name for the Egyptian capital of Akhetaten (el-Amarna), founded by pharaoh Akhenaten (1350s – 1330s BC) during the Eighteenth dynasty of Egypt. The Amarna letters are unusual in Egyptological research, being mostly written in Akkadian cuneiform, the writing system of ancient Mesopotamia rather than ancient Egypt.
Sites in the Amarna Archives

During the reign of Amenophis IV (1352-1336 B.C.), also known as Akhenaten, the royal residence was moved from Thebes to Akhetaton, today known as Tel el-Amarna, where an archive comprising some 400 letters written in cuneiform on clay tablets has been discovered. Some were addressed to the Egyptian pharaoh by rulers of the other great powers of Babylonia, Mitanni and Hittites, but they were mainly from vassal kings in Palestine and Syria. These letters reveal insights into the political relationships of the Late Bronze Age, especially during the twenty years covered by the archive – the Amarna period.

The map gives the names of places in their later Biblical forms where possible. Not all the names in the correspondence are shown, however, as many have not yet been identified.
**Code of Hammurabi** - The Code of Hammurabi is a preserved Babylonian law code, dating back to about 1772 BC. It is one of the oldest deciphered writings of significant length in the world. The sixth Babylonian king, Hammurabi, enacted the code, and partial copies exist on a human-sized stone stele and various clay tablets. The Code consists of 282 laws, with scaled punishments, adjusting "an eye for an eye, a tooth for a tooth" as graded depending on social status, of slave versus free man. Nearly one-half of the Code deals with matters of contract, establishing for example the wages to be paid to an ox driver or a surgeon. Other provisions set the terms of a transaction, establishing the liability of a builder for a house that collapses, for example, or property that is damaged while left in the care of another. A third of the code addresses issues concerning household and family relationships such as inheritance, divorce, paternity and sexual behavior. Only one provision appears to impose obligations on an official; this provision establishes that a judge who reaches an incorrect decision is to be fined and removed from the bench permanently. A handful of provisions address issues related to military service. The Code of Hammurabi was one of several sets of laws in the ancient Near East. The code of laws was arranged in orderly groups, so that everyone who read the laws, would know what was required of them. Earlier collections of laws include the **Code of Ur-Nammu**, king of Ur (ca. 2050 BC), the **Laws of Eshnunna** (ca. 1930 BC) and the codex of Lipit-Ishtar of Isin (ca. 1870 BC), while later ones include the **Hittite laws**, the **Assyrian laws**, and **Mosaic Law**. These codes come from similar cultures in a relatively small geographical area, and they have passages which resemble each other.
Fundamentals to Understanding Adoption in the Ancient Near East
The ongoing Studies on Wisdom In Torah have shown us the evidence in Scripture of multiple various Legally Binding Covenantal Contracts that were prevalent in the Ancient Near East Such as the following:

Suzerain/Vassal Treaty Covenants

Marriage Contracts

Royal Grant Covenants

Land Grants

Parity Treaty Covenants

Now, when we begin to explore and scale down from National and International Covenants to all of the Familial Relationships we soon find that there are indeed also Covenantal Contracts involved there as well, we then make the connections and see the evidence that our Covenant with YHWH is that also of a Structured Adoption Contract!
“Family” from an Ancient Near Eastern Mindset

“The modern western term “family” does not have an exact equivalent in the Tanak, and the reason is that the two societies in question—modern Western and Ancient Near Eastern—have different ways of defining kinship and social identity. The Hebrew term closest to “family” is *bet ab*, literally rendered as “father's house”, reflecting a male-headed, multigenerational household as the basic kinship unit in Ancient Israel. A household was shaped by endogamous marriage rites, patrilineal succession, and inheritance customs that privileged the eldest son, all practices which differ appreciably from their modern Western counterparts....”

“Another term related to the concept of “family” is “mishpocha” often rendered as “clan”. A mishpocha is a kinship unit of related fathers’ houses. An association of related “clans” would comprise a tribe or shevet in Hebrew.”

“Kinship terminology provide a primary way for many ancient societies to describe their corporate identity and many of their political and social relations. Ancient Israel was no exception. The people of Israel took their name from an ancestor; they are commonly described as the “children of” (benai) or the “house of” (beyt) Israel. In relationship to Elohim, the people are personified as Elohim’s sons and daughters, spouse, and firstborn.”

(Quotes from article: “The Family in the Old Testament” By J. Andrew Dearman)
There is NO HEBREW Word in the Entire Tanak for Adoption. It is because whenever someone was "adopted" into a household or family, it was as if they were a natural born to that household. You took on that family or tribe and became incorporated into it by a legally binding contract.

There was not one word in the Hebrew Language for adoption until the 20th Century when Israeli lexicographers chose "ametz" which comes from the same root as "amatz" meaning strength or fortitude.

Adoption is also only listed 5 Times in the First Century Writings...all of them by Rav Shaul (Which we will discuss later on)
Greek words for adoption - οιχοθεσία and οιχος

G5206 Strongs

οιχοθεσία
uihothesia
hwee-oth-es-ee'-ah
From a presumed compound of G5207 and a derivative of G5087; the placing as a son, that is, adoption (figuratively sonship in respect to God): - adoption (of children, of sons).

G5207 Strongs

οιχος
uihos
hwee-os'
Apparently a primary word; a “son” (sometimes of animals), used very widely of immediate, remote or figurative kinship: - child, foal, son.
ANET LEGAL TERMS THAT ARE ALSO SAME IN ADOPTION CONTRACTS

FATHER - vassals call their suzerain (King) [ADOPTER]

SON - The King calls his vassals [ADOPTEE]

ADOPTION - when a vassal king submits to the suzerain then the vassal kings people become adopted by the Suzerain

BROTHER - Term in Parity covenants

LOVE (Oheb)- Term of loyalty to the Suzerain

KNOW (Yada)- Term used by the King who sees the faithfulness of the vassal
Brief Summary of Suzerain Treaties:
In the Ancient Near East, treaties between kings was common. These were treaties drawn up among equals and mostly outlined agreements to honor each other's boundaries, to maintain trade relations, and return run-away slaves. These treaties are preserved in the Mari Tablets and in the Amarna texts. Also preserved in these collections are treaties drafted between a superior and his inferior. If the relationship was familial or friendly, the parties are referred to as "father" and "son." If the relationship is bereft of kindness and intimacy, the parties are referred to as "lord" and "servant," or "king" and "vassal," or "greater king" and "lesser king."
“The legal transfer of a person from a family or slavery into another family, thereby improving the situation of the adopter and the adoptee.

Adoption in the ANE was transacted before witnesses by the adopter declaring “He/She is my child” or “I called him/her my child.” The child may respond “You are my father/mother” The same formulas were used to ‘legitimize’ children fathered through secondary wives such as concubines or slaves. A negative counterpart to these formulas disowned and disinherited a child or, from the child’s side, repudiated the parents. The act of adoption was described as “make/take/designate/establish as a son.” The parents or adopters were obligated to raise the children by providing a trade and an inheritance; children were required to obey the parent. Disobedient children were punished, disinherited, and sometimes sold back into slavery. Occasionally adopters would reverse this decision and readopt the disowned child.”
Adoption and Adoption Imagery

"Most Tanak "adoptions" are really legitimizations (Genesis 30:3-5) or intergenerational transferences of inheritance (e.g. 48:5-6). The examples closest to adoption include: Pharaoh's daughter who, motivated solely by compassion "took" Moshe "as her son" (Exodus 2:12); Mordechai who "took" (NRSV rendered "adopted") his orphaned cousin Esther "as his own daughter" (Esther 2:7; cf. v. 15).

YHWH's relationship with His people is sometimes couched in adoption imagery. Abraham's election reflects adoption customs: "YHWH, Elohim of Heaven... took me from my father's house and from the land of my birth, and spoke to me and swore to me "To your offspring I will give this Land" (Gen. 24:7). "Israel is My son, My firstborn" (Exodus 4:22) is an adoption formula, including the declaration of inheritance status. Israel's redemption from Egypt is framed in adoptions from Exodus 6:6b-7. "I will free you from the burdens of the Egyptians and deliver you from slavery to them... I will take (REB rendered "adopt") you as my people, and I will be your Elohim." Hosea 11:1-7 reads like an adoption repudiation contract, "When Israel was a child I loved him, since Egypt I called him "my son" (V1). YHWH adopted Israel out of Egyptian slavery, yet because Israel spurned YAH's fatherly care (Hos. 11:2-4) YHWH will punish his disobedient son and send him back into slavery (i.e. Egypt and Assyria vv 5-7; cf. 1:9b), "You are not My people and I am not yours." But YHWH's compassion moves Him to restore the relationship and take back His disowned son (Hos. 11:8-9; cf. 1:10).

In Jer 3:19 YHWH's plan to adopt Israel and grant him an inheritance was frustrated because of the son's disobedience."
Adoption and Adoption Imagery Continued

“The Davidic king was declared YHWH’s son by adoption (2Sam.7:14) in a public installation ceremony during which YAH’s decree is announced, “You are My son; today I have begotten you” (Psalm 2:7). The king responds “You are my Father, My El, and the Rock of my salvation!” (Psalm 89:26[27]). As Elohim’s son he bears responsibility for the well-being of YAH’s people and their Land (Ps.72:2-7). Elohim also appoints him firstborn of kings (Psalm 89:27[28]), in whom the commission given to the ancestors is fulfilled, that “all nations be blessed in him” (Psalm 72:17; cf. Gen 12:2-3). When this divine decree was applied to Yeshua (Mark 1:11; 9:7; Matt 3:17) His role as Davidic Messiah was emphasized, not His adoption.”

(NOTE: WE WILL DISCUSS YESHUA’S ADOPTION BY JOSEPH LATER ON!)
Adoption was effected by a deed, drawn up and sealed by the adoptive parents, duly sworn to and witnessed. Such contracts definitely state the relationship, which in all respects was the same as that of a son born in matrimony. But it laid out the obligations of the son, while it stipulated what was the inheritance to which he might expect to succeed. It brought responsibilities to both parties and fixed them. The son was bound to do that which a son naturally would have done, explicitly, to maintain his parents while they lived. The parents were bound, not only to leave him property, but to treat him as a son. But, as a rule, all was matter of contract and carefully set down. If such a contract was not drawn up, although the adoptive parents had brought him up, the child must return to his father's house.

ADOPTIONS WERE SET US AS FOMULATED STRUCTURED COVENANTS OR CONTRACTS THAT WERE LEGALLY BINDING.
Adoption within Assyria and Babylon

“Assyrians and Babylonians were motivated to adopt for reasons similar to those existing today. Most typically, adoption was intended to provide an heir to a childless couple who had lost the hope of producing their own children. Even though a marriage that failed to produce a male heir could be legally dissolved or a second wife could be taken for the purpose of bearing a son as an heir, adoption of a stranger’s child was a common practice.

Adoption was not inspired solely by the desire to obtain a male heir who would preserve the family name. Another common motivation was the desire of the adoptive parents to have a son who would support them in their old age and perform the religious rites required upon their death. In other instances, a craftsman might adopt a male heir for apprenticeship to assure the continuity of the family business.

Adoption of children was also common among the eunuchs of the royal palace and by the females dedicated to religious celibacy. They also looked for assurances of support in their old age. It was not an unusual practice to adopt a loyal slave to maintain the continuity of care and support of the adopter into old age. Children born to a free man and his slave wife were commonly adopted and legitimizied by the father to be legally considered as heirs.”

(Quoted from Article: Adoption in Ancient Assyria and Babylonia
By Dr. Robert Paulissian)
In considering the documents that deal with adoption, it is of importance to establish at the very outset the essential distinction between cases of actual adoption on the one hand, and instances of nominal adoption on the other. In the one class we have an actual transference of parental authority; in the other, the form of adoption is used to further other purposes. The Kirkuk documents contain both types of adoption...

As summed up by Koschaker, an act of adoption gives the adopted child the right to the inheritance of the property of the adoptive parent or parents; this may cover either the whole, or a specified part, of that property. *By virtue of the same act the adopted child assumes the rights and obligations of the begotten children.*

...For, as Koschaker has pointed out, in the sale-adoptions it is always a specified piece of property that figures in the transaction, whereas the person actually adopted becomes the sole, or joint heir of the entire estate of the adoptive parent.
“Finally we may see how some of the customs referred to in the stories of the patriarchal age find their illustration in recently found evidence in Nuzi. Many of the documents found there relate to adoption. Sometimes a childless man or woman legally adopted a free-born person or slave, thus securing someone whose duty it would be to look after them and to bury them, and who in return became the heir of the adopter. The practice was liable to abuse, and indeed became a means of evading one of the laws of the land. For in addition to genuine adoptions, there were what are called sale-adoptions. A man who was financially embarrassed would adopt as his son a wealthy man who would help him out of his difficulties and who would become the heir to his land. The law provided that land was inalienable and must be kept within the family, but by the fiction of adoption this was evaded. One man, who appears to have been the richest man in the community was adopted by very many men. In the deeds of adoption it is specified what gift he gave to each of his “fathers”, but there is no mention of any duty to care for them during life and to mourn for them when dead, as there is in genuine adoption cases.”
“Recent Discovery and The Patriarchal Age” By Harold H. Rowley”
Continued...

“It will be remembered that in Gen. 15:2 Abraham, who has no hope of any children of his own, refers to Eliezer as his heir, and further calls him “one born in my house”, i.e a slave who had been born in slavery. Presumably Abraham had adopted him in accordance with this custom, to the mutual advantage of them both. But God says to the Patriarch “This man shall not be thine heir” in verse 4. If he had been a legally adopted heir, how could his rights be set aside so long as he fulfilled his filial duties? Here again, we find illustration in the Nuzi texts, where it is provided that if the adopter should subsequently beget a son, the adopted son must yield to him the place of chief heir.”

LADIES AND GENTLEMAN THIS IS THE EXACT SAME CONTEXT AND LANGUAGE THAT PAUL IS USING IN THE BRIT CHADESHA!
Romans 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His.

Rom 8:10 And if Messiah is in you, the body is truly dead on account of sin, but the Spirit is life on account of righteousness.

Rom 8:11 And if the Spirit of Him who raised יֵשׁוּעַ from the dead dwells in you, He who raised Messiah from the dead shall also give life to your mortal bodies through His Spirit dwelling in you.

Rom 8:12 So then, brothers, we are not debtors to the flesh, to live according to the flesh.

Rom 8:13 For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you shall live.

Rom 8:14 For as many as are led by the Spirit of Elohim, these are sons of Elohim.

Rom 8:15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

Rom 8:16 The Spirit Himself bears witness with our spirit that we are children of Elohim,

Rom 8:17 and if children, also heirs - truly heirs of Elohim, and co-heirs with Messiah, if indeed we suffer with Him, in order that we also be exalted together.

(Also See Romans Chapter 9, and Ephesians Chapter 1!)
Abraham's Household as a Shadow of the Order in the Heavenly Realm for the Redemption of the Entire World THRU LEGAL ADOPTION LANGUAGE
Abraham is a Shadow and Representation of the Father

**Isaac a Shadow of...**

- Natural-Born,
- Begotten of the Father,
- Chief Heir,
- Yeshua the Mashiach

**Eliezer a Shadow of...**

- Nations, Foreigners within gates
- Born into slavery, adopted by the Father,
- Co-heir with Chief Heir with Submission to the Chief Heir
- Israel

“A HOUSEHOLD OF ELOHIM” ...EPHESIANS CHAPTER 2!
Family Law and Cultural-Social Relationships of the Scriptures and Ancient Near East

“The Concept of Adoption - Part 2”
Topics Being Covered in this Study

Fundamentals of Adoption in ANE
Various “Types” or “Contracts” of Adoption in ANE
Structural Formats of Adoption Contracts in Ancient Near East
Making the Connections of the Cultural Context of Adoption-Slavery Through out the Scriptures and their backgrounds
Binding other Family and Social Relationships to Adoption
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Understanding the Writings of Rav Shaul
Various “Types” or “Contracts” of Adoption in Ancient Near East

**Adoption of Males**
- Adoption of An Heir
- Adoption as a Son and Apprentice
- Adoption to Legitimize the Children of a Concubine
- Adoption of a Man as “Son” and “Son in Law”
- Adoption as a Brother

**Adoption of Females**
- Adoption of a Girl as a Daughter
- Adoption of Girls as Daughter in Law
- Adoption of a Girl as “Daughter and Daughter In Law”
- Sisterly Adoption
Other “Types” and “Contracts” of Adoption in the Ancient Near East
Consisted also of the Following

• Adoption of Slaves
• Fictitious or Sale Adoptions
• Disinheritance of An Adopted Son
• Dissolving Adoptions
• Adoption Repudiation Contracts
“Adoption in Ancient Assyria and Babylonia”
Dr. Robert Paulissian

Adoption of an heir

This was the most common type of adoption and was resorted to by a man or a couple with no hope of having their own children and who adopted a son to be the heir and support them in old age, in return for inheriting their estate. The laws relating to adoption refer mostly to this type of adoption by *awilum* (a free man, a citizen with rights) who was childless or in some instances had natural children of his own.

A man or a couple would adopt an orphan or an exposed (abandoned) child or the child would be adopted from the parents or the guardian through a contract. In the Old Babylonian legal-scholastic series “*ana ittisu*” an exposed infant was metaphorically expressed as: “the one that does not know his father and mother” or who was rescued form “the street (*ina suqī)*,” “from a well (*ina bārtī)*”, “from the dog’s mouth (*ina pi kalbi)*,” or “from the mouth of a raven (*ina pi ~ribî)*,” by the adopter...
“Adoption in Ancient Assyria and Babylonia”
Dr. Robert Paulissian

The expression of “from the dog’s mouth,” is found from a legal document from the reign of Nebuchadnezzar II king of Babylon.

“These are the witnesses, in front of whom [the lady...] ra has cast her son, [...]tum, ‘to the dog’s mouth’, (and) Nār-Samas has picked (him) up ‘from the dog’s mouth’ and [raised him?] (the names of the witnesses follow)”.

In this tablet, a woman has abandoned her newborn son, and this is expressed as “throwing him into the dog’s mouth” and therefore, forgoes all her rights to that child. This type of adoption is metaphorically described as picked from the dog’s mouth. Section 185 of the Code of Hammurabi (CH) may apply to this type of adoption and reads as follows:

“If a man takes in adoption a young child at birth and then rears him, that rearling will not be reclaimed.”

Yaron has translated this section as:

“If a man an infant out of his amniotic fluid for sonship has taken and has brought him up, that adopted child shall not be (re) claimed.”

This suggests that the parent(s) abandoned the infant, and he was taken in adoption while amniotic fluid was still on him. This paragraph indicates that if the adopter has raised the infant, the adopted child could not be reclaimed by anyone, including adoptee’s natural parents, guardian, or his relatives.
Is there evidence of the adoption language and customs in the life of Yeshua?
The answer is a resounding YES!
Yoseph's Legal Adoption of Yeshua?

Luk 4:16 And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read.

Luk 4:17 And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written:

Luk 4:18 “The Spirit of יהוה is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release,

Luk 4:19 to proclaim the acceptable year of יהוה.

Luk 4:20 And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him.

Luk 4:21 And He began to say to them, “Today this Scripture has been filled in your hearing.”

Luk 4:22 And all were bearing witness to Him, and marvelled at the pleasant words that came out of His mouth. And they said, “Is this not the son of Yosĕph?”
Mat 13:53  And it came to be, when יהושע had ended these parables, that He left there.

Mat 13:54  And when He had come to His own country, He taught them in their congregation, so that they were astonished and said, “Where did this One get this wisdom and miracles?

Mat 13:55  “Is this not the son of the carpenter? Is not His mother called Miryam? And His brothers Ya’aqob and Yosĕph and Shimon and Yehudah?

Mat 13:56  “And His sisters, are they not all with us? Where then did this One get all this?”

Mat 13:57  And they stumbled at Him. But יהושע said to them, “A prophet is not unappreciated except in his own country and in his own house.”

Joh 1:45  Philip found Nethanĕ’l and said to him, “We have found Him whom Mosheh wrote of in the Torah, and the prophets: יהושע of Natsareth - the son of Yosĕph.”

Joh 6:41  Therefore the Yehudim were grumbling against Him, because He said, “I am the bread which came down out of the heaven.”

Joh 6:42  And they said, “Is not this יהושע, the son of Yosĕph, whose father and mother we know? How is it then that He says, ‘I have come down out of the heaven’?”

Joh 6:43  Then יהושע answered and said to them, “Do not grumble with one another.

Joh 6:44  “No one is able to come to Me unless the Father who sent Me draws him. And I shall raise him up in the last day.

Joh 6:45  “It has been written in the prophets, ‘And they shall all be taught by יהוה.’ Everyone, then, who has heard from the Father, and learned, comes to Me.

Joh 6:46  “Not that anyone has seen the Father, except He who is from Elohim - He has seen the Father.

Joh 6:47  “Truly, truly, I say to you, he who believes in Me possesses everlasting life.

Joh 6:48  “I am the bread of life.
Mashiach is to come through the Line of David. If Yeshua is NOT of Yoseph's Seed, how do we reconcile this since Joseph is of David's Lineage?

Thru the LEGALLY BINDING LANGUAGE OF ADOPTION!
Remember in the Ancient World, that once an adoption took place it was as if the “adopted” was a natural born to the “adopters.” Therefore as Joseph adopts Yeshua legally according to the customs, it as if Yeshua was Joseph's natural born and is an heir to Joseph and in turn is to be counted to the lineage of David thru Joseph!

*See Matt:1-17, Mark 1:1-18, Luke 3:23-38*
THE DECLARATION BY ABBA YAH TO THE ENTIRE WORLD CONCERNING WHOM IS HIS SON AND CHIEF HEIR TO THE FATHER'S HOUSE AND KINGDOM.

Matthew 3:17
Remember from our quoted resource, “Adoption in Ancient Assyria and Babylonia”
Dr. Robert Paulissian

“If a man an infant out of his amniotic fluid for sonship has taken and has brought him up, that adopted child shall not be (re) claimed.”

This suggests that the parent(s) abandoned the infant, and he was taken in adoption while amniotic fluid was still on him. This paragraph indicates that if the adopter has raised the infant, the adopted child could not be reclaimed by anyone, including adoptee’s natural parents, guardian, or his relatives.

THE CONTEXT BEHIND THESE CUSTOMS HAS TO DO WITH “AUTHORITY”
Matthew 3:13-17

**Mat 3:13** Then יְהוֹשֻׁעַ came from Galil to Yochanan at the Yardĕn to be immersed by him.

**Mat 3:14** But Yochanan was hindering Him, saying, “I need to be immersed by You, and You come to me?”

**Mat 3:15** But יְהוֹשֻׁעַ answering, said to him, “Permit it now, for thus it is fitting for us to fill all righteousness.” Then he permitted Him.

**Mat 3:16** And having been immersed, יְהוֹשֻׁעַ went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of Elohim descending like a dove and coming upon Him,

**Mat 3:17** and see, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I did delight.”
"The legal transfer of a person from a family or slavery into another family, thereby improving the situation of the adopter and the adoptee.

Adoption in the ANE was transacted before witnesses by the adopter declaring "He/She is my child" or "I called him/her my child". The child may respond "You are my father/mother". The same formulas were used to "legitimize" children fathered through secondary wives such as concubines or slaves. A negative counterpart to these formulas disowned and disinherited a child or, from the child's side, repudiated the parents. The act of adoption was described as "make/take/designate/establish as a son." The parents or adopters were obligated to raise the children by providing a trade and an inheritance; children were required to obey the parent. Disobedient children were punished, disinherited, and sometimes sold back into slavery. Occasionally adopters would reverse this decision and readopt the disowned child."
At the end of Matthew Chapter 3 we have Yeshua Ha Mashiach coming up out of the water from being immersed (water representing the amniotic fluid as mentioned in the prior reference). As He comes out of the water, the Father is declaring who HIS Heir and Son is to the entire world. In turn stripping the authority over the earth from Hasatan and giving it to Yeshua- the CHIEF HEIR TO THE FATHER’S HOUSE!
The phrase "I will be his father and he shall be my son" is an adoption formula and actually serves as the judicial basis for the gift of the eternal dynasty. This comes to the fore in Ps. II where we read: "he (=God) said to me: you are my son, this day have I begotten you. Ask me and I will give you nations for your patrimony and the ends of the earth for your possession.

Similarly we read in Ps. 89 "I have found David my servant ... with whom my hand shall be established, my arm shall hold him ... I will smash his adversaries before him and will defeat his enemies. .. he will call me 'you are my father' my god ... and I will make him as my first born, the highest of the earthly kings. I will keep my grace forever and my covenant shall endure for him. Should his children forsake my law and will not follow my decrees ... I will punish their rebellion with the rod and their sin with afflictions. But I will never annul my grace with him and shall not betray my pact (with him). I will not profane my covenant and alter what came out of my lips." "House" (= dynasty), land and peoples are then given to David as a fief and as it was the rule in the second millennium this could be legitimized only by adoption.
That this is really the case here may be learned from the treaty between Suppiluliuma and Mattiwaza. Mattiwaza, in describing how he established relations with Suppiluliumas, says: "(The great king) grasped me with [his hand ... and said: when I will conquer the land of Mittanni I shall not reject you, I shall make you my son, I will stand by (to help in war) and will make you sit on the throne of your father... the word which comes out of his mouth will not turn back." A similar adoption imagery is to be found in the bilingual of Hattusilis I. In this document which actually constitutes a testament we read: "Behold, I declared for you the young Labarna: He shall sit on the throne, I, the king, called him my son"; "he is for you the offspring of my Sun" (= he is for you the offspring of his majesty). On the other hand, when he speaks of his rejected daughter he says: "she did not call me father I did not call her 'my daughter' " which reminds us of Ps. 89, 27. Hattusilis I himself is similarly described as adopted and legitimized by the sun goddess of Arinna: "She put him into her bosom, grasped his hand and ran (in battle) before him." According to Ps. 89, David is also grasped and held by God's hand as a result of which he succeeds in the battles with his enemies (vv. 22-26). If the emendation of Ps. II, 7, is correct then the idea of the heir placed into the bosom of his adoptant also occurs in connection with David. It is also not without significance that the promise of Suppilluliumas to Mattiwaza as well as God's promise to David (v. 35) are accompanied by the declaration that the suzerain will not alter his word. Ps. 132, 12 also says that "the Lord swore to David in truth from which he will not turn away."
The notion of sonship within the promise of dynasty comes then to legitimize the grant of dynasty. It has nothing to do with mythology; it is a purely forensic metaphor. The metaphor is taken from the familial sphere as may be seen from the quoted Nuzi will. In this document the father decrees that in case of disorder the rebellious son might be chained and confined but his inheritance rights will not be cancelled. The same concept is reflected in II Samuel VII, where the phrase "chastening with the rod" is used, which in other places occurs in a didactic context (cf. e.g. Prov. XIII, 24, XXIII, 14). Furthermore, on the basis of the comparison with the familial documents from Nuzi, the phrase rod of men and afflictions of the sons of man may be now properly understood. In the so-called tuppi simti documents from Nuzi published recently and analyzed by Speiser we find often, in connection with the provisions about obedience to the adoptive father, phrases like: "if PN (the adopted child) fails to show respect for PN2 (the adoptive father) then just as a man treats his son so too shall PN2 treat PN."76 In another document it says that "just as one treats the citizen of Arrapha, so should PN treat PN2: he shall put fetters upon his feet, place a mark on his hand, and put him in the house of detention."7 The intention is clear: the son given into adoption has the duties of a son (= respect-ing his parents) but has also the privileges of a son: he has to be treated like the son of a free citizen and not like a slave.
LADIES AND GENTLEMAN, WHAT FOLLOWS THIS EVENT of YESHUA'S IMMERSION AND AUTHORITY GIVEN TO HIM BY THE FATHER IS THE IMMEDIATE LEADING OF YESHUA BY THE RUACH HA QODESH INTO THE WILDERNESS TO BE TEMPTED BY HASATAN.

THE ELEMENTS OF ADOPTION AND ITS LANGUAGE IN CONTEXT IS THE BACK DROP BEHIND THE SCENES OF HASATAN'S ATTEMPTED TEMPTATIONS AND AN ATTEMPTED ADOPTION OF YESHUA.

LET US NOW TAKE A LOOK AT MATTHEW CHAPTER 4 KEEPING IN MIND OUR LAST REFERENCE BY WEINFELD AND...
Black Obelisk of Shalmaneser, king of Assyria (detail). Shows Jehu, King of (northern) Israel, or perhaps his emissary, bowing before Shalmaneser and paying tribute to him, in 841 BCE.

BY KING JEHU BOWING TO SHALMANESER, HE IS REJECTING THE AUTHORITY OF HIS SUZERAIN, YHWH AND SUBMITTING TO SHALMANESER’S AUTHORITY. BY LANGUAGE CONTEXT-SHALMANESER BECOMES THE FATHER/SUZERAIN OVER JEHU THE VASSAL/SON.
Matthew Chapter 4

Mat 4:1 Then was led up by the Spirit into the wilderness to be tried by the devil.

Mat 4:2 And after having fasted forty days and forty nights, He was hungry.

Mat 4:3 And the trier came and said to Him, “If You are the Son of Elohim, command that these stones become bread.”

Mat 4:4 But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה’ (Dt. 8:3.)

Mat 4:5 Then the devil took Him up into the set-apart city, set Him on the edge of the Set-apart Place,

Mat 4:6 and said to Him, “If You are the Son of Elohim, throw Yourself down. For it has been written, ‘He shall command His messengers concerning you,’ and, ‘In their hands they shall bear you up, so that you do not dash your foot against a stone.’ ”

Mat 4:7 said to him, “It has also been written, ‘You shall not try יהוה your Elohim.’ ”(Dt. 6:16.)

Mat 4:8 Again, the devil took Him up on a very high mountain, and showed Him all the reigns of the world, and their esteem,

Mat 4:9 and said to Him, “All these I shall give You if You fall down and worship me.”

Mat 4:10 Then said to him, “Go, Satan! For it has been written, ‘You shall worship יהוה your Elohim, and Him alone you shall serve.’ ” (Dt. 6:13.)

Mat 4:11 Then the devil left Him, and see, messengers came and attended Him.
TO PUT IT IN PERSPECTIVE; IF HASATAN WOULD HAVE BEEN SUCCESSFUL IN ANY OF HIS ATTEMPTED TEMPTATIONS, IT LITERALLY WOULD HAVE MEANT THE FOLLOWING:

1. THAT YESHUA WOULD HAVE DENIED THE GRANT OF THE KINGDOM BY THE FATHER,
2. THEREFORE SUBMITTING TO THE AUTHORITY OF HASATAN,
3. AUTHORITY ON THE EARTH GOING BACK TO HASATAN,
4. YESHUA BECOMING THE ADOPTED SON/VASSAL TO HASATAN IF REJECTING HIS FATHER'S AUTHORITY
5. THEREFORE ELIMINATING YESHUA AS MASHIAH.

BUT THE ENEMY'S PLAN WAS UNSUCCESSFUL AS WE SEE YESHUA WAS FAITHFUL TO THE FATHER AND USES THE BOOK OF DEUTERONOMY, THE VERY COVENANT OF OUR SUZERAIN KING YHWH TZ'VAOT TO REBUKE HASATAN!

YESHUA IS MASHIAH AND THE SON OF YHWH TZ'VAOT!!!
PSALM 2

Psa 2:1 Why do the gentiles rage, And the peoples meditate emptiness?
Psa 2:2 The sovereigns of the earth take their stand, And the rulers take counsel together, Against יהוה and against His Messiah, and say,
Psa 2:3 "Let us tear apart Their bonds, And throw away Their ropes from us."
Psa 2:4 He who is sitting in the heavens laughs, יהוה mocks at them.
Psa 2:5 Then He speaks to them in His wrath, And troubles them in His rage, saying,
Psa 2:6 "But I, I have set My Sovereign on Tsiyon, My set-apart mountain."
Psa 2:7 "I inscribe for a law: יהוה has said to Me, ‘You are My Son, Today I have brought You forth.
Psa 2:8 ‘Ask of Me, and I make the gentiles Your inheritance, And the ends of the earth Your possession.
Psa 2:9 ‘Break them with a rod of iron, Dash them to pieces like a potter’s vessel.’ "
Psa 2:10 And now, be wise, O sovereigns; Be instructed, you rulers of the earth.
Psa 2:11 Serve יהוה with fear, And rejoice with trembling.
Psa 2:12 Kiss the Son, lest He be enraged, And you perish in the way, For soon His wrath is to be kindled. Blessed are all those taking refuge in Him.