

W_17_Adoption_And_Three_Spheres_Of_Blessing.mp3

[00:00:02] The subject this evening is one that is sometimes rather misunderstood by reason of the way in which the term enters into ordinary, everyday language. I refer to the words of the Apostles in Ephesians one, verse four, when he says concerning this church of the mystery. Verses four and five, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children. That particular word adoption and some consequences that flow from it that will occupy our attention this evening. I suppose in all countries there is the very kindly institutions that take waifs and strays out of the gutter and train them, bring them up. But it's a sad thought to think that any child of God should ever conceive of their father's home in glory as being a sort of a magnified Dr. Barnardo's home or whatever else is the equivalent here. We are children of God. We are sons of God. He is our father. And it's that aspect that I want to emphasize first, Then arising out of the distribution of the use of this term adoption will come a question about the three spheres of blessing that. Some of us feel. Is a very important feature to stress, to teach and to believe. Now, first of all, the word adoption. It is made up of two words joined together. I don't mean the English word.

[00:01:54] It's made up of two words in combination to place as of sun. So the very word suggests that it's nothing to do with birth. It's not being born into a family. It's being placed your predestinated unto the adoption of children. Now, this word, of course, is enough to start some argument and dissension because. Some seem to think it has the idea of destiny about it. This particular word is a very simple word. It means to mark off beforehand, and it's exactly what anyone does when they make a will. I've never met anybody objecting to the fatalistic teaching that would put my name down in a will and leave me so many thousand dollars. You are you. Have you ever made a will? What if you have? You've only done what God says He has a right to do. Just made a will. And it's because of that aspect that I want you to. I want you to notice the way in which it is introduced. And we turn just a page or two back into the epistle to the Galatians. We are leaving the epistle of the mystery for the moment. We're going back into Paul's ministry, but he will give you there in Galatians three and four some conception of what this adoption involves. And we are indebted to the researches of Sir William Ramsay, an archaeologist who went out from England, some or I forget, 50 or 60 years ago.

[00:03:32] He was practically confirmed modernist. He didn't believe very much of the old book at all, but his own researches in Asia minor convinced him that the Word of God was true, and he came back to say so. Well, that's fine, isn't it? Well, among other things, he turned up the records that had been buried in the earth of the the law that governed the adoption of children. Well, if that law in Galatia can be now read, it's most certain that we shall understand Galatians better or the use of this term better if we know something about it. Well, now, if I'm going into all the ins and outs of this legal affair, we shall be here longer than the prescribed hour and it will do you no good. And I'm certain it will do me no good. Now Galatians three, verse 15. Brethren, I speak after the manner of men. Now you'll find Paul on more occasions says that. And that means I'm not going to Old Testament scripture. I'm going to something you know. Well, that's very wise. It's no good going to Old Testament scripture to people are ignorant of it. If you've got something that you're in your very hands that they know completely. You'll find it does it in Romans when he's speaking about service being servants to sin and so on, he speaks after the manner of men to the Gentile, and then he turns on the same subject in chapter seven, Verse one, he turns to the law of Moses and the law of marriage and so on, which they understood.

[00:05:02] So here he is. I speak after the manner of men, though it be but a man's covenant. And this is about the only occasion that I think it is a legitimate translation to refer it to a testament made by a man. It's rather bad to speak about the Old Testament and the New Testament for God is not going to die before that comes into operation. That's a false idea. It should be consistently all the way through the old or new Covenant. But in this particular case, it was in use and can be used of the making of a will. Now, he says about this will if it be confirmed, no man disannul or added thereto. So you see, it's not the same law that governs the making of will in your country or in mine, at least in mine. When I go to speak at a meeting, somebody may be so enthusiastically moved that they go home at night and they put me down in their will. Then they come the next night and they're so enthusiastically moved that they take it out again. Well, now you couldn't do that in in Galatia. It was a most serious business because it involved the priesthood, the upkeep of the temple, the inheritance and political things and social things and inheritance and everything, so that they have a seriously think what they were doing.

[00:06:21] They took it to the notaries. It was examined and if it were sealed, nothing could be altered. Now he's using that as an illustration. Verse 17, and this. I say that the covenant that was confirmed before of God in Christ the law, which was 430 years after, cannot disannul that it should make the promise of none effect. You see, his argument is if only a man's will can stand when once he's made it, never altered. What about God's? Do you mean to tell me that God made a will 430 years before Mount Sinai and then that will can be scrapped? Oh, no. He says you'll suffer the consequences of Mount Sinai, but that will remains because that was a part of the will of God and it will be so in the end. Well, now we mustn't go on to all the features that belong to this question. We'll pick it up again at verse 24. At this Jetta. Wherefore the law was our schoolmaster. Which is not quite. What it means. This was the servant employed by the family to look after the child while he was a child. And one of his duties was to take him to school and bring him back again. But he wasn't his teacher. Christ is the schoolmaster in this to bring us unto Christ that we might be justified by faith.

[00:07:38] And then it goes on to say in verse 27, for as many of you as have been baptized into Christ, have put on Christ. And here's a very fine example of quoting scripture with a bookshop. Let's let's quote it as it were. We haven't got it in front of us. There is neither Jew nor Greek. There is neither bond or free. There is not a male nor female. For you are all one in Christ Jesus. And that is introducing us to the truth of the one body in Ephesians. But it doesn't say so here. This is lifted out to prove the unity of the spirit and so on in Ephesians. But nobody says This is what I'm telling you, and if you be Christ's, then are you Abraham's seed and heirs according to the promise? We haven't got to the church of the mystery yet. But here is a union and a relationship which is a stage further on than we get in the beginning. Well, now, picking up in chapter four, this bearing upon the adoption. Is going on with this. Now, I say that the air, as long as he is a child differeth nothing from a servant, though he be lord of all. And of course, you get little bits in the papers, don't you, Little Princess Anne has had to be smacked. So she's a princess, but she's smart because although she will be perhaps we don't know in the in the line of succession yet.

[00:08:59] For the moment, she's a child and has to be disciplined. And believe me, friends, when I see the undisciplined children that I have to meet and I think of the rigorous upbringing of the royal family, I'm almost ashamed from their earliest days, they know what it is to be under tutors and governors. And so this child is under tutors and

governors until the time appointed of the father. This is no reference to God yet, until the time appointed by the father. Now he changes. Even so, we, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, God sent his son made of a woman made under the law to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His son into your hearts, crying Abba Father, wherefore thou art no more a servant but a son. And if a son, then an heir of God through Christ is an inheritance, is in view. In this relation. Will the man had a certain limited license. He could pick one of his own children. He could pick one of his nephews. He has certain liberty. He could choose whom he would appoint to be the heir. And that was the adoption. Now you say that's strange, but then you see it was obtaining in Israel.

[00:10:24] Who was the one that had the coat of many colors in Jacob's family? Who was the one that had the double portion? He was Joseph. But he was a long way down the line, wasn't he? He wasn't number one born. That was Reuben. But Joseph. He had the coat of many colors. And there's no tribe of Joseph that his two sons. Instead, he got a double portion. Or again. You get a list of names in Genesis ten of all the nations that were in the Earth, 70 of them. And long after that. When God sent Moses to Pharaoh, he said, Let my firstborn go. That's way. Well, he wasn't the first of the nations, but he was first in God's conception because he had chosen him to that distinctive position. So you see, the word adoption must be read in the light of the thought that it's appointing an heir who was already a child. Oh, and just by the way, if you read the revised version, I don't advocate that very much because it seems a bit stilted and not very much improvement on the old authorized version. But if you do, there's one valuable thing in it that it's consistently rendered the word child by child and son by son. And when you examine all the texts, you'll find that John is speaking to and about children and Paul is speaking to and about sons.

[00:11:47] You see the difference when he says, Now I'll be the sons of God and it doth not yet appear what we shall be. Let's know. That's children. Is a pity, isn't it? So there's a wide circle of children, and one only is the son and heir. Now, John is ministering to the wide family, and Paul is ministering to the appointed heir, the son. And so that's the character of these two. Well, now the next thing I want to do is to ask you to notice the different groups or callings that have this word adoption related to them. And the first

one, we will have to turn back a little bit to the ninth chapter of the Epistle to the Romans. It's all getting a bit weary of this. Well, so did I. And unless you have some measure of conception of it, you don't get the value of it afterwards. Romans nine The apostle is concerned about his own people. He had been given the ministry, which was a very wonderful one, as the apostle of the Gentiles. But he knew he knew that it hinged upon the defection of his own people, and that always had an element of sadness about it. And so he said he had continual sorrow. And it was, as he says in verse three, for my brethren, my kinsmen, according to the flesh who are Israelites. It looks as though he almost knew that there were some people, if he didn't speak plainly, would say, This means the church.

[00:13:21] Now, some people could never see anything else except the church anywhere. So let's say it again, my brethren. That's Paul speaking. My kinsmen, according to the flesh. That's Paul speaking. Well. However, a person can say the church is Paul's kinsmen, according to the flesh. I don't know. But they manage it. And then he says they're Israelites. Well, now, the very first thing he says when he's giving a list of their peculiar blessings is to whom? Pertaineth the adoption. So he is evidently number one on the list. So Israel. Israel, according to the flesh. Israel. Paul's brethren, they had that position, the adoption. Now you go through the Old Testament scriptures and you see with regard to these people, they are head and not tail. They shall lead. They shall not borrow. They shall be a kingdom of priests, but the Gentile nations shall be their plowmen and so on. You know the many passages. Israel cannot be second when when they are in their right place. I cannot share it with another. They must be in that distinctive position so far as the Earth is concerned. When God's purposes are fulfilled, Israel will be the center. Israel will be a kingdom of priests and the rest of the of the nations will be in that measure subsidiary. You cannot possibly be picked out as the heir. And given the distinctive position as a son in this character, without making that distinction, you cannot be all level at the same time.

[00:15:01] Well, now this is going to mean that we've got to observe. Nobody in his senses would say that the adoption of Romans nine and the adoption of Ephesians four. But speaking of the same people. Yet they got the adoption. So here we begin to face the fact that there are different groups. And in those different groups there is one picked out to have this peculiar privilege. We've already seen on the earth there will be many nations, but only one nation has the adoption. Let's come back again to Galatians and

see if we can get a hint as to. Where the distinction needs to be drawn. We've already realized that this is not Israel according to the flesh. When the Gentiles are in the flesh, they're hopeless. Israel in the flesh can be blessed. It says so. But so far as Gentiles are concerned, only in the spirit if they have any possibility of salvation or blessing. And they are Abraham's seed. Verse 29, we looked at that Abraham's seed, including both Jew or Gentile. You know, one of the strange things is that we read the scriptures and then we suddenly discover how little we've appreciated some of their distinctive teaching. You know, Abraham was never a Jew, was he? He never saw a Jew. It was a Gentile. Did you know that? And when Paul wrote the epistle to the Romans, he must have dropped a brick.

[00:16:31] Among them, he said, Our father, Abraham. When he believed them, was justified. Was it in circumcision? Nor uncircumcision? Oh, I said. I never thought of that. It's good to wake up sometimes, isn't it? Abraham was came out of out of the chaldees and Israel were an artificial nation. For a purpose. Well, now here's Abraham's seed. So that these Gentiles who followed in the footsteps of their father, Abraham, could while Israel were there and it was God's will, could also be united and made one company, but not in the flesh. That was impossible so far as the Gentile was concerned, and impossible so far as these were concerned. Because we've come a step up. We are leaving the earth now. Do you remember that? This may be fanciful. I don't know. But sometimes a lot of little things will accumulate and help the balance. When Abraham was called by God to come out of out of the chaldees and went into the land and finally he was separated from lot, then the Lord said to Abraham, Now walk through the land, the length of it and the breadth of it. You remember that? Well, that's just flat Mahomet, isn't it? Two measurements. Well, now you know what I'm going to say, don't you? When you come to the heavenly city, the New Jerusalem, the length of it and the breadth of it and the height of it, that's three measurements in it.

[00:17:50] And when you come to our calling in Ephesians, what is the breadth and length, depth and height? And it magnifies the depth and height one doubles that. Now, that may be only fanciful, but it's written, isn't it? So we've got three callings. Three different people have the adoption. Three different spheres are evidently a blessing here. You can't amalgamate them even though they're all going to live together under the same roof. They're different. Israel, according to the flesh, never can be the seed of Abraham, according to the spirit, as Galatians puts it. And if you look at Chapter four. In

verse 26, you'll see that we've moved up one. Verse 26. But Jerusalem, which is above, is free, which is the mother of us all. It slipped in there in the form of an allegory. But he must be speaking truth. The goal in front of these is not to be blessed in Palestine. They are looking for a heavenly Jerusalem. Jerusalem which is above. So we've got now Israel on the earth with their city, and we've got these people with their city. Now, we must turn a little bit further on to get a little idea about this city. Hebrews Chapter 11. And here we meet Abraham again. And here's the thing. I think we do well to ponder. If we were limited to the Old Testament, we could prove.

[00:19:17] With the absoluteness of argument that Abraham was gloomed fixed to this earth. All the statements that God makes right through the Old Testament, both to Abraham and afterwards, is that land? That land. And you're given these borders the nations round about it. He walked through the length of it and the breadth of it. He said, going, gonna multiply and this earth is going finally to blossom and bud and fill the earth with fruit and so on. The knowledge of the Lord is to cover the earth as the waters cover the sea. It's earth all the time. Oh, by the way, I don't know whether that figure is understood. The knowledge of the Lord shall cover the earth as the waters cover the sea. It's good to have a little child, as I had stand by me and say, Daddy, how does the waters cover the sea? I thought the waters covered the earth. Well, I said, you've got a bit more wet than some people. You see, you missed your finger. If you don't realize you've got to collect together a good many passages of the Old Testament. But a day is coming when a river of water of life is going to flow out from the throne of God in Jerusalem. And it is going down to a village called Engaddi. And then that will tell you in Geddi is on the banks of the Dead Sea, and the knowledge of the Lord shall cover the earth as the living water will one day blot out the dead.

[00:20:40] See what a picture of the day that's coming to this poor, distracted world. Well, now, Abraham had all that. And he had it in such a way that he never could forfeit it. You remember, He said to the Lord, How should I know that I'm going to have this land? I'm going to be the father of this people. And then he put the sacrifices ready to make a covenant. The sacrifices are divided into two. That was the form. They cut the covenant. And then instead of making any covenant, God put Abraham to sleep. And a man who's gone to sleep legally could not be held responsible for what he said. He put him to sleep and God made no covenant there. With Abraham. He made a promise. And. And that's going to be fulfilled unconditionally. So Abraham's got that land whether

he likes it or not. He can't forfeit it. He can't lose it. God's gift. So when we come to the New Testament, we discover that we were not so clever after all, that God had spoken to Abraham about something else. And he hadn't told us in the Old Testament because it wasn't the right time to do so. But it's the right time to do so now. So shall we look at Hebrews 11? Verse eight by Faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed.

[00:22:05] And he went out not knowing whether he went. By faith, he sojourned in the land of promise. As in a strange country dwelling in Tabernacles. And that will be better here. Translated tense. Lest we think it was one of those structures like the tabernacle in the wilderness, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. Now, why were they willing to dwell in tents when they got the whole land given to them? Wouldn't it have been reasonable and natural for Abraham to say, Well, here we are, we've got to the land of promise? Now I'll stake out my claim. And then when Isaac's big enough, he'd have the next bit and Jacob had the next bit, and there it was. But it wasn't like that. Ayn Rand, as far as we know, never possessed a foot in it. But what he bought and paid for is a burial ground. Well, what's the answer? The answer was that God said, I'll never give you less than I promise, Abraham. But I can't give you more. And you know, there are some of God's people fight against that. Isn't that strange? Epistle to the Ephesians gives us our hope, which we can neither win or lose. It's ours. The epistle to the Philippians says there's a prize over and above that. And the apostle Paul, who was most sure of his hope, tells you he wasn't quite sure of the prize.

[00:23:24] Well, the very element of a prize means that you're running for something over and above. And so we got the double statement in two Timothy two. If we died with him, we shall live. That's the end of that. If we endure, we shall reign. Reign means different from living. So do if you are practicing right division, do go on with it. These things are vital. Well, now this story goes on after a little interval about this. Said in verse 13, These all died in faith, not having received the promises. But having seen them afar off and were persuaded of them and embraced them and confessed that they were strangers and pilgrims in the earth. Show that they saw something that lifted them above the earth, even though it was a part of God's gift to them. They became strangers and pilgrims in the very earth that was given to them because they saw something better. Could there be anything better? Well, it says so. So they that say such things

declare plainly that they seek a country. And truly, if they had been mindful of that country for which they had come out. They might have had opportunity to have returned. Oh, how true that is, friends. If you want to find a text of scripture or some advice that will help you to please yourself, you'll find one.

[00:24:43] They might have had opportunity. All Yes, but they didn't. Blessed be God. And now they desire a better country. Better than what? Better than the earth that was given to them. You can't have better without a comparison. So they desired a better country than even Palestine was going to be. And that's going to be glorious when God gives it to them a better country. But where is that? Well, it's not on Earth because it's a heavenly one. Will you be getting a step up in. Here is Abraham reaching out from the basis that was given to him for something over and above the heavenly country. Wherefore God is not ashamed to be called their God, for He hath prepared for them a city. And you know that city is mentioned as the New Jerusalem in Galatians in Revelation. The Jerusalem which is above in Galatians. And here it is once more before us in chapter 12. You get the contrast between Mount Zion and Mount Sinai. And but there's also a little warning here when it speaks of Esau in verse 16, who for one morsel of meat, sold his birthright. And the word birthright enters into the word in verse 23 that we have come to Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. So it's a place where angels would be expected to inhabit.

[00:26:10] They visit the earth, but this is not their sphere. They're called the angels of heaven to the General Assembly and Church of the Firstborn. That firstborn is this word practically birthright. Izzo swapped his birthright for a mess of pottage and friends. I've seen Christian people doing the same thing. I've seen the truth. And then there's 1001 things that come in between, and they come and visit me. Friends as though I was a father confessor. So one thing I will never do. Make up a person's mind or Easy's conscience. They want me to say to them how much I there, my Lord. And when they tell me, I say, Well, write down 50. I knew what they wanted me to do. All I can do is like Elijah did when a man in a distracted condition said, Well, when the king leaves on my arm in the Temple of Ribbon Ribbon, he said, Go in peace. That's your affair between you and the Lord. But all to see a person having seen the truth and then for some reason or the other for some ease here. Swap it. He could never lose his salvation. Friends. That's not in view. He can lose this added calling. You can do it in in

Philippians. He said, Oh, I want you to keep your eye on those whose God is their belly? Whose glory is their shame? Now, the Philippians wouldn't have followed the mad wicked world and were being led away by carnal Christians watching them.

[00:27:43] Israel, when they came out of Egypt, their heart turned back and they remembered the fish and the onion and the garlic that they had in Egypt. And they conveniently forgot the stripes and the bricks and the bondage. We do the same. It's in us. We want to watch it. And so he said. He couldn't get a place for repentance, though he sought it with tears. Do you know this? This friend Moses was shut out of the land of promise. Was Moses an unsaved man? Surely not. But his high position meant high responsibility. And for the teaching of others. Caleb and Joshua went in. Lady. They got the added bit but not notice. So there is no trifling here. Friends, it's no good saying, Oh, I believe in grace. You know, I think it's a salutary thing to watch that this comes right in the prison epistles. I've met people who've got such an idea of the mystery and the grace of God that it lets them off scot free. They needn't bother about what they're going to do in this life. Not a bit. Doesn't make any difference. Let me read these words. And whatsoever ye do do it heartily as to the Lord and not unto men, knowing that of the Lord, ye shall receive the reward of the inheritance. Now, Colossians one is spoken about being made meet for the inheritance that's complete.

[00:29:03] Now there is a reward attached to it for ye serve the Lord Christ. Now, if we stop there. That's nice and easy, isn't it? But I cannot stop there. And God didn't stop there. And he says to every member of the body of Christ who believes Ephesian truth these words. But he that do his wrong shall receive for the wrong which he hath done. And there is no respect of persons. Good for us to remember that sometimes friends. Isn't it? You see, the pity of it is we absorb and soak in doctrine, but we don't give it out in practice. And then becomes a stalemate. Well, now that's just arising out of this. Now we get here again. These men lived and died. They looked for they waited for a heavenly city, a heavenly country, a better one. Was their fight going to be honored? Hebrews 11. The first verse says Now faith is the substance of things hoped for. Even if we leave it as the word substance, it would say to you, whatever you are legitimately believing now will be your hope when it's realized. Now if either. Abraham. And I really believe. That I was looking for a heavenly country, a heavenly city, a better one. And I had also consistently let the other one go. And then when it was all over, I never went

there at all. I think I should have been treated like some of these cheats do who come and get your money.

[00:30:35] And when you buy your property you discover that you've been let in over some little legal thing. Faith is the substance of things hoped for. Not what you believe, but what God has given you to believe. If that is true, what you believe, it must be realized in the glory. Otherwise, God has given you a hope which will make you ashamed. In the Scriptures, it's the hope of your calling that's emphasized. Show me your calling. I'll tell you your hope. You cannot avoid it. So here we have. Now this word substance is even more wonderful because the papyrus, which has been stored in the hot sands, dry sands of Egypt, have been recovered. And there was a roll of them that was dealing with a legal case. And over and over again, they refer to the title Deeds of a property by the very word translated substance. So we can do that. Now, faith is the title Deeds of Things Hoped for. And Abraham's title Deeds said Palestine, Yes, but also a better country, a heavenly. Now you're a juggler. If you could make the better country a heavenly one, just one of the same as the Palestine that he left behind and as it were. That because he stretched out for the other. I know some do. I can't criticize their thoughts and intents. I can only consider the externals. But he doesn't see them.

[00:32:01] He to to be reasonable to give this story of a man who was willing to go without everything, give it all up because he had something in view that attracted him. And we are told it was better and heavenly and we got the description of the city presently and it's all one and the same at a finish. Well, now we've got Israel on the earth in the flesh to them, pertain the adoption and the glory and the covenants he did. We've got this new company, Abraham's Seed, which include both Gentile and Jew doing during the Acts period. Now we come to Ephesians and Ephesians also says we've got the adoption. Well, now, if that's the case here we are facing the fact that there are three families of God. With three firstborn sons. Of course, that sounds odd at first, but even in this world, a man can have three firstborn children. Of course, if you catch a person out, he would say no at first. Oh, yes, I see. He's been married three times. Well, God doesn't have to go through that performance. But there are families on Earth. Do you remember when we were looking at Hebrews Ephesians one, we noticed that one statement in connection with a prayer should be pondered and considered because of its bearing. Verse 17 of chapter one that the God of our Lord Jesus Christ, the God of our Lord Jesus Christ.

[00:33:26] As we say, it didn't touch the deity of Christ at all. This comes in because the God of Abraham, Isaac and Jacob are now temporarily withdrawn. When Israel became lo-ammi not my people, he said, And I will not be your God. Well, it's no good going then, to God just now under a title, which for the time being he has put aside. So our saviour steps in and he says to you and me. Well, you needn't worry, even if you cannot say the words. Abraham, Isaac and Jacob say my name or I say, Thanks, Lord. And that covers it more than ever. I've lost nothing. Well, now here's another prayer in this Ephesians, he says in verse 14 of chapter three. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Now, I think the true rendering should be every family in heaven and earth is named. But I wouldn't fight you over that for the moment. I'll give it to you. You could have the whole family if you like, but some are in heaven and some are on earth. If they're not, why put it there? Some of the family of God. Now, this word family is derived from the word father. Our English word family derives from the servant. But the word here is the patria. These are associated with the father and they bear his name.

[00:34:48] And they are the ones that we've already had in Galatians, for they have the privilege of saying ABBA father. It only comes three times in the New Testament. Now, angels, as far as I know, never say Abba, Father. These are not angels. These are the redeemed from among men. And they belong to the family which is in heaven. Well, now this is where I'm getting. Surely if there are adoptions in three spheres of blessing. Surely if there's an emphasis upon a heavenly country, which is better in the second one, and then all through this epistle to the Ephesians, Christ is the ascended one, Christ is the seated one at the right hand. Christ is far above all principality and every name that is named. He ascended up far above all heavens that he might fill all things. And then you say it doesn't mean that at all, but all down on earth. Well, much as I want to honor anybody who believes the Word of God, I've got something there that makes it utterly impossible for me to believe. And so I felt you all to see that these. This word adoption is carrying you forward. Giving you a firstborns position. So now we got Israel on the earth and a nation subsidiary. We've got the adoption in the New Jerusalem with Angel subsidiary know you not that the saints shall judge angels. Yes they are subsidiary when you get to the next one they're not angels.

[00:36:12] They're never mentioned. But this church is far above principality and power, the aristocracy of glory. And then on top of that, we have that unique statement that we are not only reckoned to have died with Christ, have been raised with him, but seated together. Well, surely that is a page. That is something which we are now potentially seated together with you. What if we are potentially seated together with him? We must be actually in reality someday. Otherwise, what are we going to say about God and the keeping of his promises and the fact that he changes not and that his word is true? Now, don't think that I've got any animus over this. I can't help being enthusiastic over what I see as the most precious teaching in this position. And you wouldn't have me stand here apologizing all the time in case I'm upsetting you or anybody else. I'm not built that way. But I am built this way that what I do believe and what I see I must hold to. There are some folks have had a bit of a shock, I think, with me, because those friends of you have met me. I've disappointed you a bit because I haven't been so war as you expected. And I'm easy going and last. Some people come to conclusion. They can twist me around their little finger just as they like. But you see, I think what's happened is I've saved up all that I've got for the one thing that matters.

[00:37:36] And this matters. This matters. And it's saddening to see that folks who have been rejoicing in this truth. And now coming to some other conclusion. Well, of course, that's their responsibility. I'm not a dictator. I may be wrong, but I'll have to be shown that I'm wrong before I can move from this position. And I believe that the three spheres of blessing and the three adoptions walk together and all the statements that are made concerning the sphere in which they're to be blessed, the earth, the better, the heavenly one, the far above all, is perfectly consistent with the calling which will people heaven as well as Earth. Why does God pursue the whole thing and bring a new heaven into the scheme? If heaven has nothing to do with the redemptive purpose of God, it has. So there once more. Our time is practically more than gone. I'm grateful for the opportunity that has been given me to meet you friends. I'm taking back to England. I believe more than I'm leaving behind. These beatings will just influence your mind a little bit and then you'll think them over. And that's the end of it. Possibly. But I'm going back and I'm going to say to myself, when I'm sitting in that little room again, you know, some people have valued my works. After all, for the best part of my life, I've been working and studying and wondering, because if you've ever done anything like this, friends and anybody here has done it will agree with me.

[00:39:06] The people who write to you are those who are calling you names and arguing with you. It's like a row of houses where they're all happily married and they never get into the papers. It's the one that has the divorce that gets into the paper so that all the folks who have been rejoicing in the truth and agreeing in the books, they've never bothered me. They never worried about telling me. And the other ones do. Well, now, in my older days, God has permitted me to come and look you in the face and to discover that you've got the books and to discover that you've been reading them and to discover above all things that you think that some of it is true. Because when you're sitting alone, you know you do at last come to say So what? Is it possible? Am I have I been crazy? You see. So I'm saying that's honestly my one thing I'm taking back home again, that it's been well worth all the long years when doors have been slammed. When I was speaking about people who come up against truth and then for certain reasons, back out. Friends. I know. I've been through it. I've been through it. The temptations I've had.

[00:40:13] When people have come out to me and said, You're hiding your light under a bushel, you could fill that chapel in London like so and so and so and so. But I've got to do it at a price, haven't I? So I did it and all I bless God that I did it. And I'm going to say this publicly and I'm going to say it publicly when I get home and I'm going to say privately when I get home. Now, you draw the veil over that. I'm going to say, I never realized that I've been in this country just exactly what my wife has been to me. And that lovely. But if ever anyone had an opportunity to keep saying to me, Well, what are we going to do? How are we going to pay for this? Have I got to work like this? You see, it's possible. Reasonable. But never once. Never once throughout the whole of the 50 years. Has she ever taken any other line? If that's God's truth, that's the end of the argument. So I think it's up to her to tell her privately, don't you? And I'll tell the people in the scaffold publicly. I've just mentioned it to you. So that I do appreciate the temptations that folks have. And they don't always come out so honest. As one old Jew that I was told about in London, a Jewish rabbi. Somebody said to him, you've never seen the preacher.

[00:41:33] Against the evils of Moneylending. And he had a very wealthy congregation. So he said, Oh, I have seven reasons. Seven reasons. I have a wife and six children. Now that's honest. But the other man comes to me and says, Oh, I've looked at the court, Now he's fishing for an opportunity to return. He's not facing the truth. Far better

to say before men, I've seen a glimpse of the truth, but I'm going to lose my job if I preach that. That's honest. That's honest. That's the old rabbi. Seven reasons everybody knows that. But to hide behind the screen and say, Oh, I think you're going too far, I think you're an ultra dispensationalist. I think you're Oh, I don't care what you think. You see, that is not honest in the sight of God. Oh, friends, the day is drawing out. We don't know how long this dispensation will go to last. Go back to the beginning and look at that one little man. Think of those words in Galatians two, to whom we yield in subjection. Oh, not for an hour. That the truth of the gospel might continue right through to you. There may be a day coming yet, friends, when some of you will have to make a choice and stand like that. God grant that if you or I are put in that position, we may never take the attitude of Esau, who for one morsel of meat. Scrapped his birthright.