

W451A_Romans_8_5.mp3

[00:00:02] But this is a recording made in the chapter of the book at the dinner hour service. And we are still dealing with Romans the eighth chapter. We're still looking at that very wonderful chapter. Romans The eighth. And the verses before us are verses 15, 16 and a part of 17. So that without more ado, let us read those verses together. The passage we were considering last time ended with the words. And its vineyards are led by the Spirit of God. They are the sons of God that the reading is verse 15 for Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Abba Father. The spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs, heirs of God. And that's where we stop. You may say, Why? Well, give me a chance. The next time we meet together, this is coming up. The one thought, first of all, without any more ado, that if you are a child of God or as it should be a son of God, then you are an heir of God. That may not always be true in everyday life, but it is true with regard to this Sonship. Well, now let's look at these words once more. You have not received the spirit of bondage again to fear. These folks have received, in contrast with the spirit of bondage, which we find a little bit further down, is called the bondage of corruption.

[00:01:32] That's in verse 21 and in Hebrews chapter two, all their lifetime suffering bondage because of the fear of death, the bondage of the fear of death, the bondage of corruption. You see, they are liberated from that because they have now been. Born again or recreated made members of the family of faith and the spirit that now indwells them is no longer indwelling sin as it is in the early chapter of Romans, but the indwelling spirit of him that raised up Christ from the dead. And such being led by that spirit. They are sons of God. Now, before I go any further, I'll drop this little word both for you listening to me here and for the wider circle that you would be wise to consult the revised version. With regard to the question of the two different words that are translated children and sons. How it is that it all got muddled up? I don't know. I'm responsible for many things, but I really wasn't born when they did the authorised version, so they didn't have the benefit of my advice, you see. But the point is this, that there is one word which is legitimately the word children. Members of a family. Just children. And that's the word that John uses that unfortunately, he is always being made to say Sons of God.

[00:02:50] And Paul, who doesn't speak so much about children as a member of a family, but one child, the son who is the heir, the prominent one, he's often put down as saying children, isn't that a pity? So will you just remember to check that that speaking generally, John is administering to the great family of faith. All children, and Paul is administering to one in that family, the one who is chosen to be son and heir. Now, that is incipient in the word adoption. This subject has been before us many times and we mustn't pass over it because of its importance. And when we were looking looking at the Romans the eighth as a whole, I said that every section was dominated by the word son. But of course, a person may pick me up here and say, well, there's no word son in this passage here. But it's the word adoption that's got the word son in it. The word adoption in the original is made up of two parts the word son and then the word to place. Not the word to be born, but to be placed as a son. And it goes back to the Roman Greek law of adoption. And that's very, very different from the adoption today of a little waif or stray. It meant that someone went through a legal process and appointed one as a near relative, might be a nephew to be his adopted son with all the dignity and all the inheritance and all the things that go with it.

[00:04:20] And it is written by one of their own legal writers in the very days of the Apostle that an adopted son had a greater claim upon his natural or adopted father than the children of the actual family. So it's a very great honor. So I think before we go any further, the course of a flight of time, I'll ask you to look at the passages where this word adoption comes so that you see it's put as a dignity. But we've only got to turn the page in. Romans In fact, not turn the page, perhaps. Ninth chapter of Romans. He says in verse three, speaking about his kinsmen, according to the flesh who are Israelites. Now, the very first thing he puts down as a matter of dignity, of something which makes them different from the rest of the world. To whom pertaineth the adoption. Then he goes on with regard to the glory and the covenants and the giving of the law and so on. But the adoption comes to the first, and they are the brethren of Paul according to the flesh. So this is not a spiritual Israel or a church. It's the people of Israel. And they have this adoption. They are called, by God, the firstborn among the nations.

[00:05:29] Moses went into the presence of Pharaoh and God said, Let my firstborn go, Israel, or I'll take your firstborn. And he did. Well, now, if you'll turn a page or two to Galatians, you'll see that there's another company that has got this adoption. Galatians chapter three and four that we will have to be content with, mostly with four. But I'd like

you to see the character of those who are now being addressed. Chapter 327. For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek. There is neither bond nor free. There is not a male nor female, for you are all one in Christ Jesus. And if ye be Christ's, then are you Abraham's seed and heirs according to the promise? And just a glimpse over to chapter four, verse 26. But Jerusalem, which is above, is free, which is the mother of us all. Well, now we have another company. These are children or sons of Abraham, quite irrespective of whether they are Jews or Gentiles in this particular calling. That doesn't figure, you see. So it's very different from a peculiar privilege that was Israel's according to the flesh. Now, it's a peculiar privilege to those who, whether they are Jew or Greek, are being baptized into Christ.

[00:06:56] And their seat of authority and home of blessing is the heavenly Jerusalem, not the earth. Now, in chapter four of Galatians, it tells you this adoption involves this thought. Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father. And that refers to the pedagogue in Roman and Greek story that a child who was perhaps heir to great estates, a great name while he was a minor, had his affairs entrusted to a faithful servant, run his bank account, watched over him when he went to sports, looked after his training. But there came a moment when he assumed the dignity of a full grown adult and the pedagogue's work was done. Well, now he says this. Verse four. But when the fullness of the time was come, God sent forth 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. Well, there you have. See this dignity. Now you turn the page once more, so conveniently as the Ephesians chapter one. Here we have some who, according to this passage, verse four, were chosen before the foundation of the world.

[00:08:25] Now, you know that there are choices made by God recorded in the Scripture since the foundation of the world or from the foundation of the world. But this is the first occurrence. This is the only occurrence of any company of redeemed people being associated with a period before the foundation of the world. So if we let God speak and believe what he says is another company, have you got the adoption? Well, let's read on. 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. And that means to mark off beforehand as though you may dwell. Yeah. To the adoption of children by Jesus Christ to himself. Here is the adoption again. So there are three distinct companies. Israel, according to the flesh, the seed of Abraham, where there is neither Jew nor Greek, and their sphere is the heavenly Jerusalem and the church of the one body of the present dispensation whose position is far above all principality and power. Three different phases of the family of faith where the first born in each one and you remember the name of the first child born to Jacob, the first of his 12 sons. Do you know his name? Reuben. Look, a son. The very first name given to him. Of course, Leah did that because she was not the one that Jacob wanted to marry.

[00:09:52] And she thought, Oh, I shall get his affection. Now, look. Behold her son. And so we got this pressed upon Sonship. Well, our time is limited, and I'd like to take 1 or 2 other thoughts before we finish. At. Some folks have a little difficulty about the reading in verse 16, the spirit itself. And it repeated again further on in this same chapter. Just to be sure about this. We haven't got this phenomenon very practically in our English language today, but there are other languages where words are said to be masculine or feminine or neuter. And I suppose we all know about the French where love is feminine. Well, there's no idea that a Frenchman looks at a table and thinks it's a female. It's simply the word itself. And where we come to the Greek language, we got the word neanias, which means a young man. That's feminine, not a feminine word, just a construction of it, you see? And Christ is the head of the church. Carefully feminine. But he is head. It is merely the gender of a word and not the sex of a person. So that if you got the word pneuma PDU, which is a neuter word, you must say it. But then in order to show you that we've got to be careful when you look at John 14.

[00:11:24] John 1426 As one example where grammar is broken by the Lord because of the need for truth. John 1426. But the company, which is the Holy Ghost, whom the father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever. I have said unto you. He shall teach you and look again with you. At 16, verse 13, John 16, verse 13, Howbeit when he the spirit of truth is come. Now that is insistent in the Greek, if you want to know the word, to look it up and compare, it's the word echinos and it means mass killing. So they've broken in John's gospel. They've broken a grammatical rule in order to emphasize a truth. When he masculine, the spirit neuter is come. So did you see? God himself is beyond all the

limitations of human grammar, even as beyond all the limitations of space. You and I cannot, unfortunately or fortunately, be in two places at once. I feel I ought to be sometimes. Perhaps you do. But God is not so limited because we are sure is with us and He is with the folks in Australia. And if there's anybody wandering about about the polestar, they can't get away from him. How that's possible, I don't know. And you don't know. And he's above all the restrictions and limitations of human logic because we could argue all sorts of ways.

[00:12:52] There's one very, very true thing in human logic that that which never had a beginning can't be existing. Now. Anybody doubt that? Be careful. Because if you say that's universally true, God never had a beginning, therefore he is no God damn. So don't get tangled up with this element of grammar. Just realize that itself is not dealing with a question of the personality of the spirit. It's merely following the ordinary rule. Well, I'm sorry to have taken so much time over that, but now the last piece I want to deal with is important. It says. The spirit itself beareth witness with our spirit. How does the spirit bear witness with our spirit? Just a word on this chapter 215. It speaks about the Gentiles who have not the law which show the work of the law written in their hearts, their conscience also bearing witness. Nothing external. No Bible. No word said to them. But they know. They know whether they argue against it or blind their eyes to it or it doesn't matter. They know that there is a possibility of a witness being born within you that you can't avoid. Although most of us know something about the witness of conscience at some time or another, and whether we can explain it, we can't deny it. Well, now the next thing is this, that this very witness is a look at the very law which was operating in Rome and Greece at that time.

[00:14:26] And in order to save time, as I've only got about two minutes, I'll read from this just and the justifier I happen to have written the book myself, so I suppose I'll be permitted to quote and I've just got here w e ball translates a passage. That we have in Ephesians until the ransoming accomplished by the act of taking possession of the inheritance. Now that is in our version in whom also after that he believed ye were sealed with that Holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession. He says that refers to this principle. Now, let me read this to you. When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the

moment when he took certain legal steps which were described as entering upon the inheritance. This is the ransoming accomplished by an act of taking possession in the last words of the passage to the praise of his glory. There is an allusion to a well known Roman custom. The emancipated slaves were who attended the funeral of their Emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freed men wearing the cap of liberty was so strong that very shortly before the time when Saint Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will.

[00:16:10] And that's been a mouthful to read. But you can see there it's dealing with the very thing. So we have been made sons and heirs of God. We have been given the adoption. We have the witness of the spirit with our spirit just the same as our conscience knows, without any further argument, we may not be able to prove it to somebody else. And it goes on to say, if children, then heirs. Hands of God. We leave it there because the next section goes on to say, Joint heirs with Christ. If. So we let that remain with us till we meet together next time and rejoice in the in this particular feature where there is no if in it in this sense except the if of argument, if we are children of God, then we are heirs of God. We belong to this high nobility. Then the next point is, well, are you walking worthy of it? Are you in any measure sharing with the rejection of Christ at the present moment? That is another story and we leave it to work its way with us when we meet together next time.