

W464_B_Finish_Work_of_Christ_40.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book at the dinner hour service, and it is still under the covering title, the finished work. We were looking at the epistle to the Galatians last time, with its strong insistence upon the apostleship of Paul and a distinction that was observed between the apostleship of Paul and Peter and then the central section of where we had a strong emphasis upon the character of our redemption and its consequences. Now the character of our redemption. I mentioned last time Agoso The Agora is a marketplace so translated in the Acts of the Apostles, and in the days of the Apostle, it didn't really mean going into a marketplace and buying materials or goods. It had a special meaning of going into a marketplace, paying the ransom price for setting free a slave and then going a stage further conferring upon that poor, redeemed and ransomed slave the status of a son. Now, that took place. You might know the history of the Roman Empire a little bit to realize that practically no emperor was succeeded by his natural son. They poisoned one another and kill one another to such an extent that nearly every emperor was an adopted son into the family. Now the adoption is the word we're just considering in this brief moment. But it's a tremendous study and well worth all we put into it.

[00:01:40] First of all, the word occurs in three different contexts. We have. I think we'll look at those, but our time will fly. So if I'm very quick. You mustn't mind. Romans The ninth chapter. This word adoption is we're looking at at the moment. He said he had great concern for his brethren. Verse three. My kinsmen, according to the flesh. Well, there's no possibility of doubting his speaking about his own people, Israel. And he tells you so who are Israelites? And the very first thing he puts down as their peculiar, outstanding character is to them. To whom? Pertaineth the adoption. So it was a it was something that was a distinctive blessing. Now, in the. Time when Moses went to Pharaoh and demanded the release of Israel. God said, Let my firstborn go. Now, there weren't the first ovations because the Egyptians were there before them. There are 70 nations mentioned, but they were the firstborn chosen by God and given the adoption. We will come to Galatians in a moment, but we'll look at the epistle to the Ephesians, which is the next page or two. And there we have the adoption once more. It says verse five Having chosen us before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ to himself, and further down were that same word Predestination comes. It is related to an inheritance.

[00:03:26] Well, now we come to Galatians and we find the adoption in chapter four. It says in verse four, 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. So the adoption here again is the consequence of redemption. And because ye are sons. God has sent forth the spirit of His Son into your hearts, crying Abba Father, wherefore they are no more a servant or a slave, but a son. And if a son, then an heir of God through Christ. In the scriptures, a son is always an heir. There may be children in a family who have no inheritance, but the son as the inheritance. Joseph was marked off by Jacob with a coat of many colors. And there is no tribe of Joseph because his two sons took the place. He had a double portion. Ephraim and Manasseh. So you see, we've got a distinction here, a firstborns position. I quote in Hebrews chapter 12. Where we we read about the heavenly Jerusalem. I want to link that with Galatians in a moment. Chapter 12. He says in verse 22, You are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and Church of the Firstborn.

[00:05:06] So the heavenly Jerusalem is associated with the Firstborn's position. Now, if you come back to Galatians chapter four, you will notice that it says in verse 26, But Jerusalem, which is above Jerusalem, which is above which is the mother of us all. So this links it with Hebrews, the Heavenly Jerusalem. Well, now we have this little problem, but it's a problem that has a great point. So far as we are all concerned. If the word adoption means to take a person who was once a slave, set him free by paying the ransom price and then giving him a firstborns position, how can there be a firstborn three times over in one family? Is what's the problem? Well, we read just now in Romans the ninth chapter that Israel, according to the flesh, have the adoption. Well, there's no competitor there. In this epistle to the Galatians, we find there's a there's a calling. Chapter 3:28. In this calling, there is neither Jew nor Greek. So this is this is not copied. Same people. You can't be Israel according to the flesh and then be in according where there is neither Jew nor Greek. That's a contradiction in terms, isn't it? So he is a new calling. There is neither Jew nor Greek. There is not a bond or free. There is not a male or female.

[00:06:38] For you are all one in Christ. And if he be Christ's, then are ye Abraham's seed and heirs according to the promise. They are still Abraham's seed. But Abraham

had a heavenly seed. Abraham was given the earth, and he couldn't lose it. He was given the land by swearing oaths by God. But God added something to it so that Abraham was quite willing to live as a tent dweller because he looked for a city which hath foundations whose builder and maker is God. The better country, the heavenly Jerusalem. So now we've got our first born on the earth, Israel. Nobody can contest that with them. But the day is coming when they will enter into their inheritance. Jerusalem will be the literal center of the earth. So far as the outgoing of God's law is concerned. The nations will be under their teaching and Israel will be a kingdom of priests and so on. That's one thing here in Galatians, where it's the spiritual seed of Abraham and connected with the Jerusalem which is above, not Jerusalem, which is on the earth. There is also an adoption, and they are heirs. They are no longer slaves. And then we become to Ephesians that we read just now. Here's a company who are peculiarly Gentiles because the people of Israel have been taken off the scene carefully. And Paul is revealing a secret part of God's purpose that was made that was planned by him before the foundation of the world and now made manifest that he is another company chosen before Abraham existed.

[00:08:17] He is another company who have the adoption. What you see if the adoption means just what it seems on the surface. It's strange, but there are three spheres and God has appointed one company of the redeemed in each of those three spheres. Well, that means to say we mustn't mix them. You can't make the adoption. That was the peculiar character of Israel's position. Romans nine And the adoption, which is the peculiar character of the church of the mystery of Ephesians, one of the same without simply throwing your wits to the winds. Well, now I come to a word in Ephesians chapter three that may help us a wee little bit. There's so much selection to be done in these meetings because of the rapidity with which the time goes. Ephesians three he says verse 14, 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 the word family could translate a word that means just what we mean. In the homely sense, but this is the word which is connected with the word father. The word father, PTA and the word family is patria.

[00:09:43] Now. It was a part of the peculiar character of the adoption in the days when the Apostle Paul was writing that when a ransomed slave was given this great privilege, he entered into the gen, the new Patria, the new family, and took upon him the name.

So that you'll find quite a number of the Romans had the their own peculiar special private name and then the name of the Patria into which they had been introduced by these terms. And then the the adoption had this about it that while a man had rights over his own children. He had no rights. After once, he'd adopted somebody else. Isn't that strange? And the apostle is using that in the epistle to the Galatians. He says, Now look, I speak after the manner of men. He's telling them what they know. When a man makes a will, I'm giving you a rough and ready translation. In Galatia, when a man makes a will. When? Once it's confirmed. Neither he nor anybody else can alter it. So he said, Are you going to allow a man to have a will that's inflexible? Are you going to deny that to God? So he goes on and says the law that was given 430 years afterwards cannot disannul the promise made. But to Abraham. That still goes on. The consequences of breaking the law would have to be met.

[00:11:14] But it doesn't alter God's ultimate purpose, and that's the reason why it was introduced here. But you see, it's got other features about it. This graph that you have in front of you is to demonstrate that if there are three different companies who have the firstborn's position, then there must be three different spheres of blessing to make it intelligible, because you cannot, in the same breath, say that the adoption was the peculiar privilege of Israel according to the flesh, and at the same time say it belongs to you and me, who certainly, as far as we are concerned, are not Israelites at all and come in when Israel went out into their blindness. So we have then before us a word that you do well to prize. There are many things in it that would take a good deal of time and reading. I'll give them if I don't quote correctly, it's giving you the gist of the matter. One struck me rather interested is this that when a person received the adoption. In the Roman and Greek sense of the word. We're dealing it here. All his debts that he was once involved in vanished into thin air. I think somebody be rather glad if that happened today, don't you? But what a position that puts us in. We have an adoption. And the moment we enter into that new constitution that God has ordained, all the debts that we owe are famished.

[00:12:44] And those debts were owed to God and they are cancelled by ransom. At it again. We find it in the epistle to the Romans where the adoption is mentioned. It says the spirit beareth witness with our spirit that we are the children or the sons of God. Now, in the days when a person was adopted by this Roman or Greek method. Somebody had to come forward at the death of the person whose will was now being

read. And he bore witness that he was there when that man was taken by the the ransomer. And he definitely said he ransomed him not to be a slave, but to be a son. All this would be known to those who read the Epistle to the Romans. You've got to come to the Chapel of the Open book today to find out, you see. But here we are. Here is the same thing. There is a witness. And then in Ephesians Chapter three. Chapter one, it says We are sealed unto the day of redemption, unto the redemption of the purchased possession. Now a person may receive the adoption. It may be all legally his until he enters into possession. He doesn't touch it. He must now enter in. And the redemption of the purchased possession was another little legal ceremony that constituted the air.

[00:14:15] Now it's taken all that precious time to tell you things that were to do with a poor inheritance on the earth. But inasmuch as the Lord has used that very expression, while Keshia is a son, Keshia is to place, not to be born many children, but one is the heir. So Goddess said to you and me. There are these coatings, the earth, the heavenly Jerusalem, the far above all, where Christ sits at the right hand of God. There is Israel according to the flesh. There are the spiritual seed of Abraham, which is combine of Jew and Gentile, who believe, and there is the super heavenly calling of the church of the one body. If you want further chapter and verse for some of these things and you have in your possession or you'd like to borrow, or even if you go to the awful extravagance of buying the book called The Apostle of the reconciliation, I think you'll find 1 or 2 points there and scattered through some copies of The Expositor. But I hope you have given you enough to make you feel what a priceless possession we have in this ransoming out of the marketplace of the world and taking poor slaves into the very family patria of God. And then, of course, the consequence might be then, by his grace, seek to walk worthy of such according.