

W518_Glory_6.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number six of the series entitled Glory. We have looked at the various ways in which this has been used in the Scriptures and is a wonderful thing for us to be able even to sing No future but glory. Lord Jesus, have we? What a work must have been accomplished to make it possible for us and many others like us to be able to contemplate one day standing unabashed in that light accepted in the beloved with access without the possibility of refusal. All this is combined into one simple word glory. And as we already know, that glory indicates that there has been a refining just in the way which used of refining metals, no dross in that day. All God standing in his righteousness accepted in the beloved. This evening. I want to just lift out from Romans the ninth chapter. Reference to the people of Israel and. The way in which the apostle is enumerated. They are special blessings and then pick on one particularly. He speaks about his brethren, his kinsmen, according to the flesh, verse four. Who are Israelites? To whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises and so on. Whole list of them. But you see, the one that he puts first, the adoption. The adoption and the glory.

[00:02:06] Well, as I read those words, two passages of the Old Testament came together. A one of the Psalms. We read Israel My Glory. And they remembered that Moses went into the presence of Pharaoh and said that the Lord had sent him to say, Let my people go. Israel is my first born. And, you know, he said, if you don't let my firstborn go, I shall touch your firstborn. And Pharaoh was obdurate. And he did. But that's about it. In what way was Israel the first born? It couldn't mean the first of the nation's. Because in Genesis ten, that's even before Abraham's time. In Genesis ten, we have a long list of the nations that were in the Earth. And yet is rather called the first bull. Well, that means to say that we've got to not merely interpret the word firstborn in a casual way, but perhaps it has a specific meaning. The firstborn in the family. Was whether it had a dignity. We read in the epistle to the Colossians that Christ was the first born of all creation. And if you stop there, you might think it means that he was the first one to be created. But those words are followed by the word fire, which is explanation. He's the first born of all creation, for he created all things visible and Invisible Thrones, principalities, powers, the whole creation. And so it's a word of dignity. And that's where we come back to this word adoption.

[00:04:04] The link between adoption and dignity and glory. Now, some of you say, well, we know all about that. Well, you don't mind being reminded what wonderful blessings God has preserved for you. And some may be hearing it perhaps for the first time. So pray for them that they may enter into the wonder of the fact. Another little thing perhaps would be wise for you to keep in mind. I wouldn't say that every reference in John's gospel and in his epistles. That every reference where we read in our authorized version the word son. But in most of the cases, John speaks of the children of God. And Paul speaks of the Sons of God. And that's an important thought. It's one thing to be a child of God, one of a big family. It's another one to be given the firstborns position, which is quite say to be. You can't give a person the first position? No, not in our country. You can't. But in the days when the apostle lived, that was possible. And in order to see that, I thought we might. Although we are dealing with glory. Look at this thought for it's certainly a glory to have this. Dignity given to those of us who were far off. Not only Israel. Notably Israel had the adoption. But there are others afterwards who come to the same blessed category. So we have this emphasis upon adoption, especially in the epistle to the Galatians and in Romans.

[00:05:51] Now, most of you will be aware that the word adoption does not mean anything like we think about in our own day, like a foster parent taking a child and adopting it and so on. It's something far more than that. And I shall be reading an extract from one of the archaeologists who have brought this to light presently, I hope. I said, I hope because, as you know, my mind is like a colander and I forget so many things. Let's hope I don't forget too many. Look at Galatians Chapter four. Now I say that the heir, as long as he is a child, differeth nothing from a servant but his Lord, though he be lord of all. Well, of course that's true even today. Children are the nobility. Even princes and princesses have nurses that possibly smack them once or twice, you know. But not all the time they grow up. But is under tutors and governors until the time appointed of the father. Even so, we, when we were children, were in bondage under the elements of the world. But when the fullness of time was come, God sent forth his son made of a woman made under the law to redeem them that were under the law. Now here comes that we might receive the adoption of sons. So here's a child in a family that reaches a certain stage and then enters into this character.

[00:07:44] The adopted. So you see, it can't be the same that we use in our references. This is something more. Then it goes on to say this. And because ye are sons. God has sent forth His the spirit of His Son into your hearts crying Abba. Father. What Again, you may say, well, every child calls his parents, his masculine parent, father or dad or whatever it is. But these people would know and the apostle would have told them. That under the rabbinical teaching, no one who was a slave was ever permitted to use the word ABBA. Notice it was used by our savior in the garden of 70 Abba. It is a very distinctive thing. To be able to say Abba, Father. And then. There's an added thing. Verse seven. Wherefore, there are no more a servant but a son. And if a son. What then? An heir of God. Now, of course, in ordinary life doesn't always follow that because you had a son, you are in prospect of a wonderful inheritance. The only inheritance I entered into was the character of the Old Dead, for which I was very thankful. But he wasn't worth a brass penny. But here it is. If a son of God you're there. Would have to look again at another passage. Romans the eighth chapter. Here we get again this emphasis on the word adoption. The 15th and 17th verses.

[00:10:08] Oh, I must go back a little bit. Well, 14 for as many as are led by the Spirit of God. They are the sons of God. For you have not received the spirit of bondage again to fear. See, this is still a slave. Cannot have this position. Cannot have this prospect. Cannot be called by this name. For he has 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, the sons of God. Eddie's sons, then heirs. He said there's a game. If you got this adoption, you have an inheritance in view. And so the stress is laid here. There is as of God and then an added thought and joint heirs with Christ. If so, be that we suffer with him. It's not everyone that will be a joint heir with Christ. This is the added element. Not for anything that you've done. Are you heirs of God? That's by his grace only. But joint heirs with Christ. If so, be we suffer with him that we may be also glorified together with him. And that, of course, introduces another aspect of truth, which obviously for the time being. But I think you know that there is the crown and the prize, something added to the gift of life and this family relationship.

[00:12:00] So there we have the two passages. Let's look again at Chapter nine, where he picks this out again. My brethren, Verse three, My brethren, my kinsmen, according to the flesh who are Israelites. To whom pertaineth the adoption. I'm debating this again,

you see, because this man was an Israelite. I gave you something of the character of this adoption. He doesn't put it last. He doesn't put it in the middle. He doesn't emphasize the covenants. He puts the adoption first. The adoption and the glory and so on. Whatever regard to our own calling. We turn to the epistle, to the Ephesians and of course you anticipate me, you know that it is there. So this is one of the characteristics of the scriptures that there are those who are given the firstborns position in more than one family relationship. We'll look at that for a moment. Ephesians chapter one, verse three Blessed be the God and father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world. What for? What for? It doesn't say to be members of the Body of Christ, first of all, but that we should be holy and without blame before him in love, having predestinated us unto the adoption of children. So we use this adoption. And you notice the word predestinated.

[00:13:56] Now that can fall can cause a certain amount of difficulty because of the the possibility of reading into this the word destiny. But don't be misled by that. Even the word destination has nothing to do with fate, is it? The actual word pro horizo. Probe is a word we use so many times and horizon. Oh, yes, our word, the horizon horizontal line. And it simply means that apparent division between sky and sea. The line. It simply needs to back off beforehand. There's no destiny about it except that what God marks off beforehand stands. But don't you see friends, those who have objections to this and say it's cutting through the free will of the creature? Supposing instead of this little chapel being attended by folks who love the Word of God. You all came here this evening to hear a solicitor read somebodys will in the hope that you were in it. Would you say I think it's cutting across my free will to leave thee £1,000 in his will. Have you heard people talk like that? Well, that's about as nonsensical as objecting to this word predestination. For if man can put down beforehand who will be an heir to any property. Surely God himself has the right to do so. That's all it amounts to. So he says here, having marked us off beforehand. As the children as the to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

[00:15:57] And you will notice that in verse 11, it says, In whom? Also we have obtained an inheritance being predestinated. So there is the double thought. You see, the predestination in chapter one is to give you the firstborns position and then to assure you that you have an inheritance. And then the rest of the epistle goes on to tell you

what the character of that inheritance is, where it shall be enjoyed, heavenly places in Christ, members of the body of Christ and so on. So there we have a precious word that has been rather misused simply because we are judging it from our use of the word adoption. And instead of that, it's a peculiar privilege. Well, now I think that what I will do is to turn to the references I said that I had that give you a little bit more what this adoption involves. I am quoting from Sir William Ramsay, who was an archaeologist. Went out to Asia minor. And wasn't very, very happy with regard to the testimony of Scripture. He came back being fully convinced that the Word of God was true. Isn't that fine? He dug up enough evidence to convince himself. And he has written that Luke is a most trustworthy chronicler. He doesn't make mistakes and call people different official names. He just puts it all down exactly as it is and waits for you to discover how meticulous the truth is that it gives.

[00:17:46] That's a good thing to know, too. But that's beside the mark. I'll read what it says here about this adoption and the Galatian will. We'll have to come back to the Galatians in a moment. The Galatian will had reference to this appointing the heir. The adoption. Adoption was a kind of embryo Will. The adopted son became owner of the property and the property could pass to a person that was naturally outside the family. Only by being his being adopted. Amend didn't necessarily adopt his own child. He could go outside the family if he wished and for certain reasons, appoint somebody outside to be his heir and give him this adoption. The adoption was a sort of will making, and this ancient form of will was irrevocable and public. The terms son and heir are interchangeable. If you're a son, in this sense, you're an heir. But it's an empty word without an illustration from the ordinary facts of society as it existed in Galatia Cities is here stated. I speak after the manner of men, says the apostle Paul, writing to the Galatians, telling the Galatians what they knew took place in their own society. The will of a human being is irrevocable when once duly executed. Now, that was the difference between the will today. English law allows you to alter your will. You may leave some property or money to somebody. And then there's a bit of a rumpus and you said, Well, I'll strike it out of my will.

[00:19:40] And you go to your solicitor, you make a new will and he's out of it. But that wasn't so in Galatia. Once you made your will, it couldn't be altered. So you had to think very, very much first before you ordered it or before you made it. Now, said the Apostle, I'm going to draw a lesson from that. He says, Galatians, Do you mean to tell me that

when once you have made a will, nothing on earth can alter it and God's will can be altered and messed about? No. He goes on to say, That's exactly the same with the will of God. Nothing can stop it once it's made, but we'll see that from the Galatians itself in a moment. He said, I speak after the manner of men. The will of a human being is irrevocable. When once duly executed, such irrevocability was a characteristic of Greek law. The Roman Civil Law book will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son. A man could never put away an adopted son and that he cannot put away a real son without good. Ground. He can't put away his real son if he's got good ground, but he's not got any ground at all for an adopted son. Did you see? The adoption is something even more wonderful than being born into a family.

[00:21:09] But of course, you can't get that from anything we know in the archives. It's well for us to have it emphasized once, isn't it, to see what it means to have the adoption, to be predestinated, to be adopted. You can never be put away for any reason, whatever. Oh, blessed be God. It was there to illustrate the marvel of God's grace to us. It is remarkable that the adopted son should have a stronger position than the son by birth. Yet it is so. And then I read again. There is the position of Sonship. Characteristic of the teaching of the of Saint Paul, which suggests thoughts of privilege, of inheritance, of dignity, and that is also the position of child ship. Characteristic of the teaching of Sir John, which suggests the thoughts of community, of nature, of dependence, of tender relationship. Sons may be adopted. Children can only be born. The two conceptions are evidently complementary. But they must be realized separately before the full force of the whole idea which they combined to give can be felt. 2 or 3 illustrations will be sufficient to indicate the gain to the student of Scripture from the faithful Divine Inheritance. I'm sorry, from the faithful preservation of this distinction between the general conception of a divine inheritance and a divine nature. Thus, we now read in the revised version that the Lord gave them that received him the right to become children of God which were born of God.

[00:23:11] And again, behold what manner of love the Father hath bestowed upon us that we should be called children, not sons of God and such. We are and so on. This interchange of teaching, I don't think I would need to read any more, except when we read in the epistle to the Ephesians about the purchased possession. There was also a custom where the person had to be sworn by witnesses that he had been thus adopted

and a certain period was allowed before he entered into his possessions. For that so far is the emphasis of this thought a glory, a particular glory associated with this teaching concerning the adoption. Now there's 1 or 2 other features that I would like to bring before you. And then that I think will have to do for the present time. The question of our hope, which is also wrapped up in this calling and teaching is a subject which we must take. We find that glory is particularly connected with the hope of the church of the one body. We get glory the they shall see the son of man coming in the glory of his angels in connection with the kingdom. But there is a special emphasis upon glory as it relates to the hope of the church of the mystery, which we associate with the epistle to the Ephesians.

[00:24:55] So will you turn with me to Colossians, the Epistle to the Colossians Chapter three? Just for this aspect. If ye then be risen with Christ. Seek those things which are above where Christ seeketh on the right hand of God. Set your affection and a word. Affection perhaps doesn't quite say what the word means and is thus translated because affection to us is a sort of a milder form of love. But this is the word that sometimes we use of a person who is bent. Somebody has a bit. It may be for languages. It might be for music. It might be anything. That's a special bit. Well, he says, Let your special bent be this things above. Not on things on the earth for ye died and your life is hid with Christ in God. There are hidden things in Ephesians and Colossians. But look at this. Your life. This is speaking to people who were then living in the fray, in the flesh, who are now dead and gone. This is your life. His head. With Christ in God. Can there be a safer place in the whole of God's universe for your life to be preserved? And then it goes on to say. When. Christ. Who is our life? When Christ who is our life shall appear or be made manifest. Then shall ye also appear or be made manifest with him? Where? In glory. So we have this ultimate sphere.

[00:27:00] There is the meeting of the Lord in the air. One Thessalonians four. And there's the meeting that day with his feet shall stand upon the Mount of Olives. So there's the US. There's the air, there's the position far above all. When he shall be manifested in glory, there is a possibility that this is the first movement that will eventuate in the second coming of Christ. As far as we could gather, Christ is not yet in the full blaze of that glory, observed and known by angels. He's waiting at the right hand of God. And when the moment comes for him to stand up, the first move of the second coming. This company. Who is their life? They shall be manifested with him. There is

nothing said about them going. Or how are they going to get there? That doesn't that's not the point. God hasn't told us and all speculation is vain. But one thing is that when Christ who is our life shall be made manifest, then shall we be made manifest with Him? Ignoring. You've not missed anything. Friends, there are many of God's children who are enraptured about the possibility of walking the golden streets of the heavenly Jerusalem. And all the other statements concerning the glory that's coming to the very earth itself. But he established beyond all our dreams. If God hadn't said it, we couldn't have imagined it. That we shall be manifested with Him.

[00:28:52] It. Glory. And so we got the two thoughts together. We have an inheritance in heavenly places. Not on the earth. Not in the New Jerusalem. Having no reference to what we call the millennium, but far above all, and not merely above all people, but above far above all principality and power and might and dominion and every name that is named. That's adoption for your friends. And then one other thought. We get adoption of Israel? That's Romans nine. That's the people of Israel. They are adopted. They're the firstborn son. We get the adoption in Galatians? Now, they were the Jewish believers and the Gentiles, and we get the adoption in Ephesians one to do with the Church of the one body. But you say, how could you have? How could you have a first born sons three times over? There's one passage which may perhaps have a little light on this. If you go back to Ephesians, the Apostle speaks. He says. Say verse 13 wherever. Wherefore I desire that ye fight not at my tribulations for you, which is your glory. 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, a meticulous translation would not say the whole family, but would say every family. But then you may say, well, how could you say every family? Well, of course, God is not limited as we are.

[00:30:44] But even today, it would be possible for you to point out some elderly man walking along the street and say. He's been married three times. He's got three families. World is a family on earth. That's the people of Israel, is a family in connection with the heavenly calling of Galatians. Jerusalem, which is above it, says the mother of us all. That's another family and is the family of the church of the one body and the mystery far above all. So it's not so incongruous. It might seem at first to sound so every family in heaven and earth is named. And each family there are the children and the adoption. The first born, the one with a dignity, the one with the inheritance, the one with his added glory. And I felt that as we were dealing with this question of glory, it would be

wise for us to associate it as it does seem to appear with this wonderful idea of being given the Firstborn's position in relation to the high calling. Well, now just to round it off. Let's come back to the Epistle, to the Ephesians and notice the way in which the word glory is used in that epistle. Most of us know straight away that in the first chapter we have it three times over in a sort of refrain, verse six, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[00:32:20] And there we have it further down. That verse 12 that we shall be to the praise of his glory, who first trusted in Christ. And in verse 14, the purchased possession unto the praise of his glory. Now, most of us here in this chapel know this and love it. In fact, we've got a hymn that's written around it. But someone may be listening to thee after this meeting is over. Who may be glad to have this reference subdivided as we have like this, that the first section of Ephesians one. Is the will of the father. It takes us back before the foundation of the world. The will of the Father, to the praise of the glory of his grace. And then we have immediately we have redemption. Well, that's the work of the son. The work of the sun, and that it says to the praise of his glory. And then we have the seal of the Spirit. And for alliteration, we say the witness of the spirit, the will of the Father, the work of the Son, the witness of the Spirit to the praise of the glory of his grace. Oh, surely there should rise in our hearts so many times. That idea, the praise of the glory of his grace, who has done so much on our account. Well, then we find in the 17th and the 18th verses. That the God of our Lord Jesus Christ, the Father of glory, may give unto you.

[00:34:03] The spirit of wisdom. So he is called the Father of glory. And this is the little word that we sometimes miss. Take, for instance, the title of our Savior revealed in the prophecy of Isaiah. It says he's the father, the everlasting father, and the Prince of Peace. But how could the son of God be the everlasting father? It's only because the word father is very often used as the originator. The first one of anything. In Genesis four. The father of all those who play on the organ. Well, that's not our brother over there. He's not in line of Cain, thank God. But he was the first one. And I believe the Arabic word for measles. That complaint, which some of us can remember in our childhood, is called the father of red Ones. That's all. So here we have a father of glory. He's the one that's the originator and the one to whom we have to look for it to be made real to us. And in verse 18. The eyes of your understanding, being enlightened, that you may know what is the hope of his calling and what the riches of the glory of his

inheritance in the Saints. So God intends that you should be interested. Certainly you should be desirous of knowing what is this glory of the inheritance? Why, I suppose not one of us.

[00:35:43] Could do very much in staking out what it involved, but we can begin to realize the wonder of it. And he wants us to and adds to it. Um. And what is the exceeding greatness of his power to us? Ward Who believe. So we've got the glory of the inheritance. And then in chapter three, that very strange reference in verse 13, wherefore I desire that she faint not at my tribulations for you, which is your glory. But if you look back, you see. In the opening verses for this cause I, Paul, the prisoner of Jesus Christ for you, Gentiles. If ye have heard of the dispensation of the grace of God which is given me to you, Ward And that involved his prison, Well, he says it's for your glory. What you heard. And so he says, I rejoice in having this laid upon me. And verse 16. That he would grant you according to the riches of his glory. What a bank balance their friends. Grant you according not merely out of. If a rich person gave a poor beggar a sixpence out of his riches, that's something. But if he was a wealthy man, you wouldn't say he'd give him according to his riches. That's what God has said here. So, he says, to be strengthened with might by his spirit in the inner man and. In. Just a close. Verse 21 unto him be glory in the church by Christ Jesus throughout all ages, world without end.

[00:37:34] Amen. But that's the end of the doctrinal section. And surely we can say if ever a calling was revealed in Scripture which calls upon us so justly. To give glory to him. It's because of this wonderful, unspeakable blessings, these unspeakable blessings that we have in the revelation of the Epistle to the Ephesians and Colossians. But let's not forget the wonder of the first thought, the adoption, not merely taking a poor little ragged child into your home and bringing it up as a foster child, but going out of your way to select someone either in your family or out, and go through the legal process of making him your adopted son and heir. And so integration will unalterable could never be rescinded. And as I say, his argument is, well, if you Galatians can make a will like that, surely the promise of God made, what is it, 430 years before the law cannot be altered because Mount Sinai comes in. God's going to keep his promises. Side or no, Sinai. Sinai will be dealt with by the person and work of Christ. So there's an argument there that you might miss if you didn't realize how the Galatians would immediately say, Yes, of course, if I make my will, I've got to put it before the notaries.

They accept it and then I'm powerless. I cannot alter it. Well, then surely when God made promise to Abraham, he's going to keep it.

[00:39:13] Even though the poor people are have gone astray and broken his word and our covenant God keeps it and his will will triumph at the end. So I pray that we may have learned at least something to set our hearts aflame and think that a marvelous fact that we are not only children by birth into the family of faith, but we are adopted by grace to be sons and cry Abba father and have an inheritance that's beyond our dreams. But one day we shall know, even as we are known, and we be able then to understand, perhaps as not we not possible now what it means to be adopted. Just in passing the word translated adoption is made up of two Greek words. Υ u s h u i o s A strange looking word to sound pious is the word for son and the word the rest of it. Υ officia is from TV to place. It doesn't mean to be born as a son. It means to be placed as a son. The placing of a son in that position. Or defeat friends, that God has placed us in such a position or that we render to him the tribute of a heart moved and touched by such grace that will influence our witness and our walk until we reach that glorious day when Christ shall be manifested in glory. And we look forward to be manifested with Him.