

L19 | Ephesians | "Predestinated unto The Adoption of Children Pt. 2" | Eph. 1:3-6

I. Intro/Review:

- God the blessed Father
 - Blessed us with all spiritual blessings in heavenly places, in Christ
- Chosen us in Him
 - All given to Christ and in Christ we become an heir of God and joint-heir with Christ, thus blessed with all spiritual blessings
- Before the foundation of the world
 - All established in His eternal past counsel
- Holy and without blame before Him in love
 - Holy - fit and suitable to His cleanness, holiness, and purity concerning righteousness
 - Without blame - no impediment
 - Before Him - greatest privilege
 - In love - not in malice or regret, but in love
- Having predestinated us
 - Christ destined to glory and us predestinated in Christ
 - Not unto redemption (albeit redemption its law and provision predestinated)
 - Predestinated - that determined before to be done; to be conformed to the image of Christ; ordained before the world to our glory, works all things after that predestination of His counsel
 - "the adoption of children"

II. Preview:

- Predestinated unto the adoption of children
 1. In God and with God
 2. Works of Succession, sequence, order of what He predestinated

III. Sermon:

{:5} - "having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,"

- **"having predestinated us unto the adoption of children by Jesus Christ to Himself"**

- **Obs. #1** - "**having predestinated us**" - what has He predestinated, that is, "US" - a family, a body in the heavenly places
- **Obs. #2** - "**having predestinated us**" - when did He predestinate us, that is, before the foundation of the world
- **Obs. #3** - "**having predestinated us**" - distinction, in a sense, between that wrought in the mind and heart of God to His working it out
 - "predestination" is the destination determined before that He works all things after
 - **Isa. 57:15**
 - **Eph. 1:11** - "...who worketh all things after the counsel of His own will:"
 - In other words, we need to discern between the totality of its substance, its' fulness, to God's execution of His will, His purpose, His counsel
 - That which is determined is "of Him"
 - That which is worked out is "through Him"
 - That which is worked out considers all obstacles, all problems
 - **Imp. #1** - Predestination isn't the means to bring about its' destiny, but simply the destiny itself. The genesis of His purpose.
 - **Imp. #2** - Predestination isn't that there cannot be anything contrary to God and His destiny, but does mean that what God has purposed will be.
 - It is in His mind at once
 - It is in time fulfilled
 - **Imp. #3** - Predestination unto adoption of children is provided for by His grace and love
 - **Example** - "predestinated us" yet makes "one man" then puts all men in Adam (Rom. 5)
 - **Imp. #4** - there is the predestination that is "of God" but then the time and provision to enter into that.
 - **Galatians 4:1-5** - "until the time appointed of the father", "but when the fulness of the time was come, God sent forth His Son", "to redeem...that we might receive the adoption of sons."
- "**unto the adoption of children**"
 - **Obs. #1** - "**the adoption of children**" - we are predestinated unto the adoption, not to redemption

- **Obs. #2** - "the adoption of children" - issues of family, inheritance, and love
- **Obs. #3** - "the adoption of children" - predestinated not simply to be created, or to be a child, but to have His children adopted
 - "in love" (Eph. 1:3), "for His great love" (Eph. 2:4)
 - Adoption
 - Adam, Sin and Death, Offence Abound, Christ, Righteousness and Life, Grace Abound (created in Christ)
 - Did Adam have in His creation what we are now being created in Christ Jesus?
 - He was a son of God by direct creation (Adam, angels, Israel, Israel of God, body of Christ) as we are, but He was not an adopted son - Adam did not enjoy nor had he entered into adopted status.
- Why does God make Adam in such a state?
 - **Reason #1** - Reflect His gracious provision
 - **Reason #2** - God's order (builder, grower, developer)
 - **Reason #3** - In order to be like Him (know good and evil) yet be separate from it
 - Do you abhor evil and cleave to good
 - **Reason #4** - Cannot originally make Adam in adopted state
 - The nature of the adopted state exists only in Christ (cannot be created, but identified with)
 - In Christ is where all the treasures are
 - Natural then the spiritual 1 Cor. 15
 - Must remember sin is already in the picture
 - Lucifer and angels
 - Begg the question why does He create the angels first (innumerable company)?
 - Sin enters God's creation from the heavenly realm
 - Can make in a holy state before Him but not in love - love demands freedom
 - In love seeks to make a creature that is not Himself but enough of Himself to relate to and to be before Him holy and without blame - such creature doesn't exist that is Christ and Christ is not a creature

- He cannot create Himself, but He can place it "in Himself"
- He cannot make man redeemed because no need of redemption
 - Yet, He knows of the need of redemption
 - Yet, He knows it in the order of its appearance as well
- Thus He makes man natural, flesh, weak, that is, holy and without blame in His image after His likeness but temporary (not adoption)
- With sin in existence it would prey upon such nature, such flesh and the only way to His glory is through His grace.
- God has a redemption plan and provision
- It would be through redemption that God grants adoption of children to be like the Son of God as the sons of God. Thus by Jesus Christ and in Christ and for Christ and before Him holy in love.
- Adoption
 - It was not part of the Jews legal system; but it was a term used by the Romans. Now the Apostle Paul was a Roman citizen and he had lived in that atmosphere; so he naturally uses this term. Under Roman law adoption secured for the adopted child a right to the name and to the property of the person by whom he had been adopted. The moment a child was adopted by a person, that child had the legal right, an absolute legal right, to make such claims. On the other hand Roman law granted to the person who adopted the child all the rights and privileges of a father. It worked both ways.
 - Adoption isn't our new nature, not regeneration - the term 'adoption' which does not place the emphasis upon the common nature which we have, but entirely upon the legal standing, upon the rank, upon the position; and upon the privileges that come from that position. In other words, adoption can be defined as the proclaiming of the new creature in his new relationship to God as a son. By adoption, then, we become sons of God and are introduced into and given the privileges that belong to membership of God's family.
- Only used by Paul
 - Romans 8
 - Romans 9
 - Galatians 4
 - Ephesians 1
 - John 1
 - 1 John 3:1
- Not simply by birth, but by appointment of the Father
- Regeneration we get the divine nature, but by adoption we are heirs of God and joint-heirs with Christ, thus partakers of glory.

IV. Conclusion: