

Solo Christo (Redeeming Grace through Christ Alone): From Slaves of Sin to Sons of the King - Ephesians 1:7

Preached by Pastor Phil Layton at Gold Country Baptist Church on November 14, 2010

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2 weeks ago we started looking at some of the great and historic doctrines of the Christian church that had been largely lost in the dark ages but were recovered by the tant Reformation:

-grace alone (*sola gratia*) causes our salvation – Eph. 1:2-5

-*Soli Deo Gloria* = God alone gets the glory in salvation - v. 6

Then in v. 7 and following the focus of salvation is redeeming grace through Christ alone (*Solo Christo*). Our redemption is a solo by Christ alone and in Christ alone, it's not a duet. It's not the dynamic duo of Christ *and me* or Christ *plus anything or anyone else*. In the 16th century this phrase "Christ alone" (if you used it as the subject in Latin grammar would be *Solus Christus*) emphasized rightly that our redemption isn't by Christ *plus our works*, or Christ *plus the Pope or the Priests*, or Christ *plus the Virgin Mary* (who RCC called "co-Redemptrix" or "co-Mediator"). **Christ alone** is Redeemer and Mediator! 1 Timothy 2:5 "*there is **one Mediator** between God and man, the Man Christ Jesus, who gave Himself as a **ransom**...*" – and the ransom price is blood:

Ephesians 1:7 *In Him [Christ] we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace*

Man can only be saved by grace alone through faith alone *in Christ alone*. Saving faith is not just knowing or even believing the right things about Christ, it *trusts Christ alone*. There is no other way under heaven for us to be saved except by the name of *Christ alone* (Acts 4:12 says, and "name" includes "and all He represents, all that He is and has done"). Saving faith is trusting *in Christ alone* as the only way to the Father in heaven (John 14:6), trusting the work of *Christ alone* on the cross as the only way we as sinners can have redemption, forgiveness, as v. 7 says, "*in Him...through his blood*"

I want us to begin by thinking of what this letter's original readers would have been thinking of as they read these few words, keeping in mind Paul is writing this letter to a church in Ephesus (v. 1). He had spent 3 years there teaching, literally daily much of that time, according to the book of Acts. In Acts 20, as he talks to Ephesian Elders about his ministry there, he says he continually declared to them the whole counsel of God (big picture, redemptive historical). When Paul briefly mentions some of these great themes of the gospel, he is reminding them of things that he had taught these original readers in the context of God's full counsel, through the whole Bible. So I want to follow Paul's pattern as we study today, looking at this immediate context (how adoption in v. 5 relates to redemption in v. 7) and also this connection in redemptive history.

This word "redemption" in v. 7 is only used 10x in the NT, and the word "adoption" in v. 5 is only used 5x in the NT (each time "adoption" appears, "redemption" is nearby). These twin truths are joined at the hip in biblical theology. Even though the actual words are not as common as others, their concepts are seen from Genesis-Revelation and at critical points in redemptive history in a massive theme and thread that literally runs through the whole Bible.

Both redemption and adoption were planned before the first verse of the Bible, and will continue to be celebrated together after the last verse of the Bible, as bigger than the universe, before the universe (v. 4), and as the purpose of the universe (v. 6): the praise of the glory of His grace, here His redeeming adopting grace in Christ alone (v. 5-7), for of Him, through Him, and to Him be the glory forever and ever!

To 1st century Greek-Roman audiences, “redemption” was known to everyone as buying or purchasing a slave for a price or ransom. There were millions of slaves in the Roman empire, at one point between 30-40% of the population were slaves according to some. A Roman man could choose a slave for himself (same word as v. 4 could be used of choosing out from others) and then pay the price of a slave. A slave did not always remain a slave in that day – there were times when a wealthy Roman might buy back or redeem a slave that he had chosen to set his love upon (similar to v. 4). He could predetermine to adopt that slave as a son (v. 5), taking a slave and making him a son and heir. Some slaves in Bible times were adopted as sons of kings, rulers, emperors, consuls, pharaohs. Slaves could be redeemed with this very purpose. In v. 7 we are redeemed by the King of Kings to be freed and adopted so we sing:

Redeemed, Redeemed, Redeemed by the blood of the Lamb
Redeemed through His infinite mercy **His child forever I am!**

Once a slave of sin, I’m now a son of the King, redeemed forever! Redeemed by the blood of the Lamb, God’s Son, then treated as blood-brothers, as real sons! It’s all through Christ alone, through his blood (v. 7), the price God required for sin; death.

I hope that term *sons* in v. 5 doesn’t make you ladies feel left out, because *sons* is important and intentional to the historical context and what Paul was communicating. Even the TNIV version which often takes biblical masculine language and gender-neutralizes it much of the time, even the TNIV keeps “son” here with a footnote: ‘The Greek word for adoption to sonship is a legal term referring to the full legal standing of an adopted male heir in Roman culture’

In ancient Rome, it was only a male heir that could keep the family name alive and the wealth and inheritance with it, not a daughter. *Adoption as sons* in v. 5 didn’t making the original female readers feel *left out* but rather *lifted up* to the highest possible level, honor, and blessing in their day by using this term for *all Christians, male or female*. In God’s family, all believers receive the full inheritance that a firstborn male would, because we all are “adopted as sons.” Paul is not *denigrating* females but *elevating all* to honored heirs!

Ladies are included in the “son” language of Ephesians 1 and us guys are included in the “bride of Christ” language in chapter 6. Embrace God’s metaphors. God chooses His terms carefully, and there’s actually even greater relevance for us if we take time to study what they meant to the original readers: *sons* has even greater implication and application.

3:26 *For you are all sons of God through faith in Christ Jesus ...* ²⁸*There is neither Jew nor Greek, there is neither slave nor free man, **there is neither male nor female; for you are all one in Christ Jesus.*** ²⁹*And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise ...*

4:4 *But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, ⁵so that **He might redeem** those who were under the Law, **that we might receive the adoption as sons.** ⁶Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” ⁷Therefore you are **no longer a slave, but a son; and if a son, then an heir ...***

Now turn back to John 8 to see the background of this slavery and sonship imagery. Religious people, including ones who believe in Jesus on some level, including maybe some of you in this room, won't like to hear what Jesus says here. Basically it's: if you think you're in my family *because of something you do*, because you *grew up in a certain kind of religious home*, you're not His son yet You're a slave in bondage. You think you're free but you need to be set free by the truth, Jesus says, you have another father. Israel's most religious didn't have God as Father (nor do religious people in America or any other people who don't have Jesus as their Lord)

John 8:30 ³⁰*As He spoke these things, many came to believe in Him.* ³¹*So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; ³²and you will know the truth, and the truth will make you free.”* ³³*They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free’?”* ³⁴*Jesus answered them, “Truly, truly, I say to you, **everyone who commits sin is the slave of sin.*** ³⁵*“The slave does not remain in the house forever; the son does remain forever. ³⁶“So if the Son makes you free, you will be free indeed ...*

We Americans boast we're free, we have free will, hey it's a free country, we're free! Jesus says we're slaves and need to be *set free*. We're not as free as we think we are. We freely make choices and sin, but our freedom is limited by our nature as slaves of sin. We need gospel truth to set us free and the Son to make us free indeed. We need a new nature, new desires, new loves, from a new Father:

... ⁴² *Jesus said to them, “If God were your Father, you would love Me ...*

... ⁴⁴ *“You are of your father the devil, and you want to do the desires of your father ...*

The unbelieving American says, “Hey, I'm free to do what I want” ... but he doesn't know what he wants is the desires of the father of lies (v. 44b) who enslaves him to sin and makes him think he's free while that Jesus stuff is restricting and puts people in bondage! It takes the Son of God in v. 36 to emancipate from unknown slavery – not only do slaves not set themselves free, but the type of slaves He's talking about and talking to don't even know they're slaves!

Now turn forward to Romans 6 where Paul develops the slave image further leading up to his longest discussion of adopting grace. If God is not our Father naturally, if we're slaves of sin and as slaves cannot free ourselves, how does God's Son make us free? His *truth* sets us free. The gospel changes destinies our *and natures*

Romans 6:6 *“knowing this, that **our old self was crucified with Him**, in order that our body of sin might be done away with, so that we would no longer be **slaves to sin** ...*

... ¹⁷*But thanks be to God that **though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,*** ¹⁸*and having been freed from sin, you became slaves of righteousness.*

So don't think the gospel frees you to do whatever you want, to go and sin (v. 1-2 says God forbid). It frees *from slavery to sin* and it transfers your yoke to a new Master who says "Take my yoke upon you and learn from me, for my yoke is easy and my burden is light. I am gentle and humble in heart unlike those Pharisees, and as you follow me, you'll find rest for your weary heavy-laden souls. Weak sin-sick souls, come unto me, I'll give you rest" the Lord calls out!

If you have not yet come to Christ as your Lord, Master, Savior, if you are weary of the burden and bondage of sin, friend, come to Christ, trust in Christ, trade in your yoke of slavery *to sin* and yoke up to the Savior *from sin*! Christ doesn't come to make you free to do whatever *you want* (your natural selfish desires), you're freed from self and sin to now do what God wants from a changed heart!

You're still a slave, a bond-slave/bond-servant, but the One you're now bound to serve is no harsh abusive tyrant, He's a loving Lord and merciful Master. Every person has a yoke and a master, it's just a question of whose or what is yours. The hand that directs me has nail-prints in it. It's an honor to be a slave of the One who died the death of a slave on the cross in my place. I'd rather be a slave of the doorkeeper of the House of the Lord one day than to spend thousands elsewhere. It's good to be yoked and chained to Him so I won't get lost again. Redeeming grace has changed my heart so I want to serve as lowest of the low before this Most High God who took on the form of the lowest bond-slave to die for me (Phil. 2).

²²*But now having been freed **from sin and enslaved to God, you derive your benefit, resulting in sanctification** ...*

I must grow and obey His commands absolutely as Lord / Master but as 1 John 5:3 says by His grace "*His commandments are not burdensome*" (unlike sin, legalism, false religion). Mark 10:45 says my Lord came to serve and give His life a ransom for many slaves. What was the slave-price/ransom?

²³*For the wages of sin **is death**, but the free gift of God is eternal life in Christ Jesus our Lord.*

The wages or payment due God for sin is death (that's what God requires, there's no pay-off or ransom to Satan in this doctrine). Paul says in Ephesians 1:7 in Christ we have redemption through His blood. In other words His sacrificial death redeemed slaves by paying in full what we owed and could never pay for our sins. So with redemption, we have forgiveness, Eph. 1:7 also says, and that would be amazing enough— to simply be slaves of the Lord who do not receive the death penalty we deserve, including eternal death and to instead be given as a free gift, eternal life in Christ our *Lord*, that would be amazing grace. But God didn't stop there! In Romans 8:15, God takes these slaves He has chosen and pre-determined to adopt, as Ephesians says, and He turns them from fear to fatherly intimacy, from slaves to sons, from hell-bound to heavenly heirs, from some in the Passover mob that Friday crying out "crucify Him" until the Son of God gave up His Spirit who He later forgave and gave the spirit to cry out *Abba!*

8:15 *For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”* ¹⁶ *The Spirit Himself testifies with our spirit that we are children of God,* ¹⁷ *and if children, heirs also ...*

The scope of this is as big as the universe, all of creation is a part:

¹⁹ *For the anxious longing of the creation waits eagerly for the revealing of **the sons of God**.* ²⁰ *For the **creation was subjected** to futility, not willingly, but because of Him who subjected it [slave language of subjection / bondage], in hope* ²¹ *that **the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.*** ²² *For we know that **the whole creation** groans and suffers the **pains of childbirth** together until now. [we might say, creation is this birth mother awaiting birth then adoption]* ²³ *And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, **waiting eagerly for our adoption as sons, the redemption of our body.***

Adoption and redemption both have a future aspect as well as present, “now / not yet,” first-fruit / final, we enjoy blessings of both now but there’s still more to come. And in Rom. 9 both adoption and redemption have a past picture:

9:4 (ESV) *They are Israelites* [end of v. 3 his “brethren, kinsmen according to flesh”], *and to **them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.***

Paul’s heart breaks and weeps deeply (v. 2) for unbelieving Israel. He’d die for them if it helped (v. 3). But notice even though they are and were a disobedient son from day one, that doesn’t cancel out God’s adoption of the Israelites (v. 4), just because much of Israel rejected their Messiah nearly 30 years before Paul writes the book of Romans. Decades later, Paul writes in present tense of his kinsmen Israelites, to them *belong* the adoption, glory, covenants, and promises. The Gentile or Roman church Paul writes to doesn’t replace or cancel out Israel, but we get in on spiritual blessings that Israel pictures in the OT. Not because we’re His only plan now and Israel got un-adopted, but because we’re adopted too by redeeming grace. We’re grafted into the vine and family *with spiritual Israelites*. Israel is not all true Israel now (v. 6) but still have a future (Romans 11).

The first thing Paul highlights in Israel’s redemptive history is adoption. Before glory even, adoption. Before Israel received covenants and the giving of the law and worship and promises, Paul lists adoption

This takes us back to the OT and earlier as Paul says in Ephesians, before the foundation of the world, God chose and predestined us in plan A: adoption. Sinless Adam was a “son of God” (Lk 3), but we know the story of redemption begins unfolding in Genesis 3 as Adam sins and he and his descendants are no longer sons of God in their natural state. We need the Redeemer promised in Gen. 3:15 to crush the head and power of the father of lies who deceived our first parents in the garden, we need *redemption through His blood*.

The “wages of sin is death,” not just the penalty or result of sin but a payment due, that must be paid. If you have an employment contract/covenant/agreement, there are wages owed, due you.

In Eden, God made with Adam a covenant / contract / agreement: *you sin, you'll surely die*. Our first parents both sinned by eating of the fruit. But rather than instantly die that day, which is what they both deserved, God covered them with animal skins. You don't need to be an animal expert to know animals don't like to give their skins while alive! Implied is shed blood in God's covering there. It's a little hint or picture in Genesis 3 of what God would later reveal through Moses using the same terms for animal skins in the Law for sacrifice and substitute, redemption and ransom, life for life.

Turn back to Ex. 2. I want to remind you of how God redeemed and ransomed Israel while they were in slavery and through whom. God had already chosen and called out the nation Israel from other nations, not because they were bigger or better than other nations, Deuteronomy 7 says, they were smallest and sinners as bad as the rest (don't think the NT Israelites were so much worse than in OT times so they got un-adopted; there's more believing Israelites in the first century after Christ than many of their prior centuries). Their chronic disobedience didn't cancel their adoption.

He chose to adopt Israel as a son, using a physically adopted slave whose mother put him in a floating basket so he wouldn't be killed with the rest. This little baby is totally helpless and hopeless as he goes down the Nile, only God's mercy keeping him from going down to certain destruction. He didn't initiate or cause his adoption anymore than Israel did or we did, but God moves in the heart of another to adopt this boy from a different ethnicity and raise him, not as a slave, but as a son of the King of Egypt's daughter, with all the benefits and privileges of the palace, like a son of the king!

Stephen tells his Jewish hearers in Acts 7:19 (ESV) that Pharaoh ... *forced our fathers to expose their infants, so that they would not be kept alive.* ²⁰ *At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house,* ²¹ *and when he was exposed, **Pharaoh's daughter adopted him and brought him up as her own son.***

Exodus 2:10b ... ***he became her son. And she named him Moses ...***

Hebrews 11 says he was a beautiful child and had pleasures and privileges and the treasures of Egypt growing up, but he saw that Christ had far greater riches and reward for him even in suffering.

Ex 2:23 *Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God.* ²⁴ *So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob.*

²⁵ ***God saw the sons of Israel, and God took notice of them.***

God's grace took notice of the sons of Israel in slavery, bondage, and affliction, and by covenant grace, He calls out His *adopted son*

Now look at Exodus 4:22. God says to Moses: "you shall say to Pharaoh, '**Thus says the LORD, "Israel is My son, My firstborn.**

²³ ***"So I said to you, 'Let My son go that he may serve Me' ...***

Moses knew what it was like to be adopted. He saw the difference between being a slave and being a son of the King's daughter, the rags of his old family and the riches of the king's family. And it was this man God used to reveal both adoption and redemption through blood, as he taught God's adopted children about Passover and then God redeemed them from slavery to bring to a better land of blessing where they were to live as sons of the King of heaven.

Moses, according to Hebrews 11, understood the earthly picture of adoption to a state of privilege pales compared to Christ's riches, and I think Moses, Miriam and the musicians of OT Israel if they were with us today might sing this song with timbrels and shofars and dancing even

For I've been adopted By the King of all kings
 I'm an heir to His heavenly throne
 Once a slave to sin Now a child of God
 I've been adopted And I'm one of His own
 From rags to riches I've been lifted
 From poverty to wealth untold
 And with joy now I sing In the courts of the King
 I have treasures far greater Than gold
 By birth a wretched [sinner] So unworthy
 An orphan lost and poor Was I
 But God in His love Sent His Son from above
 Welcomed me To His family on high¹

Moses may not have understood everything Paul later teaches in the NT about adoption, but he knew more of Christ than many may give him credit. Heb. 11 says he looked to greater reward in Christ and God later used Moses as a grown man to teach God's adopted children of Israel, the collective "*son called out of Egypt*," as Hosea calls them, Moses taught them God's adopting grace and God's character toward those as helpless as he once was, to the orphan, the desperate, the needy, the outsider, the stranger, the widow. God's Law told them to treat those amongst them and care for them as God had so graciously done with them as His children.

Dt 10:18 He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt.

James 1:27 (NET) "*Pure and undefiled religion before **God the Father** is this: **to care for orphans ...***"

It's a wonderful thing to see Christians leading the way in caring for orphans and even adopting some, including aliens, other ethnicities, and not as a mere act of charity, but from sound Biblical theology driving it, about the God who adopted us as a multi-ethnic family (there are resources at the bottom of your note sheet for any of you interested, you could explore further).² We are not commanded as Christians by OT Law to care for orphans in one particular way, but we should all be compelled by love to care, prayer, help in some way. Some can help Christian orphanages financially care for these little ones or help Christian organizations get them into Christian homes. This is not mere humanitarianism, but is a gospel-centered investment of a Christian family for 18 years into an adopted child, and one way to make disciples of all nations.

Tonight you'll get to hear from Jeanne, who was moved to go help missionaries in China at an orphanage with special-needs children and not only did she get to practice pure religion, as James calls it, but that becomes a platform for the gospel of what God did for us.

As I suggested in a message last year from James 1:27, not all are gifted for the same ministry, not all will adopt, though maybe some of you will, but all of us can apply v. 27 in some way, helping other adopt, etc. Another practical way we can help the most helpless and unwanted fatherless children [can be even] before birth ... ex: pro-life Christian-based ministries that help women with unplanned pregnancies where there is often no father in the picture and where others would counsel her to get an abortion. Some of you may be led to help in some way.

Update to that message: When James talks about visiting widows, orphans, or those in need, we have growing needs in our growing body, far more than a pastor can keep up with, or even a team of elders and deacons. If you would like to help with meals, visit, call, care for, keep track of those in need in the church, let any of us leaders know. We have a deacon fund you can give to, called a Benevolence Fund, that deacons use to confidentially temporarily help ones in our body in need of food, gas (some are fatherless, some jobless, etc.).

In the Law God gave to Moses, after using Moses to redeem Israel as adopted son, God as "Father to the fatherless" commands Israel to reflect His care to those in such a state physically as they were spiritually. One way fatherless children were cared for in OT law if a birth-father died: a kinsman could become a redeemer, buying back whatever was lost, marrying the widow, and assuming the role of adopted father, he would provide for and protect his new children as much as any dad would his own biological children.

It's interesting that in the NT when Joseph of Nazareth assumes the role of adoptive father to his non-biological son Jesus and he keeps Him safe from destruction by another king intent on killing male infants, that Matthew 2:15 says that in some way/sense is a fulfillment of the prophet Hosea: "*Out of Israel I called my Son.*"

Russell Moore, in *Adopted for Life: The Priority of Adoption for Christian Families & Churches*:

Israel wound up in Egypt the first time [when sons of the original man named Israel, aka Jacob] sought to kill a young dreamer named Joseph. God, though, meant it for good, using the sojourn in Egypt to protect the nation from famine (Gen. 50:20). The Joseph of old told his brothers, "I will provide for you and your little ones" (Gen. 50:21). Joseph of Nazareth pictures [the OT character he is named after] in providing for and protecting [this descendant of Jacob named Jesus his adopted son] in Egypt. But he also pictures God, the One who brought [Israel His adopted Son] in and out of Egypt, who shields them from the dictator's murder...

When parents care for a child, their child [adopted or not], they're picturing something bigger than themselves. They are an icon of a cosmic reality ... Joseph's rescue of Jesus [in Matthew 2] isn't the first time the adoption of a child is tied to the exodus [redemption] event. David sings about God as "Father of the fatherless ..." [in Ps 68:5-6 who "makes a home for the lonely" NAS] tying this reality to God marching before his people through the wilderness [after redeeming them from Egypt]. God shows this is the kind of God he is. He's the kind of God, the prophet Hosea tells us, of whom we cry out, "In you the orphan finds mercy"³

Hosea 11 (NIV) ¹ *“When Israel was a child, I loved him, and out of Egypt I called my son ... ³ It was I who taught [them] to walk, taking them by the arms; but they did not realize it was I ... ⁴ I led them with cords of human kindness, with ties of love; I lifted the yoke from their neck and bent down to feed them ...*

13:14 *“I will ransom them from the power of the grave; I will redeem them from death. [Then he says what Paul quotes in the NT “Where, O death is thy victory? Where, is thy sting?”]*

14:1 *Return, O Israel, to the LORD your God. Your sins have been your downfall! ² Take words with you and return to the LORD. Say to him: “Forgive all our sins and receive us graciously ... [Hosea 14:3 says in ESV] for in you the orphan finds mercy”*

If Israelites or Gentiles repent and turn to the Lord pleading to the Lord humbly: “forgive all my sins and receive me graciously” ... if you come seeing yourself as a hopeless orphan, you’ll find mercy by a redeeming, ransoming, slave-liberating, adopting Father who can take you by the hands as well, as tenderly and caring as any dad with his boy.

I want to close with Ezekiel 16, which describes Israel’s adoption and redemption in language that brings us full circle back to Paul. The Bible not only talks about adoption of a son, like Moses who God used to redeem and rescue Israel from destruction. Scripture also talks about adoption of a daughter, like in the book of Ruth, or in the case of Hadassah, renamed Esther, who was orphaned but raised by Mordecai, and she became royalty and lived in the king’s palace, and God used her to rescue Israel from destruction as well.

In Ezekiel 16, God reminds Israel of their adoption story using the imagery of a baby girl left exposed, abandoned, in another country:

³ and say, ‘Thus says the Lord GOD to Jerusalem, “Your origin and your birth are from the land of the Canaanite, your father was an Amorite and your mother a Hittite. ⁴ “As for your birth, on the day you were born your navel cord was not cut, nor were you washed with water for cleansing; you were not rubbed with salt or even wrapped in cloths. ⁵ “No eye looked with pity on you to do any of these things for you, to have compassion on you. Rather you were thrown out into the open field, for you were abhorred on the day you were born. ⁶ “When I passed by you and saw you squirming in your blood, I said to you while you were in your blood, ‘Live!’ Yes, I said to you while you were in your blood, ‘Live!’ ... ⁸ “Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and **entered into a covenant with you so that you became Mine,**” declares the Lord GOD. ⁹ “Then I bathed you with water, washed off your blood from you and anointed you with oil. ¹⁰ “I also clothed you with embroidered cloth and put sandals of porpoise skin on your feet; and I wrapped you with fine linen and covered you with silk. ¹¹ “I adorned you with ornaments, put bracelets on your hands and a necklace around your neck. ¹² “I also put a ring in your nostril, earrings in your ears and a beautiful crown on your head. ¹³ “Thus you were adorned with gold and silver, and your dress was of fine linen, silk and embroidered cloth. You ate fine flour, honey and oil; so you were exceedingly beautiful and advanced to royalty. [but Israel was a wicked queen like Jezebel, a spiritually unfaithful bride who did not reflect God’s care to His children] ... ²¹ “You slaughtered **My children** and offered them up to idols by causing them to pass through the fire. ²² “Besides all your abominations and harlotries **you did not remember the days of your youth, when you were naked and bare and squirming in your blood.**

Now listen to Paul in Ephesians 2: ⁴ *But God, being rich in mercy, because of His great love with which He loved us,* ⁵ *even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved) ...* ¹² *remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.* ¹³ *But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ ...* ¹⁸ *for through Him we both have our access in one Spirit to the Father.* ¹⁹ *So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household ...*

From abandoned alien foreigners in a far off land - godless, lifeless, Christless, hopeless and helpless - to a child of the King. No longer strangers, separate, spiritually dead, stillborn, or slaves of sin – now sons of the King! I said this goes from Genesis-Revelation, and begins before time and will continue beyond the end of time, praising our Redeemer:

Revelation 5:9 *Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.*
¹⁰ *“You have made them to be a kingdom [not just sons of the king, but a kingdom] ... and they will reign upon the earth.”*

¹ “I’ve Been Adopted,” by Stephen R. Adams, 1972, CCLI Song No. 816303.

² For Further Study:

<http://www.monergism.com/directory> (click "Five Solas" or "Adoption" for articles and audio sermons)

<http://www.togetherforadoption.org/?p=372> (especially sermons by Rick Phillips and Dan Cruver)

³ Russell Moore, *Adopted for Life* (Crossway, 2009), p. 68-69.