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But do you get to go on vacation? Yeah, I'm going on vacation. One way or the other, I'm going on vacation. This is not going to stop me, okay, because I'm not going to stop that at all.

Yay, the beach! Cool, thank you. Okay, okay guys, we're back into Ephesians chapter one, where we're in looking at Ephesians 1, 6b to 10, okay, because we're looking at, from the concept of the planning stage of what God did to create this universe, we're looking through the mind of God as to what He was doing and what He did before the foundation of the world, okay. So last week, we went through divine election and indicated that God chose us, okay, for being able to go back home, okay.

You got to remember, all of the planning, everything that we've talked about, from substack, to looking at history, to looking at Genesis, looking at all that, all of that stuff was done in God's mind before He created anything. So He knew each one of us by name, not your name that your parents gave you, but the name that He gave you, which is what is written in your DNA code when you're saved. He knew your birthday, He knew your salvation date, He knew everything, because that is what's called the foreknowledge of God.

He knew what your decisions were going to be. So in His mind, before He took a pencil to paper to schematically draw out this, He created all of this in His mind, all right. That's no different than what we're going to talk about tonight, and for the next at least two to three weeks.

We're in the mind of God, and we're going to stay there a while, so you really can hone in and get your arms around this, because this changes everything in your life, okay. Because now, by understanding that you were divinely elected to go home, now you can see why it's so important to walk with Him. Okay, and that changes everything.

That changes everything. Okay, so we're going to look at Ephesians 1, chapter 1, verses 6 to 10, and let's talk about just redemption, okay. Just let's take a real world example to start to get our hands around this, and I'm going to tell a story about my past.

When I was growing up as a boy back in those days, you had what was called blue chip stamps and green stamps, for those of you who did that, and my mother collected those things. So she used to give us kids the books and the stamps, and we used to put the stamps in the books, and then for doing that, mother would go to the green stamp store, which was located just blocks away from our house, and if we didn't go there, we went to one at Big Town, if those of you know Dallas area, Big Town, and we went to that one, but she rewarded us for doing this licking and sticking and stuff like that. She wouldn't give us a sponge.

I don't know why, you know. I learned that after the fact, but we were sitting there as kids, and we were drinking water, licking to put them in. Yeah, it's just like, and they tasted so terrible, but anyway, we put them in the booklet.

We gave them back to her, and she said, okay, because you've done this, come with me. We're going to go to the store. We're going to go to the Redemption store, okay, and she would reward us by getting us something that we wanted out of their catalog, okay, but the majority of that was used to actually provide utensils, things for our kitchen, okay, because we were really poor.

So anyway, the idea of redemption, okay, is a common word that we understand, but it is uncommon as it relates to the theological implications from a biblical principle site, all right, and that's what we're going to look at. So redemptions is redemptions. Basically, you're taking something and giving it, putting, giving it to a party that owns whatever process is, and you're getting something in return.

That's the process of physical redemption, but this goes on, and that's how, that's a majority of us, that's how we understand salvation is Christ died, we're redeemed, we get saved. That's about it. The theological background of what that, what that is and how that came to being is more important than just understanding that Christ died, you get saved, okay, because you need to understand what he did, and then you need to understand what God thought about before he created the world.

That's what's important for us to get to. So the word redeemed and the word redemption is a really a very, very vital part of the core of Christianity, okay, and it becomes the theme of the wonderful text to which we're going to draw attention to in Ephesians. Who's doing this? I need to, okay, so, so, so this, this is a familiar word in the secular world, in society, but it has a very unfamiliar meaning as it relates to really what it means until we get into scripture.

Now, I just want to remind you where we're at, okay, in this study, because it's important that as we move through these elements of, that God did in his mind before the foundation of the world, it's, it's important that we put these in context with everything else, all right? So Paul, I'm just going to do a quick little review here. Paul is writing to the Ephesians, the church at Ephesus, but he's not only writing to them, okay? Remember all the churches in Asia Minor as we went through in Revelation 2 and 3, they were all located 45 to 60 miles apart, so the, any letter that came to a church was distributed to all churches. So even this letter, when you look at it in the original canon, is blank as to who it was written to, all right? And you can put Ephesian, Ephesus, you could put Smyrna, you could put whatever you wanted to as the, as the focal point, but the letter was the, is the condition by which the church, and we're the church, right? We're the, we are the church.

Individually, we're, we're a church. So the letter that Paul wrote to Ephesians is crafted in such a way that you can use it for theological understanding of what a church is from what God intended it to be, and how you apply what the application of what a church should do, okay, in your daily walk with Christ. So this letter went far out of the Ephesian church, and Paul is writing here to define for the believing community the church as the body of Christ.

I'm creating the visual that I told you I would do. I started on it. I had to, I've been thinking about it for three or four weeks, but if you could take, and visualize this for a moment, if you could take and sit God in his throne room, and Christ onto his right side, which is the authority, and, and, and see that, and then the next slide, see Christ stand up, and he is consuming.

His feet are touching the earth, and his head is in heaven. If you could see that, visualize that. Everything is in that body.

Everything is in that body, okay, as we're going to learn, okay? More importantly, we're in that body. So when it talks about the body of Christ, it's talking about the relationship between those that are elect through Christ to God the Father, and you, if you visualize him standing up next to God, and allowing us to, to be put in the body, and see yourself in the body, you're getting the picture of what this thing called the body of Christ really is, all right? It's his, it's his outward manifestation of himself, but it's the inward, inward acceptance of us as his brothers and sisters inside of him, okay? So his, his, Paul's great thrust and emphasis in Ephesians is to speak of the church in his broadest terminology. It is the body of Christ.

It is Christ incarnate in the world. That's the reason why I said, if you could see, if you could visualize him standing up, and he is connecting heaven to earth, that is the vehicle, okay? And when we get in prayer, you're going to understand it even more, okay? And we, the only way we get access to heaven is in him. So you got to visualize yourself inside of that body with all of its protection, and all of its grandeur, and all of its, you know, spiritual blessings, and all.

We all have that because of him, all right? So it is indwelt by the living Lord himself, all right? It is not an organization. It's not a religion. It's an organism.

It's a breathing function organism that we're a part of. It is Jesus in the world standing up. That's basically Paul's thrust.

He's trying to get us to understand just how gigantic what God has done in our mind, okay? So in speaking of these broad and grandose terms of the church, he doesn't use local references here. Nowhere in this text, the whole six chapters, does he talk about a single person. The only person he talks about is God and Christ.

That's it. He's trying to get us to understand what this means. So he doesn't reference it to a local area.

Matter of fact, Ephesians was there as a blank. Remember I said that. It was there as a blank.

He did not want to make this a localized societal piece of a document. He wanted to give you the broad aspects so that basically you could apply it anywhere you were. So he doesn't speak about individuals in a given city or in specific congregation, okay? This is theology, okay? It's the theology of the church as the body of Christ.

That we are not just a flock with a shepherd. We're not running around with somebody over us like a supervisor. We're actually living inside of an organism called Jesus Christ.

That's the visual that we need to have. And knowing that, knowing that, then everything he receives we have, okay? So we're not just the branches with a stalk and a vine. We're not just a kingdom with a king.

We're a body in metaphor with the head who is Christ. And that is such a beautiful symbolism that he presents it to us, the living organism character of the church because Christ is the head of the church. So what we need to understand is Jesus is not, he's not in the world.

He controls the world. He is the church. The mystery is, the mystery was this.

When Christ died, the right-hand seat of God that Christ sits on is the church, is the church because Christ became the church. And seeing that and then seeing him standing up with his whole manifestation from earth to heaven and we're inside that because we are the church. That is what's so cool about this is now we can see how we get access to all of this, you know, storehouse of blessings and protection and all this stuff is because he's manifesting it to us through him, okay? Now, this is not very complex what you get into the book of Ephesians and what it's saying.

The church as the body of Christ and how it functions. Paul is so overwhelmed and so thrilled with all of the features that's being revealed to of this mystery of the body. When preachers teach us about the body, Christ the body, they're talking about us.

They're not talking about his body. They're talking about us in his body and they don't teach that. We don't, you know, we don't get that.

So when it says the body of Christ, that's us. That's what it's talking about. So this thing which was hidden and is now revealed that he begins his book by discussing how this thing was formed in the mind of God in eternity before the world began.

All of this was done in God's mind. The first amazing truth about the body is that it was planned before the foundation of the world. Your body was planned before the foundation of this world and that he makes abundantly clear in verse four he has chosen us in him before the foundation of the world.

So we were in Christ before the foundation of the world. He chose us. He put us into Christ and he knew the date that you were going to accept that your salvation.

But you were in Christ before the foundation of the world. So we can say that verses 3 to 14 are a glimpse of the eternal plan of God informing the body, not Christ's body, us. We're the body.

When we get to chapter 2, we'll see some more detail about how God worked it out in history, how he did this. But in chapter 1, it's just what he's doing. This is his creation in his mind first.

Okay, but here we are in eternity in chapter 1, seeing the master plan. Now the first section that we looked at in last study was verses 4 and 5 and the first part of verse 6. We discussed the key word in that past aspect of the plan and we said that that key word was election. Okay, we were elected.

In other words, the whole design was predicted on God's election, was predicted and predicated on God's election. He chose us in him, in Christ. He predestined us, it says in verse 5, and then we said the present aspect of this eternal plan was redemption.

He took that elective purpose and worked it out in history through redemption. And the third element is inheritance that we'll look at a few weeks later. He did it in order that we might inherit all things.

He chose us, we were sinners, in his mind we were sinners, but he redeemed us which he allowed him to make us part of his family where we could receive the inheritance. Okay, and he worked all of that out in his mind before the foundation of the world. So you have this eternal plan of the body of the church that it should be Christ in the world, an elective purpose, a redemptive plan, and an ultimate inheritance.

Those are the three elements of God's plan. Now we discussed the election last time and how that we have been chosen by God in his own sovereign will apart from us before the world began, before we were ever born. He knew specifically who we were, what we were to do.

By name he chose us before we were even in existence to plan us into what? Christ's holy body. Okay, think about this. Okay, think about being an engineer.

The size of a building should be determined based upon the occupants of that building. So the size of Christ's body was being sized up by God to allow for all of the people for knowledge that he knew to be residing in his body, his body had to be sized. That's what this is going.

Christ was sizing up Christ. He was saying, okay, this is the number of people, okay, and this is what we're doing, and they're going to be part of it in his body, and I got to make sure that he is capable of handling that. That's the reason we have such worth.

Okay, here we go. Our value, our value is determined by us being in Christ. That's the reason why we have a price tag.

We have something that will work because we were chosen by God before the world began to be part of his body. Okay, so that covered the past aspect. How did God plan to work that out? What was going to be his method to bring those elect people into reality, to make that relationship really happen? And the word is redemption.

He had to buy us to get us into that body, the ability. Is there a difference between redeemed? I know the stamps. You collect the stamps, and we did that too, so good example of redemption, and then like you took, you have the stamp book, then you go to the redemption store.

Okay, this is my question. I know I'm redeemed, but in Luke, when Jesus was describing the events, the scenes of the end time, you're going to see these things. And he said, when you see the son of man coming in a cloud in power and glory, he said, when you begin to see these things that he's describing come to pass, he said, look up, lift up your heads for your redemption draweth nigh.

And that's my question. Redeemed, redemption. So our redemption has not occurred.

Is that? Yeah, it started. Okay, it started, and it doesn't complete until you go home. Okay, okay, thank you.

In the process, is one of the steps in the redemption process is for us to be redeemed. Okay, so redemption, as you're going to find out, has steps in it. Okay, so we experience both of them.

Yes, you do. Yes, you do. And then our redemption draweth nigh.

Okay, thank you. Because redemption is not complete until either you go home or he comes back, where you're either death going home or you're caught up in the air with him and don't experience the first death. One way or the other, that is your completion of your redemption process.

Okay, and I was just, when you're talking about the stamps, I'm thinking Jesus holds that stamp book and he's going to, you know, our redemption. You're going to see that. I wanted to use that as an example.

You're going to see that when we get into the definition of redemption. Okay, thank you. Okay, so these are the three elements of God as we discuss the election, how that we have been chosen by God in his own sovereign will, apart from us before the world began, he chose us by name.

And now we come to the redemption as to how he did this. He had to redeem us because we were in bondage of a certain thing. He had to, he had to redeem us out of that.

That is the, that is the redeeming process. And we had to be purchased by God to become his own. And after he did that, now he can provide us the conclusion of the redemption based upon his plan.

Okay, so redemption is the key word. Let's look at verse six. To the praise and glory of his grace, through which he hath made us accepted in the beloved one, in whom we have redemption.

There's the key. Through his blood, the forgiveness of sin, according to the riches of his grace, in which he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will. Key point.

In God's mind before the creation of the world, he prepared his last will and testament. You were in it. I was in it.

So that will and testament, you're going to find that he looked at that all along the creation process. Yeah, David. Jim, because we are born into this world, which is evil, is that, is that why we're being redeemed? We're being redeemed from evil? Okay, David, let's back up.

Let's back up. Lucifer lured us into his marketplace from heaven. Correct.

As souls. Okay. Yes.

God gave us Adam and Eve to create the host body system, to allow us to be born in the host body system, to give us a choice of either staying with Lucifer or going back home. The choice of going back home is redemption. Yes.

Thank you. Okay. The choice to stay in the world is your sinful nature that you're born into this world with.

Yes. You got to choose to get out of this world, not make a choice of which one you want. You're in this world.

Your choice is do you want to be out of this world? That's the choice. Okay. Wonderful.

Thank you. Okay. So the key word is redemption.

Let's finish up with Scripture. I'm in verse 9 and 10. That in the dispensation of fullness of times, dispensation is a time period, fullness of time is talking about the end of the world.

Okay. He might gather together in one all things in Christ. Okay.

That is the full redemption. So what he's saying is, he says that in the dispensation of the fullness of times, the end time, he might gather together all in one place in Christ, the redemption, completion, both which are in heaven and which are on earth, even in him. Okay.

They're all over the place. Some have died. Some are walking around.

Some are in the sea. Okay. All this.

So he's going to gather all of us together at one time at the dispensation of the fullness of time, the end time, and he's going to rapture us. That's what this is saying to us. Yeah, Dawn.

So in other words, we are redeemed. That means we get access into his body while we're on earth. And redemption is when he comes and actually collects us.

Correct. And so the other key thing, I, since I was a little girl, the whole phrase, I want to be in this world, but not of it. Is that a Bible verse somewhere? Yeah.

You are not of this world. You're in this world. But because Christ was in it, he was in it.

He walked amongst people. He told the prostitute he wasn't going to condemn her. So I know this means I can't be isolated.

I can't sit back on my laurels. I can't figure out an argument. None of that's my job.

My job is to beam light, be in the world, and then daily look at how I'm buying into my socialization, my ego, and all that crap. Right? Yeah. In a short fuse.

Yeah, that works. Yeah. Wow.

All right. So let's continue. All right.

I don't want any misconceptions. So I don't know that there's any comparable scripture in the Bible to this one in delineating redemption, unless perhaps it's Romans 3. You might want to write that down and go look at it. But this is a fantastic statement in the significance of redemption and just what it means.

In order for God to bring his elect people into the inheritance, the third part of the plan, that he has in the future for them, before earth was created, he put it in future for us. He must redeem us. He must buy us.

He must purchase us. And so we look at this concept of redemption in that way. Now, let me give you a definition so that you'll understand its meaning.

And then we're going to do a comparison to that. And we're going to look at the componentry and some contrast to words. And then we're going to come back to the text.

So first of all, what is redemption? The theological definition is the redemption is an act of God by which he himself pays a ransom, the price for sin, which has outraged his holiness. Did you get that? I'll repeat it. Redemption is an act of God by which he himself pays as a ransom, the price for sin.

I want you to think about that. He knew that the only purity in the whole creative process was him. He knew that if he was going to redeem us and put a veil over us with his blood and redeem us, that price had to be paid by somebody that was nothing more than pure.

Him. So he knew about what he had to do before he ever created the foundation of the world. So redemption is an act of God by which he himself pays as a ransom, the price of human sin, which has outraged his holiness.

Outraged him. His holiness. Him.

That's redemption. And you can say basically in simple terms, it's the deliverance. You have been delivered by the payment of a price.

It's the simple deliverance by the payment of a price. Who paid the price? Christ. God himself.

Now, two words in the New Testament are used in the Greek language for the word redemption. Okay, so we're going to start now breaking down the word redemption. The first word is agorso.

And sometimes you see ex-agorso. And the last part of the word is agora simply means the marketplace. What did Satan do? He lured us from heaven into his marketplace.

So the first word that you're going to look at is ex-agorso. Ex-agorso means that to buy out of the marketplace. Jim, can you spell that please? Yeah.

E-X-A-G-O-R-A-Z-O. Ex-agorso. I practiced my Greek for two days, guys, and it ain't happening tonight.

So I don't know what, what, okay. So it is some of these words I'm going to get. Some of them are not.

But anyway, I'll spell them for you. Okay. But what, here's the concept.

Satan lured us into his marketplace. Christ bought us out of his marketplace. So when you are born in this world, in accordance to Ephesians 2, you're born into Satan's marketplace.

He gets to do with you whatever he wants to do while you're in his marketplace. And the only time, what you're going to learn, the only time you can get freed from that is through redemption. So, but there's another word and perhaps even a stronger word that you need to identify with.

And that, that, that's what the word in this scripture is used. Okay. And it's Lutroso.

L-U-T-R-O-O. And we have also have the word Apolotrosis. A-P-O-L-U-T-R-O-S-I-S, which we can translate into redemption.

Okay. Now those are the Greek words that were used inside the scripture. Lutroso is the word that is used specifically in this passage.

Now that means to pay a price, to free somebody from bondage. Okay. Now you might look at it this way.

In those days, because scripture was written to understand based upon what was going on in the historical times back then, slavery was at a max. Okay. There were millions of slaves.

They were buying and selling slaves every day of the week, which was a common thing. They did it just like we would buy and sell animals today. But from time to time, a person may desire to purchase one of the slaves for the purposing of setting him free.

Let's say you, you knew someone that you thought very highly of, or you, someone you love very dearly, or someone that you just cared about that was a slave. You could go to the owner of that slave and say, hey, I will give you X number of dollars for this slave. You complete the transaction, you purchase the slave, and then once you have purchased him, you set him free.

You say, I just purchased your freedom. You are no longer a slave, go free. That is leutrosol.

To buy someone, to set him free, and that is essentially what is the word right here, in whom we have full redemption, in whom we have the purchase which sets us free. Redemption then is the deliverance by the payment of a price. Now, I want you to hang on to that, because that is the full thing.

You were, you were, Christ died, he bought you, your redemption ends when you go to heaven. There's a whole cycle of things that are going on inside of that, that we need to understand. Okay, so I'm going to give you a little bit more theology.

Everybody in this world is captive, right? We've already talked about that. Everybody that comes into this world is a captive. The Bible says we are slaves.

No man is free. Every person in the world is a slave in their sinful state. And to whom are they slaves? Who is the captor? Who is the captor of every man? Well, we get our our answer from scripture.

John 8 34 says, men are slaves to sin. Romans 6 17, men are servants to sin. Romans 7 14, we're sold under sin.

Romans 8 21, in bondage to corruption. All of that means is sin is in control of every one of us. The minute you hit the ground running as a baby, you're controlled by sin.

Who then or what then is the captor of men? It's sin. So sin is the captor that holds man. Now sin demands a price to be paid to release its victim.

What is that price? The price or the wages of sin is death. Somebody had to die to set you free. So in order to purchase sinners from the grass of sin, there must be a death.

Without it, says Hebrews 9 22, the shedding of which is simply a term for death. Without death, there is no remission of what? Sin. Okay.

The soul that sinneth in the Old Testament says it shall die. The wages are the price of sin is death. But Jesus redeemed us.

What does it mean? He paid the price of sin to free the slave to set him free. That's the whole point of redemption. That is exactly what he did.

He paid the price to set us free. In Galatians chapter 5 verse 1, it says, for freedom Christ has set us free. Therefore stand fast and be not entangled again with the yoke of bondage.

You get that? Once you're saved, you're set free outside of bondage, but you can make the choice to go back. And what he's telling us in Hebrews, I mean in Galatians, is be not entangled again. He freed you from it once.

Don't be entangled again with the yoke of bondage. For freedom, Christ has set us free. In Galatians 1 4, who gave himself the Lord Jesus Christ? Verse 3 says, who gave himself for our sins that he might deliver us from this present evil age.

In other words, Christ has delivered us from evil, delivered us from the yoke of bondage, delivered us from sin. If you look at it in terms of Colossians 1 13, he has delivered us from the power of darkness and translated, translated, that's a word you need to understand, translated us into the kingdom of his dear son. If you look at Romans chapter 6, essentially the very same thought is in verse 18.

It says, being then made free from sin, ye became the servants of righteousness. Free from the evil age, free from corruption, free from the yoke of bondage, free from sin by paying the price that sin demanded. That's redemption.

That whole process is redemption. Now in Galatians again, chapter 3 13, it says, Christ has redeemed us from the curse of the law. Remember, the law just cursed us because it made our sins become well known to us, and Christ became the curse and died on the cross as the price.

In Hebrews, and this is a great word on this, it's Hebrews 2 14, for as much then as the children are partakers of flesh and blood, he also himself took part of the same, that is Christ, because he became a man, he experienced our life in order that he might destroy him that had power of death. He went to hell to get the two keys, remember? That is the devil. Now watch this, and deliver them who through fear of death were all their lifetime subject to bondage.

The bondage of sin and death holds men captive, and Christ comes to buy us out of by paying the price, that's redemption. That's what the term means. Now to help you get a little better grip into this, I'm going to begin to compare it with some other terms.

By comparison, you'll see its distinctiveness. There are five Greek words in the New Testament that come from the legal vocabulary. They have to do with legal things in the Roman world, from a legal background.

So I'm going to share them with you, then I'll show you how they differ. The first one is dichiosis. Now, dichiosis is a word that means acquittal.

I'll spell this for you. D-i-c-h-i-o-s-i-s. Dichiosis is a word that means acquittal.

It means acquittal in the court. When somebody was acquitted of a crime, we translate it in the Bible as justification, okay? If you're studying salvation in the discipleship, you understand that justification is the first process of salvation. When somebody was acquitted by the crime, we translated the Bible as justification, and somebody is justified.

All right, now there's a second word, aphesis. A-p-h-e-s-i-s. Well, that word means to cancel a debt, to cancel a debt.

Sometimes it would be a lawsuit or something. It would be wrangling around in the courts, and there would be a judgment that would say, you do not owe that man anything. That debt is canceled or whatever.

Retribution has been made. The price has been paid. There's the canceling of the debt.

So aphesis, its legal sense means to cancel a debt. We translate it in the Bible. Are you ready for this? Forgiveness.

The word forgiveness means canceling your debt. Could you spell that word again? A-p-h-e-s-i-s. Okay, thank you.

Now think about this. You have a bank account in heaven that was filled up with debt called sin. When you got saved legally, that debt was wiped out by forgiveness, and that bucket, that account goes up and down based upon what you do in your sanctification process.

You either increase it or decrease it. The third word is aphulothesia, h-u-l-o-t-h-e-s-i-a, and that is a word that means, in legalese, it means in the Greek world, adoption. It's like when a family would go to court to adopt a child.

Now the Bible really uses it to speak of sonship, becoming a son of God. Then there is the word, and I'm not even going to try it, I'm going to spell it, k-a-t-a-l-l-a-s-s-o, which legally means reconciliation. Sometimes people go to a court for divorce, and they will be reconciled, or sometimes two fighting factions will be brought together in a suit, and by arbitration or whatever, they get reconciled, and reconciliation is brought about in that process.

Now, it means in the courtroom a reconciliation, and that's exactly the way we translated it in the Bible. Paul talks about being reconciled to God. Remember, Christ came back to reconcile the world to him.

The fifth word, I'm not even going to try it either, I'm going to spell it, a-p-o-l-u-t-r-o-s-i-s. It means to redeem, to purchase, to set free, and it is translated redemption. Now, listen, I'm going to show you the distinction of these words, okay? You might want to make sure you take this down, because this is the theology of God's redemption process for our salvation.

This is what he did. In justification, the sinner stands before God accused, but he is declared righteous. In justification, he stands before God accused, but he is declared righteous in forgiveness.

The second word, the sinner stands before God as a debtor and receives a cancellation of his debt. In adoption, the sinner stands before God as a stranger, but is made what? A son. In reconciliation, the sinner stands before God as an enemy, and he is made what? A friend.

In redemption, the sinner stands before God as a slave, and he is receiving his freedom. You see, all of those terms speak of the wondrous miracle of salvation. All of those things—justification, forgiveness, adoption, reconciliation, redemption—are provided because Jesus did what? He paid the price.

I hope you're getting this now. We are accused, but he bore our punishment, so we can be set free. We are debtors.

We sin all the time. We're debtors. He paid our debt.

Before the foundation of the world, that debt was already paid. We're strangers, but he is a son, and we are in him made sons and daughters. We are enemies.

We were born in this world under the control of Satan. We're enemies, but he is the friend, and we in him, Christ, are friends with God. We're slaves.

But he has bought our freedom. All of these terms are different facets of the magnificent diamond of the doctrine of salvation, and so redemption is just one way to view the meaning of salvation itself. He bought us from the slavery of sin.

Okay, now let's look at as this unfolds in our text. Let's go back to the Bible. Grace would be the antecedent, okay? Grace through which he made us accepted in the beloved one in whom we have redemption.

Who then is our redeemer? In whom do we have redemption? The beloved one. That's why he says we have been accepted in the beloved one. You see, because we are in Christ, because by faith we are made one with Jesus, because we are his body, because we are Christ in the world, we're therefore acceptable to God in him, Christ, and it is in him, Christ, that we have redemption.

There's only one redeemer. It's the beloved one, and because we're in him, God also calls us beloved sons, and the reason we can be called beloved of God is because we are in the beloved one. He is the one in whom we have redemption.

You know, the term beloved was God's special name for his son. If you do a search in the Bible or search the e-sword, you're going to find that beloved was the special name that he gave for his son. We don't have to worry about who the beloved here is.

It's obvious. Who is the beloved one? Listen to God himself speak and tell you in Mark 1 11, this is my what beloved son, and I and him I am what? Well pleased. Again, God said this is my beloved son, hear ye him.

In Colossians chapter 1 says that we have been translated from the kingdom of darkness into the kingdom of his dear son. It's the same concept. Jesus is beloved of God, and Christ is the beloved one, and as the beloved of God, he is the recipient.

You got to get this. He's the recipient of all that God has to give out of his love. God knows nothing back in his son, and because we're in him, he holds nothing back from us.

Who holds it back? We do. If you want to get technical, there's only one individual in the entire universe as far as we are concerned from this vantage point who is the recipient of all the goodness of God, and that is Christ. We, as we are in Christ, and only as we are in Christ, become able to receive those good things.

Thou art my beloved son, and in him so are we. Christ is the beloved of the father. It is by him, because it is in him, that we are redeemed.

We are one with him. The son is accepted by the father, and if the son is accepted by the father, and we are in the son, we're accepted by the father automatically. It's incredible thought, guys.

Think about it. Before the foundation of the world, all this has taken place. Think of it this way.

Christ wants us to have every good thing. That's by scripture, by the way. The father loves the son, and since the father loves the son, the father will grant to the son all his love, the thing the son desires.

What does the son desire? That we have every good thing. That is how we are in him. And that's why in verse 3 it says, blessed be the God and the father of our Lord Jesus Christ, who had blessed us with all spiritual blessing in the heavenlies.

And then what is the last two words? In Christ. You see, because we are in him, we are accepted. Because we are in him, we are blessed.

Apart from us, dear ones, God blesses us for Christ's sake, because we're in him. Someone wrote once this little poem, I guess. Near so very near to God, nearer I couldn't be.

For in the person of his son, I am just as near as he. Dear so very near to God, dearer I couldn't be. For in the person of his son, I am just as dear as he.

That is exactly where we're at. We are looked upon by God himself as Christ. We're supposed to put on Christ.

Okay, that's how God looks at us. Literally, it's the word grace. And if we read it this way, by grace we have been graced.

He has graced us, is what the Greek says. He's graced us. It's like dunking us in a big vat of grace.

We've been graced. That's what God has done. He's given us everything.

We could say to each other instead now, okay, we've always used the term born again, but that's out in culture now. We really don't know what it means anymore. But we could go back and say, have you been graced? Because that was really what the scripture said in Greek.

That's the idea. Grace by which he graced us. So God can say of every Christian, listen to this.

God can say of every Christian, this is my beloved son in whom I am well pleased. Isn't that great? Why? Because it means you. In Christ, in Christ, we are looked at as this is my beloved son, daughter in whom I am well pleased.

You see, Christ paid the price, bought us out, made us one with himself. That's scripture. We live in Christ.

He is the redeemer. There's no other redeemer, only he. Second, not only do we see the redeemer, but the redeemed.

Who are the redeemed? Oh, you're going to like this. Well, it's very clear. It's the yes and we.

Go down in scripture and look at verse six and seven. You find in verse six, the us, and in verse seven, the we. It's us and we.

We have redemption. You say, yeah, that's good. You might say, yeah, that's good.

That's a pronoun, but what is the antecedent? Who's the yes and who's the we? Oh, I'm going to let you meet them. How's that? Boy, they're really something. Let's introduce this to them.

Turn to chapter two, verse one. Here's the yes and the we. And it says and you.

Oh, by the way, it's us and we and you. And you who are dead in trespasses and sin. That's the first thing about us and the we and the you.

We're rotten sinners. Right out of the box, it tells us. Just want to get that clear before we go further.

I want you to understand we come from a very sinful state. And there's some more about us in verse two. In which in time past you walked according to the course of this world, according to the power of the air, the spirit that works in the children of disobedience.

That's Satan. So far, us and we and you are dead in trespasses to sin, walking in according to the course of this world, according to the prince of the power of the air, who's Satan, the one who works in the children of disobedience. Beyond that, they happen to be guided by, continuing on, by the lust of the flesh, the desires of the mind and the flesh, and are by nature the children of wrath.

That's us and we and us. Not a real Scanlon group, is it? In case you need a further definition, go down to verse 11. We are the heathen.

And in Greek, that means Gentiles. And then you go down to verse 12 that says we are without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world. That's the us, the we, and the you.

If that isn't enough, go to the point. Let's look at verse 17, chapter 4, that says that we are the ones who walk in the vanity of our minds. Let's continue in verse 18.

Having the understanding darkened, alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, past feeling given us over to lasciviousness, to work all uncleanness with greediness. That's the us and the we. That's us.

That's you. The lewd, the greedy, the blind, the ignorant, the alienated, the darkened, the vain, the strangers, no hope without God, honor and own evil, following Satan. That's us.

Nice bunch of people, right? Wouldn't you like to hang around them? That's us, the redeemed. God has chosen to redeem sinners. That's the point.

Titus 2.14, he gave himself for us. Now watch, that he might redeem us from all iniquity. We're the iniquitous.

That's who we are. That he might purify unto himself a people of his own, zealous of good works. That's the reason why God had to come be the sacrifice for purity's sake.

He has redeemed sinners. Jesus said, I am not come to call the righteous, but what? Sinners to repentance. You see, it's not until a person recognizes sin that he seeks to be bought out of the slave market.

You got to be broken. You got to know that you want out of this mess. And only at that point can you come out of this market.

Because if not, you're going to continue the what? The yoke of bondage. You're still going to be held in sin. And that he offers himself to Jesus to receive the gift.

The redeemed are the we, the us, and the you, the sinners. That's incredible, unbelievable. You mean God should have looked around the world and picked out some really good people.

Because he really picked out the horribleness of this world with us. Now, there weren't any good people to begin with. So that would have been a problem in the first place.

Because the Bible says all have sinned and come short of the glory of God. So he had no basis of doing anything but select sinners. Now, I want you to think about that.

Before the foundation of the world was created, he did all of this. We are the chosen of God. We who have responded by faith to the elective process of God in the time before the world began.

We are the ones accepted in the Father's love. We are the ones who, because we were in Christ, are said to be the sons of God in whom he is well pleased. My dear ones, if that doesn't give you a sense of self-worth, nothing ever will.

So you see the redeemer and the redeemed. And now the third part of this is the redemption price. We get that in verse 7. It says in whom we have redemption through what? His blood.

Now, that was the price. How did it happen? What was the price to buy us out of the slave market of sin? What was the price to take us back and set us free? How was that bondage broken? How was that price paid? Well, it is very clear. The wages of sin is death.

The price was death. Somebody had to die. And Jesus did.

In whom we have redemption through his blood, Christ's blood, Jesus' blood. And let me say this to you again. This is simply an example for his death.

Jesus couldn't just cut himself and bled on somebody and redeem them. This is simply a way of saying that he poured out his life for you and I. Speaking of a sacrificial, substitutionary, violent debt for sin, it's just a way of saying the point is a life was poured out. It implies substitution.

The New Testament says, for example, he gave his blood. The New Testament also says he gave his soul. The New Testament says he gave his life.

And the New Testament says he gave himself. It all means the same thing. He died for us.

He was a substitute on the cross for us. We should have been there. We should die.

We should pay that price. We should be able to do it on our own. That's what would be pure justice to us.

Let's see. You've got to understand what God's mind was at this time. God wanted justice, but he mingled it with his mercy because he wanted us to have the ability to go home.

We would have not been able to go home had he not been that sacrifice. Now that's actually made redemption happen. The blood of bulls and goats back in the Old Testament through all of the sacrificial system were simply symbolic and typical.

His death was the actual that happened. It did it. It created that salvation process, that redemption.

Remember, he went down to hell when he was buried and he opened up the saints and brought them home. They could not do this without him being that sacrificial lamb, the actual lamb for our sins. For by one offering he perfected forever them that are sanctified.

There's that term again. Oh, by his blood poured out, he paid the price and he offers us the purchase price to buy us back from the slave market of sin and turn us loose and set us free. When I think about this, it's no wonder that Peter said what he said in 1 Peter 1.18. For as much as you know that you were not redeemed with corruptible things like silver and gold from your vain manner of life by tradition from your fathers, but with the precious blood of Jesus Christ.

No wonder he thought it was precious. And I understand why all that singing is going on and now in Revelation chapter 5 as we're going to get to. In Revelation chapter 5 verse 9, they sang a new song.

And what did the song say? It said, Thou art worthy to take the scroll and open its seals for thou was slain and has redeemed to God by thy blood those out of every kindred, every tongue, every people and every nation and has made us into our God a kingdom of priests and we shall reign on the earth forever and ever. And man, I can believe when that song is sung in Revelation 5, the angelic chorus gets off their angelic seats, they're behind and begins to sing. Worthy is the land that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.

No wonder they sing. No wonder Peter said it's precious blood paid the price. The blood of Jesus Christ paid the price for the sin and the sins of the slaves, bought them out of captivity, hold of sin and set them free as liberated sons of God.

And in our freedom, we are in union with Christ. We're in his body. So that they became one in Christ.

That's what it means to be one with Christ. We live inside his body. We put on Christ.

And so that every good thing which the father gives the son becomes theirs in the son. The blood of Jesus indication of his sacrificial substitutionary debt frees us from the guilt of sin, the condemnation of sin, the power of sin, the penalty of sin. And someday when we get fully redeemed, even the president of sin will no longer be there.

So the redeemer, the redeemed and the redemptive price. Now, fourth one, Paul talks about it, about the redemptive results. What does it mean to be redeemed? What are the results? He presents two areas of results.

First of all, in verse seven, the forgiveness of sins, according to his riches of grace, in whom we have redemption through his blood, which means the forgiveness of sins, according to his riches of his grace, forgiveness. Now here, this is a fabulous word, an absolute thrilling word, and so much meaning and so much richness that no way in one discussion, the reason why we're going to open it up to at least two, we could ever talk about it. Jesus said when he was teaching the people to keep his supper, he said, this is my blood of the New Testament, which is shed for many for the forgiveness of sins.

Matthew 26, 28. That's part of it. That's the redemptive results, forgiveness.

I don't know about you, but it's nice to be forgiven, isn't it? That's the negative side of this. We have to get forgiven to receive anything else. I think that's pretty good, because if not, without it, we don't get the inheritance.

Israel in the Old Testament understood this. When they had the Day of Atonement, which is Yom Kippur, the day of national atonement for sin, there were two goats used by the high priest. The blood of the first goat was sprinkled on the altar.

The other goat, the priest went up to that goat, put hands on that goat's head, and as it were, he laid all the people's sin on the head of that goat. He confessed the people's sins on the head of that goat, and that goat was then taken out and sent into the wilderness, where it could never find its way back again. It symbolized the taking of sin and sending it away, where it would never ever be seen again.

Beloved, this is exactly the word used here for forgiveness. It is a Greek word, A-P-H-I-E-M-I, which means to send away, never to return. Our sins then have been sent away, never to return.

You got that? Incredible. Now, remember where we are in chapter one. All of this, all of this was happening in the mind of God before the world began.

Your sins and mine were already in God's mind, totally forgiven before the world was ever created. Oh, what a thought that is. I mean, I can't imagine.

And some Christians go around so depressed because they think God's going to zap them because they can't get just enough and really hold everything against them. That's not true. The goat was sent away.

So were your sins. Now, let's go to Psalms 103. This is a subject I like to talk about, because I don't want to see my sins again.

It says, you know what? You don't have to look it up. Just listen to me inside. It's 103.12. Here's how far that goat went.

Are you ready for this? As far as it's from the east, it's from the west. So far have he removed our transgressions for us. We talked about this on Tuesday.

How many miles between the east and the west? It's infinity. Your sins will never come back. You should forget them just like God forgets them.

What a thought. God's mind. This was already in God's mind.

Your sins and mine were in God's mind, totally forgiven as far as this from the east and to the west before the foundation of the world. Mind-boggling. Let's go on.

In Isaiah 44.22, it says, this is good. It says, I have blotted out like a thick cloud thy transgression, like a cloud thy sins, for I have redeemed thee. You see, in redemption is forgiveness.

Blotted out, forgotten, removed, sent away. And then I love this one in Micah 7.18. Who is a God like unto thee who pardons inequity, passes by the transgressions of the remnant of his heritage, retains not his anger forever, delights in mercy. Now go to verse 19.

He will turn again. He will have compassion on us. He will subdue our inequities.

Thou will cast all of their sins into the depths of what? The sea. They're in the depths of the sea. As far as eternity, in opposite directions, they're gone.

They're sent away, never to come back. Now, all of this, guys, just fabulous. I got to keep telling you, all of this was done in the mind of God before the world began.

Oh, there's a thing in Shakespeare I'd like to bring up. Richard III in Shakespeare says, my conscience has a thousand several tongues. I want you to think about Satan.

Okay, just picture this. My conscience has a thousand several tongues, and every tongue that brings in its several tail, and every tail condemns me. But that's not true of the Christians.

When Jesus comes into our life, he says to us what he said to that terrible, scared woman who was caught in the act of adultery. Woman, neither do I condemn thee. Go and sin no more.

And Paul says, there is therefore now in Christ no condemnation. When you're in him, you're not condemned, forgiven, sent away, dismissed. You say, but I don't deserve it.

Well, that's tough. You got it, okay? You don't deserve it, I don't deserve it, but he did it, and it's through his blood. Now, some behaviorists, I like to call them psychologists or people that like to take your money for nothing, want to come along and tell us that we can't be blamed for our sin.

We're the victim of genes, your mother, your father, your aunt, your uncle, the dog, the cat, whatever. It's not your fault, but you know that doesn't work, because it's not. It's bad enough to have guilt for your sin, but then when you blame your mother, you've got guilt for blaming your mother, and you're deeper in a hole.

You're just burying yourself. Yeah, Billy Ray. I was going to say, the hard part is forgiving yourself, you know? Yep.

That's a process, and that's difficult to do many times. Because it doesn't make sense, okay? You feel like you need to be guilty all the time, because you did something wrong. I mean, I remember my grandmother making me go out and get the willow switch off the tree, and you know, I thought I'd get the smaller ones, and smaller ones hurt more than the big ones, you know? Of course, we remember it.

Of course, we're going to do that, but you know what? You've got to have self-worth enough to know that, you know what? Yeah, I did that in the past, but that doesn't happen now, you know? Something deep in the human conscious doesn't believe the behaviorist lie. Oh my gosh. I took a poll about who you talk to psychology-wise, and what you do to change your life for what they tell you to do, and it's all basically human ideology.

Un-friggin-believable. So what does the gospel do? It walks up and says, hey you, you, hey, listen to me. You're guilty.

You're guilty. Not your mother, not your father, not anybody. You.

Not your genes, not your circumstances. You're a sinner. Not many of us can handle that.

Oh, but you can handle it. Why? Because he has made a provision for it. There is one who has paid the price to forgive every single sin, and removed guilt totally.

Christ set us free, and by the way, forgiveness is complete. My little children, he's forgiven you all your trespasses for his name's sake. 1 John 2 12.

Ephesians 4 32. Be tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you. Colossians 2 13.

He's forgiven you all your trespasses. People think, well, you know, it ain't only when I was saved that we're all forgiven, but since then, man, I've got to struggle to keep the slate clean. No, no.

They were all, capital A, capital L, capital L, all forgiven before you were ever born. When Jesus died on that cross, they were all there. When God had it in his mind before the world began, it was all there.

It was all taken care of. It was all finished. And it's just what Jesus said to Peter.

If you've once had a bath, all you need each day is to just kind of wash your feet off a little bit when they get dusty. And as you walk through the world and day to day, your sin, the Holy Spirit does a little dusting work just to keep you clean. And watch this.

He tells us in 1 John 1 9, he is faithful and just to keep on cleansing us. See, it's constant, never stops. He never stops.

The more you grow in him, it's called sanctification. You've already done the redemption side of this. You now understand what God did in his mind before the creation of the world.

Now, you've been saved. Now what you got to do is you just got to grow with him. You say, but that means that God accepts me.

That's right. He does. God accepts you.

He accepts you in the beloved one. Think about, think about, he created his son to open him up to everybody that was going to be born. And he knew foreknowledge about how many people.

So he grew his body accordingly to do that. And he approved of you before you were ever born. Not on the basis of your good looks, or your mind, or your credentials, or your works, or anything, but on the basis of his plan from before the foundation of the world.

There are no second class Christians. We're not second to anybody. If you're in Christ, you're a beloved son.

You can't get any higher status than that. We're all in Christ. As Christ, beloved sons, totally forgiven.

And if you can't forgive yourself, as Delirious got us here, you've got a God complex. You're saying, well, the reason I can't forgive me, I know God forgives me, but I know some things he doesn't know. You can't say that.

Or else you say, well, I'm actually a higher standard. Oh my gosh, you got a real problem. Right.

Yeah. You think you're God in that condition. You think you're God.

Okay. Why should you remember what he had forgot, what he's forgot before the foundation of the world? How many billions of years was that? You know that that's so exciting guys, for all of us. And that's why you're accepted.

And if he accepts you, accept yourself. You know, you can imagine somebody coming up to me and saying this, oh, I love this. And this has happened a couple of times.

Okay. I'm a personal friend of the president. Oh, you are? Yeah.

That's very nice. A personal friend of the vice president, secretary state, governor, mayor, and list, you know, 50 to a hundred famous people. You know, this is what I've always wanted to say.

That's wonderful. However, I'm a personal friend of the almighty God of the universe. Furthermore, he thinks I'm fantastic.

I love it. Do you realize that right now, right at this moment, he is up there preparing a place for me so that when I leave here, I'm going to be dwelling with him forever. Additionally, he has granted to me all good things as much as I need, whenever I need it.

And all of that, he put in all of that he possesses. And not only that, we talk about that every day. That's what I would want to say.

We forget who we are. That's exactly who you are. God sees everything and start naked reality and says, in spite of all of it, I'm satisfied with you because I'm satisfied with my son.

See, and I forgive you everything from before the foundation of the world for as long as you live. It reminds me, I think it was Philip Gliss who wrote, I am so glad that our father in heaven tells of the love in the book he has given. Wonderful things in the Bible I see, but this is the dearest that Jesus loves me.

And I think of the last verse in this satire is that, oh, if there's only one song I can sing, when in his beauty I see the great king, this shall be my song in eternity be. Oh, what a wonder that Jesus loves me. If he can accept us, accept me, then I can accept myself.

You should accept yourself. That gives us our sense of worth. If we don't accept what God's given us, we're not worth anything.

We matter to God. And if we matter to God, I matter for me and to you and everybody has that value. Jim, there's the verse, I am the righteousness of God in Christ.

I am his righteousness. Because he made you that way. Getting self-worth and having this firm self-image is not a matter about playing a game.

This is life. This is life with your own psychology, what you think of you. It's a matter of knowing what God has done for you in Christ.

That's why it's important to know he did this even before creating the world. That's the first thing, forgiveness. The second thing, well, let me go back.

I can't leave this without talking about this. In the end of verse 7, by how much forgiveness does he have? I don't know if he got enough to go around, some people might say. But what scripture says, it says according to his riches of his grace.

Now watch this, that phrase, according to, that's important. It's all grace. Just remember that grace is an undeserved favor.

Favor over, over, over again, that's grace. It's all grace based on his love, but he always gives us according to his riches. How rich is he? We talked about this several times.

He's rich, believe me. He's got unspeakable riches, according to scripture. There aren't any words to describe that amount of riches.

He has enough and more than enough. He has infinite grace. He's always given us more forgiveness according to.

Remember, forgiveness is your debt. So if he forgives your debt, he's going to give you according to. The Bible doesn't say out of, it says according to.

Now that's a relative rather than an absolute. Let me give you an example. If I went to a rich man, a millionaire, and I say, I have a need for $25,000 for a Christ-centered project that we need to do for our community, and now it's so important to me, and I ask him, would you mind supporting the project? And he says, my brother, I'd be happy to.

And he writes me out a $25 check. This is out of his riches. Now, if I go to another millionaire and I say, rich man, I need $25,000 for this wonderful project for the Lord's sake, he sits down and writes me out a check for $30,000, and he says, there's an extra $5,000 in case you need some more.

Oh, you gave me according to your riches. See the difference? That's what God does. He doesn't give out, he gives.

What? According to. Always in abundance. Forgiveness according to his riches.

Protection, help, blessings, whatever. It's in abundance. Only available though if you're in Christ.

All right, now the second one. The first result was forgiveness. The second one is wisdom and prudence in verse eight, in which he's abounded towards us in all wisdom and prudence.

Again, whenever God does something, he abounds. Abundance. I mean, he doesn't just hand stuff out in little tiny increments.

He dumps it on you. And he says, I hope you can handle it, because here it comes. He abounds super abundantly in two things, wisdom and prudence.

Now, this is the positive side. Forgiveness is the negative side. That's what sin has caused.

He needs to forgive our negative side of sin. But this is what he gives us in addition to that forgiveness. He forgave us.

Now he gives us his plan. So let's distinguish these words a moment. He made to overflow.

The word means to overflow, to super abound. The first word wisdom is Sophia. That's easy enough.

I have a granddaughter by that. I would never lose the Greek word for that one. Sophia.

It has to do with wisdom in eternal things like life, death, God, man, sin, eternity, time. It's theological. But the second word is prudence.

And it's pronuncia in Greek. And it means it simply means insight into earthly things, day-to-day living. So go back to the scripture.

I want to give you wisdom and prudence. I want to give you all of the theological understanding and wisdom. And then I want to give you the tools.

So now as Christians, not only have we got forgiveness that takes us care of the negative, but the positive, God gives us equipment to understand him. That's what we're doing. We're understanding him.

And to walk through the world on a day-to-day basis. It's that super. And what was the Greek word again for prudence? B-H-R-O-N-E-S-I-S.

So wisdom and insight. So that we have all, we're not just pie in the sky, spinning off great theological truths, which we can cite by now in the many ways, we know how to put it to work. So by wonderful grace, he forgives our sin.

And then he dumps into our minds and pours into our hands and feet and mouths principles of spiritual living in the midst of a world like we're living in. He tells you how to live. That's what we're going to get into.

Spiritual discernment. We are the wisest. God has taken us into his confidence.

Listen, God thinks so highly of us, beloved, as a Christian that he has given you the secrets of the universe. That's one of the mysteries. He gave you the secrets of the universe.

There was a French philosopher who said the universe is indifferent. He created it. Why are we in this puny mud heap spinning in infinite space? I have not the slightest idea, and I'm convinced that nobody else does either.

Well, I might not have as a high Q as this philosopher did, but I'll tell you one thing. I know the truth. So do you.

Because what he has chosen to hide from the wise and the prudent of the world, he has chosen to reveal to babes. We talked about that. We're the babes.

We are. And by the way, if there's anything you don't know, all you can do real quick is just follow James 1. It says, if any man likes wisdom, let him what? Ask of God who gives all men liberally and holds nothing back. Like anything? Just ask.

Just got to ask. OK, got to have that relationship. Got to ask.

He's taking care of all of the sin problem. And he's opened up us to the concept of his truth and how to live it in the world. That's the results of redemption.

I mean, that is really freedom, guys. Lastly, the redemptive reason. Why is why did he do this? What's the intention of it? What's the purpose? Why did he go through all of this mind stuff? Well, you get that in verse nine.

Having made known unto us the mystery of his will. His will, guys. That's right.

He told us this mystery of the church and the body and all these fantastic things according to his good pleasure, which he proposed in himself. He did it on his own. He didn't need your input.

Doesn't need your input today. Why? Because your life was already made for the foundation of the world. He doesn't need your input.

He needs your obedience. Why is this incredible revelation? Why this amazing reality of salvation and redemption? Why? In order that in the dispensation of the fullness of times at the end of the day and beloved, that means the millennial kingdom and right on into eternity when the time is filled up, when the end comes, when the kingdom arise and eternity comes, the new heaven and the new earth, ultimately, of course, was seen there. He will gather together in one all things in Christ, which are in heaven, which are in the earth, even in him.

Listen, guys. God is redeeming in order that he might gather everything to himself. This whole world is going to be gathered to Christ.

The trees, the centers, us, everything's going to be gathered to Christ, and he is going to deal with that at the end time. In order that the dispensation of the fullness of time, there will be the day when Paul said to the Philippians, every knee shall bow and every tongue shall confess Jesus is Lord to the glory of God the Father, whether they be on earth, in heaven, or under the earth. Christ will gather the universe into unity.

Right now, the universe is splintered. It's scattered. It's splattered all over the place.

It's divided. Satan rules. Demons rule.

And God will call all things unto one Christ, and there will be an incredible and eternal unity in him, all things redeemed. He paid the price for all. That's what scripture says.

Not just the ones that believe on him, but all. He owns now everything. That's the reason why the scroll that he opens the seven seals on is the deed for earth, title deed.

He gets to open the title deed for earth. Why is he redeeming us? To make us part of his final goal of history. To bring all things to himself and all the rebels purged out, dismissed from his presence.

That's the purpose. Macbeth said it this way, told by an idiot, full of sound and fury, signifying nothing wrong. That's wrong.

God has an absolute, clear, wonderful purpose, the completion of history. Everything comes together. You begin to see it in his millennial kingdom, ultimately in the new heavens and the new earth, all things were in Christ.

Now the question is this, are you redeemed? I said when we started this coming out of revelation, you're going to know Christ. So now, do you know him? Yes. Are you redeemed? Yes.

If you are, and I hope you're thankful, all that God could possibly give, he has given to you. He planned it in the past. He did it before the foundation of the world.

He worked it out in the present in order that you might experience the fullness of it in the future. It's all yours through faith in Jesus Christ. Anyone who comes to Jesus Christ receives this gift of redemption.

They've received the first gift of being elected. Now we're talking about the gift of redemption so that when you get redeemed, not redempted at the end, but you get redeemed, you have access to the inheritance here on earth. We have concluded a legalistic review of redemption.

Next time when we get together, we're going to talk about redemption today. You now know the past. We're going to talk about today.

Next time. Any questions, guys? All right. That was awesome.

Yeah. It's overwhelming to think because he's such a good and gracious and awesome, wonderful father. What he redeemed us from, what we were, it's awesome.

Jim, I was thinking about, you've been teaching about chosen before the foundation of the world. Chosen were chosen. He did, of course, he chose us before the foundation of the world.

That lesson last Thursday keeps speaking. It's so powerful, it keeps speaking every day. I was thinking about that all through our lives.

Before the foundation of the world, yes, he chose us, but he chooses us continually through our lives. An example, and I'm going to say me, I'm not going to drag anybody else into this. He chose me to be in the gig group.

He chose me. You're here because God brought you here, no other reason. Yes.

He chose me to be in this Bible study. It's like he orders my footsteps all along my life, connected to the choosing before the foundation. He continually chooses me.

Anyway, I don't know, that just something that I've been feasting on since last Thursday. Anyway. Just okay, you started something really good.

Just think about this. He chose you to be saved. Matter of fact, he chose you to be born.

Let's just start it from the get go. He chose you to be born, and he chose you to be saved. For his foreknowledge, he planned your life before you were ever born.

He knows the choices that you're going to make along the way. Those choices have been fulfilled before the foundation of the earth with his calling to do what he wants you to do. That's how life works.

That's the reason why this is nothing more than a physical simulation of a heavenly experience. I like that. Say that again.

This is no more than a physical experience, physical life of a heavenly experience. It's a simulation of a heavenly experience. Yeah.

Wow. It is awesome. It is.

I'm in awe, especially in the last few days of my life. It's been in front of my face every single minute, leading me, positioning me, making this, this, this, this, this. Because I'm able to do what I'm given, it's just overwhelming almost.

It's so big. I keep expanding with it, but it's just beyond all. He's amazing, guys.

I wish I could dump what I feel on you. It's just an amazing experience. I give you what I can in teachings, but I want to tell you his truth is much bigger, much bigger.

Your teaching was fantastic. You've imparted it on this one, especially. It's tangible.

You give us the teaching, but then we have to take it up from there. It has to be a revelation, knowledge to us, and it draws us to the heart of God. Anyway, it's awesome.

Yeah. I can't imagine that somebody, just think about this, think about your life. I can't imagine somebody sitting down and thinking about this entire process, writing out a will, last will and testament for the entire world and putting it in place.

That's just unfathomable to me, for him to be able to do that, because what we don't see is his heart. That's the issue. We don't see that.

We only see that which is in front of us. We don't see that which came before us. Anyway.

Okay, guys, anything else? I hope you enjoyed it. Yes, Sam. Your substats allow us to really look inside of us as God particles.

That's what you are. That's what you are. I get that, but the way you have laid this out to us and the Colossians 117, let me see what it is.

Got a small print, and he is before all things, and in him all things consist, down to the natural particle of all of us. Right, and he's the one that holds it together. Exactly.

He's the glue. He's the bond. You can't find him under a microscope.

Nope. Can't find him under a microscope, but he's the glue. It made so much sense about how we choose what we do and how we do it and feel about it as well.

Sam, I was going to comment on your and Billy Ray's commentary on today's substat, but I didn't, because I felt that an enlightenment experience had occurred. That's what I felt. And I didn't want to disrupt it at all, but I want you to think about something.

We talked about the red blood and the blue blood people, right? The blue blood are the copper-based people that are satanic, come from Lucifer himself, and the red blood people are coming from God through Adam, and that's how that's the red line. Okay. The Bible tells us that the life is in the blood.

Here, take this to the extreme. The life is in the blood. If the life is in the blood, where is its food source? Where is its food source? Right.

Okay. If the life is in the blood, where is its food source? Oh, okay. Okay.

Yeah. When you understand that every particle of your being is a God particle, and the only outside shell and the organs associated with that, which the organs are made up of the particles, okay? You can't say that this organ is God, because we didn't have organs in the spirit. We won't have organs in the spirit, okay? But the particles that God made those organs from upon this host body sin nature that gave us the life inside the blood, you must have got to figure out where that food source is, because here's what you're going to find.

You're two people. You're two people. Put on Christ.

Listen carefully. Put on Christ. We live in Christ.

Christ lives in us. If Christ lives in us, he is both son of God and son of man. We're son of man in the physical.

We're son of God in the spiritual. You are two people in one unit. Jim, I want you to realize this.

This is what brought this up today. It's what Texacan said the other day about Genesis 6, and then what you posted the last two days. I want you to go back to when we were in Dallas, and you looked at Philly Ruth and said, Philly Ruth, do you know where you're standing? Between two pillars.

She was the one going up. We were on the outside. I don't think she caught that.

I know you caught that, and I finally caught it. I get it now. Thank you.

I was just going, what? What? Philly Ruth, you're only 12 hours behind me, okay? Your mind's way ahead of me, Sam. Oh, goodness. Yeah, well, the posting for tomorrow is the hemoglobin.

Good. Okay, and when you get through that, then you'll see where we're going with this, because we're building up your body really, really quick in all of this, so you get the complete understanding before we reinsert ourselves with a little science, and then get right into rewriting of Genesis. Yeah, because it writes on the back.

The hemoglobin writes on the back of the oxygen molecule. Yeah, yeah. So we're going to go for a ride, and there's our wave.

Yeah, yeah. Our sine wave. All right, guys, anything else? This is fun.

This is fun tonight. I really enjoyed it. Thank you.

Thank you. Allow me to do it, and thank you for listening so intently. Appreciate it.

Anything else, guys? Sure. All right, let's pray, and we'll be done. Father, thank you so much for your sovereignty and your control of this evening.

We thank you so much for unveiling your truths, and we ask that basically the wisdom and prudence that you're laying on us through your revelation make it stick in our hearts and minds that guides our path to walk one step at a time with you. We ask that basically you take the teaching tonight, and you bless everybody's hearts. We ask that everybody be able to understand your truth as you have talked to me to provide that, and Father, we ask that basically that you just continue the protection and the guidance and the direction and lead us through the paths so that we make sure that we do not get into a situation that we do not have the response already from you, and we ask all these things in that name.

All right, guys. I will see you guys. Let's see.

Not next week at all, but on Sunday. Sunday the 30th. We'll be back.

We'll be in acts on Sunday. Have a great vacation. Have a great day.

Okay, guys. Love you. Love you.

If anything comes up, I will have my laptop. I will post things out, and you guys continue studying. Don't, you know, stray.

Continue to study. Walk in faith, and make sure, you know what, you glorify God in everything you do. Love you much.

I will talk to you later. Bye. Thank you.