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I'm letting a few more people in, just give me, give us a moment here. Okay, so we're back to our regular schedule. It's been several, it's been at least two weeks since we talked about the second blessing in Ephesians.

First one was divine election. The second blessing is redemption. And redemption is a process from eternity beginning to eternity ending through time.

So in the middle of that, from when you're born to when you die is your middle, and that middle is called sanctification. So you need to understand that when we talk about redemption we're talking about the redemption before the foundation of the world and the completion of redemption is when we get raptured or die, but we get our glorified bodies at the rapture. So we're actually talking about before the foundation of the world to the rapture, that's total redemption period.

And then the middle, while you live this life eternal on earth, you are to be sanctified every day. And that's the process of redemption. So when we look at the book of Ephesians, this is a foundational book, okay? I think you've gone over two of the blessings.

I think by now in your reading of Ephesians with some of your comments, I think that you can see that this is a foundational book of the church. It begins with the sovereign election. We talked about that.

It is the foundational in that it lays out the gospel in no uncertain terms thoroughly. It is foundation as well that it defines how we live. Okay, sanctification.

It gives us a structure for the church. It informs us about all human relationships, marriage, family, employment, all kinds of things. It tells us how to battle against the spiritual powers of hell.

It does all of that in just a very short, brief few chapters, as a matter of fact, six chapters. So as we, from a rhetorical basis to get us back into this study. So as we go through the book of Ephesians, the reality is that this book, verse by verse, becomes a launching point for explaining a lot of other things.

In fact, you couldn't read the statement he chose us without that forcing you to ask the question, what does that mean? You can't read the word predestined or the word adoption without wanting to know what that means. And you can't in the text for tonight, starting in verse seven, where we're going to start, see the word redemption without asking the question, what does that mean? We talked about the legalistic of redemption the last time we were together and gave you all of the components legally that the word redemption encompasses. And so it is as the book of Ephesians is the doorway to not only sound theology, sound doctrine, sound truth, that not only shapes our life, but transforms us.

Okay, this is the only book in the Bible that does that. By the time we get through Ephesians, before we reenter revelation, you will not only know Christ, you will know the theology, the doctrine of the church and the how to your life in response to that theology and doctrine. Okay, today I figured out how we're going to end Ephesians.

I've been asking God to give me the instructions on how to do that. And he gave me two topics to discover and to put in place for our ending of Ephesians. So by the time we get through Ephesians, you're going to know everything about the church you need to understand.

Why is that important? Because you need to take that and evaluate where you're at. Because if you're not in the right place, that means you're not going to be in part of the rapture. Okay, so that's the purpose of getting back into Ephesians.

So I want to go back now to verse three in Ephesians one. And it says, blessed be the God and the father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenly places in Christ. We then are responding to that command.

Blessed be the God and the father of the Lord Jesus Christ comes across as sort of a command, but it is a formal sense, a calling. It is a call for us to join the apostle Paul in providing worship adoration to the one who has blessed us with every spiritual blessing. Okay, this is what praise is.

This is worship, worship given to God, worship given to Christ. This is worship because God is worthy, because Christ is worthy, the spirit of God is worthy. All of the triune Godhead is worthy of our blessings.

He deserves our joyous adoration. He deserves to have blessings pronounced upon his person and work. And particularly, we must bless him for the blessings which he has given to us.

We're not worthy of that. So we need to bless him for providing all of the blessings to us. We can obviously honor the Lord for his creation.

We can honor the Lord for his common grace, for those things which are short of eternal salvation. But that for which we bless his name, most is that which has had the most effect on us. And that is that he has granted us every spiritual blessing that heaven has in Christ, while we're living in this physical life.

We don't have to wait, we access it now. Blessings is a familiar word to us. Okay, we find it all throughout scripture.

There are two words in the Greek language that are translated blessing. One is makarios, and you'll find it in the Beatitudes. It is used about 50 times in the New Testament, and you'll find it in the Beatitudes.

Blessed are those who, what? And the Beatitudes gives us different reasons to define that blessedness. But it has the idea of being satisfied or being happy. That word is subjective.

Okay, so you're blessed. Okay, blessed are they who do this. That's subjective to something.

The other word is eulogio, which means, which is actually used in this Ephesians text, and it means essentially to endow with an ability to make someone worthy. Okay, this is an endowment, this is a gift. You do not need to do anything.

It's like you giving an endowment to a university. You give it to them, you can give it to them with stipulations, or you can just give it to them. Well, this is a gift without stipulations, and this is not subjective, this is objective.

Okay, the first one talks about a kind of blessedness which we experience. The second word defines a kind of blessing that we receive from God. He blesses us, and therefore we become blessed.

God is blessing us with all of the blessings that heaven can unload on a sinner through the gospel of Jesus Christ, which means because we're joint heirs with Christ, everything that Christ has received, we have access to. God is worthy of our blessing Him. We're not worthy of Him blessing us.

Luke 17, 10 says, we are unworthy slaves. Acts 13, 46, judge yourselves unworthy of eternal life. We do not deserve all spiritual blessings in the heavenlies in Christ, and yet He blesses us with all those spiritual blessings so that in turn we can bless His name.

Worship then is our response to such inexhaustible and eternal blessings, okay? We're to worship Him 24 hours a day, either through prayers of need or through praise of admiration. But we should be in 100% communication with Christ every day. That is our job.

From birth, we were actually cursed. We've talked about this many, many times. We're cursed as to the fallen nature, and we're cursed as to our sinful behavior.

How is it then that we move from the category of the cursed into the category of the blessed? How is it that we move from the category of the cursed into the category of the blessed without it having anything to do with our worthiness? Why is it that God blesses us? How is it that God blesses us so that we can bless Him who is worthy? He does not, He does it because of His grace. And we remember going down in verse six, which we went over before, His blessing to us, starting with election, as we saw when we spoke of that several weeks ago, is to praise the glory of His grace, which He freely bestowed to us. Everything that Christ does, He does it through grace.

We didn't earn it. We couldn't have earned it. But God has, by grace, poured out all the blessings that heaven holds with regards to eternal bliss on people who are unworthy and have done nothing to earn it.

And therefore, all glory and praise goes to Him for such grace. Think about it. He did all of this before the foundation of the world.

We weren't around. All of this was done. And He did it through His grace.

So therefore, we were not worthy. We weren't even born. We had nothing to do with it.

But we should bless Him because He has given us all these things even before He created the earth. It's phenomenal. Now, the way Paul breaks this down in the opening 14 verses, which is what we're going to look at is in the very obvious past, present, and future tenses.

Verse four through six defines the blessing in the past, our divine, eternal chosenship. The blessing of being chosen before the foundation of the world. That's the past blessing that started all other blessings.

If we weren't chosen, we can't get any blessing. If we're chosen, we get all blessings. That's the first and greatest blessing, the blessing in the past when we were chosen.

Now, today, we're going to study again as we did two to three weeks ago, verses seven through 10, and move into the present today, redemption today. And in the present, we have redemption. Now, this is the second blessing.

And sometimes you may hear people talk about the second blessing. That is the true second blessing. The first blessing from heaven was divine sovereign election.

We were chosen by God for salvation and eternal glory before the foundation of the world. The second blessing is redemption. And so let's reread verses seven to 10.

It says, in him, we have redemption through his blood. And we now also have determined that blood is another word for death. So in him, we have redemption through his death.

The forgiveness of our trespasses sins according to the riches of his grace. Again, it's grace that provided election and it's grace that provided redemption, which he lavished on us, meaning he just outpoured it. It's like putting you in a vat of grease.

He just stuck you in to this vat of grace, okay? That's what we live in. Now, think about that. Everything in this world has been created by Christ.

And everything in this world, as you've learned by the substack, is held together by Christ. So therefore, all of the atoms that surround you, is Christ. He stuck you in a vat of grace.

He stuck you on this earth and surrounded you with everything that's here. So in all wisdom and insight, he made known to us the mystery of his will. Number one, we now understand that his will is not just something that he wants to do.

It is a written will and testament. He wrote it according to his kind intention, which he purposed in him with a view to an administrative suitable to the fullness of the times. Fullness of the times means the end time, means that this church age is done.

So what he's saying here is everything that I have given you lasts through your life eternal until I come back. That is the summing up of all things in Christ. We're gonna get this summing up thing because you need to understand that when Christ died on the cross, he purchased everything, not just people's sin.

He purchased everything. So when Christ comes back and this world is destroyed and a new heaven and earth comes down, the old world rolls up into him and a new world comes out of him. Trees, skies, grass, flowers, animals, everything is rolled up in Christ.

He purchased everything. He purchased the people that are chosen, that are gonna get salvation and he purchased people of the devil and he needed to do that because he needed to own them to put them in hell. He purchased everything on that cross.

Things in heaven and things on the earth in him. There is so much in that few sentences, okay, that we need to really just break down. But just take the fact in verse 10, which it says summing up of all things in Christ.

As I said, that is vast. That is vast. That is almost incomprehensible if you think about it.

Summing up all things in Christ, everything on this earth, in this earth, in the heavens will roll up into Christ. Heaven and earth was going to be destroyed. Where do you think it's gonna go? It's gonna go into Christ.

That's the reason why we're the body of Christ. We're already positioned for the end times by being saved and being placed in the body of Christ. But that's the nature of these truths in the opening chapter of Ephesians.

The first one, the doctrine of election, you remember we talked about it, took us all over the Bible to demonstrate the fact that this is consistent with how God works. And God is God. And that's what defined God as God.

He's in charge. He makes all the choices done before the beginning of the world, before the foundation of the world. You guys getting this yet? Redemption is equally a vastly revealed truth on the pages of the Holy Scripture.

And we'll see it tonight in verses seven to 10 again. And then we will go into verses 11 through 14, which in this opening section looks to the future glorification. So categorically, salvation blessings come in three tenses, past, present, and future.

Past, election. Present, redemption. Eternity to eternity, which includes sanctification in the middle.

And the future is glorification, which you get your glorified body. Those three sum up everything and everything is then summed up in Christ. So when we talk about being blessed with spiritual blessings, we're sweeping from eternity beginning to eternity ending through time.

So you get that. All of the redemption process with all of the blessings started before the foundation of the world ends with the coming of Christ and everything in between, it's provided. So that's the reason why we can say boldly that every blessing, every willed event, every willed blessing that God gave to Christ because we're joint heirs with Christ, we have today.

We have the ability to get it today. Our blessings are that vast, that comprehensive. And that is all the blessings there can possibly be.

God didn't leave anything out. He willed it to his son. His son willed it to us.

There is nothing withheld from us. All that is truly spiritual, righteously so, okay? All that is truly heavenly and all that can be possibly be granted by God from eternity to eternity, passing through time is given to us in Christ today. So when you say that you are in Christ or that you're a Christian, this is not some sort of your life that is your existence.

This is the most defining thing about you. And it is not the most defining thing about you. If it's not, then there's a reason to think that you may think you're a Christian but not be one.

Let me just break this down. When you were saved, what happened? You were converted. What's converted? A regeneration of your body.

You got a new body. You got a new mind. You got a different focus.

And if that is not what you're experiencing today with all of the blessings associated with it, then you need to look into whether or not you're safe to begin with. You cannot be safe, go through all of that process and go live your life as it was before you were saved. Just no way.

Just no way, guys. Your whole DNA has changed. Can't do it.

So if you're not experiencing that, then you need to think about whether or not you're a Christian, whether or not you've been saved. Because that's the defining basis of a Christian. You change.

You're 180 degrees opposite from being an ongoing everyday sinner controlled by Satan in a world that what you are going to end up in in that world is wrath. We changed. If you're not changed, guys, here's a defining moment.

If you're not, if you have not changed, the first thing you need to start with is, am I, have I ever been saved? Now, Paul is not focusing on the subjective, whether or not you're happy or you're satisfied or you feel good about yourself. That is not what Paul's doing here. Okay, that's the Beatitudes.

That's what Christ said to the people. Blessed are you that do this stuff, okay? That's a feel good. That's a happy relationship.

Paul is focused on the objective, not what we experience, but what God has endowed, endowed, think about that word, endowed, gave you with to make our lives everything that God wants them to be. If you're standing in the way of that happening, you better think about whether or not you've been saved in the first place. These are endowments.

These are gifts. Oh, let's just talk about, you know, whatever. You want health? You got it.

God just gave it to you. You want financial strength? He's given it to you. You want great relationships? He's given it to you.

All of this stuff he's given to you. So why aren't you experiencing them? Who's in the way? Who's in the way? The ego. You, you.

You. And Victoria, is a guy wanting us holy? Yes, he wants us holy. That's the reason why he saved you.

He saved you to what? Be like Christ, put on Christ. That's what scripture says. Have the mind of Christ in you.

So yeah, he wants you holy. That's the reason why you get the blessings. If you are a believer, you're in the middle portion of this eternity, eternity, eternity work of God.

You're in daily sanctification. We've talked about that, right? Over and over. We're writing many, many articles about that as we post out Ephesians to show you what sanctification means, how you do it.

Prayers, stuff, false, you're gonna get a whole lot of stuff in the upcoming weeks about sanctification as well. So you are in the process of experiencing redemption. That's what you're experiencing.

It doesn't happen at once. It happens over time. He redeemed you, that's the start.

You get sanctified, that's your daily walk. You actually get redemption when he comes and takes you home. We've been chosen.

And then we have in verse seven, redemption. Now let's talk about redemption. We're gonna start at a rather broad category today because we've already laid the foundation legalistically about what redemption means.

We've talked about the five legal elements associated with what was the legal terms in Roman legalistic system that's based on redemption. Okay, we talked about that last time. But let's talk about it in more of a today sense, right? All religions exist for the sole purpose of some kind of redemption.

I want you to think about this. All religions do that. That is the selling point of religion.

Religions assume that you're afraid of some deity and religion offers you some means to get on his good side. That's what it does. Or to get on their good side in the case with multiple idols, multiple gods.

The whole purpose of religion is to conscript, conscript, conscript, script your life in such a way that is intended to pacify the deity in that religion, to make a way for you to go from disfavor to favor with the deity, to get you out from under his hostility, out from under his judgment, out from under his anger, his wrath, and even more, and even move him from indifference to some level of interest. That's what religions do. Think about it.

Think about the main religion that started this all mess, the Roman Catholic Church. Look at the ritualistic aspect of this and see who they worship and what you have to do. How many Hail Marys do you have to do for this sin? How many Hail Marys for that one? Oh, pray to this Rosary just so many times to the day.

Oh, you need to do this, you know, on and on and on. It is a ritual-based system to pacify you, to get you to think, to think, guys, you got to really think here, to think that if you do these things, that deity that they serve is going to be favored with you. So all religions assume deity, and they assume that you are bound to this deity in the sense that he's either going to treat you favorably in life and death, or he's not.

And religion is simply a mechanism, not just humanly devised, man's involved with this, but satanically devised to make you think that whatever deity you are worshiping can be pacified by your own good deeds. Now, let's just take a break here, and let's just look at scripture a moment. You're saved by faith, you're saved by grace in faith of the finished work of Christ, not by works.

All religions are based upon works, something you got to do. All religions assume a deity who's to be feared. All religions assume a deity who is offended, if not personally, nonetheless offended.

In some way, then you have to be reconciled emotionally to get to the understanding point of your mind that you're now in favor with that deity. In some way, you have to be redeemed from your status as one who is under judgment. So reconciliation or redemption is the essence of all religions.

Universally, in all religions, the one who has offended the deity must find a way to be redeemed, to be reconciled, to avoid the deity's anger. Oh, it's not the deity, it's the priest or it's the bishop or it's the pastor, whatever. Crap flows downhill.

It's the same thing. Satan is the one who's directing this stuff. Universally, in all religions, the offending sinner must, by his own efforts, make an acceptable atonement to earn the merit that cancels sin, removes the offense and the guilt, and brings redemption.

Now, we're going to build on this a sentence at a time. So we're going to go back and we're going to look at this a different way. Universally then, in all religions, the merit that earns redemption is done by the sinner, the offender, by good works, moral action, religious rituals, restitution, reparations, self-abasement, sacrifice, on and on and on and on.

Whatever it is, whether it's moral or ceremonial, it falls to the offender, the sinner, you, to find a way to turn the hostility of the deity to favor. If you're a Muslim, let's use them because they're easy to deal with. If you're a Muslim and you're a very serious Muslim and let's say in the Middle East, you probably have been convinced that for one certain way to do is that to kill infidels.

That's what Muslims do. Anything short of that will not give you your feelings, your mindset, the sense that you have earned his favor. That's how all religions of the world are basically structured.

You can change the names on top of this structure, but that's how they're structured. Every religion is consistently structured where there is a deity or deities, you're in the middle and you are concerned that because of that religion, you have done something wrong and you need to seek repentance or redemption. And you're looking to the spiritual leader to tell you how to go do that.

What in all of this is missing? God himself. So Christianity then, the only true religion, from the only true God says this, the sinner, you and I, can do nothing to redeem ourselves. We don't have the capacity to do it.

The sinner can do nothing to change our status. The sinner can do nothing to move us from the anger and wrath and the judgment of God into a favor of God. We can't influence God.

And no matter what God does, or what the, excuse me, what the sinner does, even his righteousness says in Isaiah is filthy rags. We're nothing. And furthermore, Jesus affirmed the inability of the offender, sinner, you and I, to change our status because he said the standard is perfection.

He says, if you wanna be like God, then you need to be perfect. That can't happen. He said that in the Sermon of the Mount, Matthew 5, 6, and 7. Be perfect as your father in heaven is perfect.

You want to change your status underneath the law or your works with a true God, you have to be 100% perfect. Now, I don't think any of us can meet that standard. That's not possible, guys.

So no amount of good deeds, no amount of good works, no amount of moral action, no amount of religious rituals, restitution, reparation, sacrifice, self-humiliation, none of it or all of it combined together can provide merit that earns you favor with God. We're filthy rags. Reality is, go back in history to the Reformation, that is what caused Martin Luther to go back to the word of God and find that salvation was by grace through faith because he was tortured by his inability to satisfy his own soul and quiet his own conscience.

And he realized he could do nothing to change his wretchedness before God. That was the cause of the Reformation. God's standard of perfect righteousness and man's total unrighteousness eliminates any possibility of redemption by merit.

Remember, God can't come into a sinful world. His son did. And then he sent his spirit to reside in us, his spirit, not God's spirit, Christ's spirit, so that we have the ability to converse with the Father.

So just for a glimpse, look at chapter two of Ephesians. And we'll get into this in detail, we'll get into chapter two, but it says, you were dead in your trespasses and sin in chapter two. Well, that's a problem.

If you're dead, you have no capacity to change anything because you're dead. You were functioning according to the course of this world, according to the prince of the power of the air, the spirit now working in the sons of disobedience. You were basically energized and driven by Satan himself.

You lived, in verse three says, in the lust of the flesh, indulging the desires of the flesh and of the mind and were by nature the children of wrath. All of this led to the fact that you were a child of wrath, which is to say wrath was going to be your destiny without salvation. But in verse four of chapter two, God being rich in mercy because of his great love, which with which he loved us, even when we were dead in our transgressions made us alive together with Christ.

He had to do that before the foundation of the world. You guys understand this? He put your life together before the foundation of the world. Now, there's only one way that that could all happen.

By grace, you have been saved. That's it. Not by works.

And that's what it says in verses eight and nine. For by grace, you have been saved through faith that not of yourselves, it is a gift of God, not a result of works so that no one may boast. We are his workmanship created in Christ Jesus for good works, which God prepared beforehand so that we could walk in them for the foundation of the world, guys.

No life was created. God elected us. God redeemed us.

And he redeemed us. And in that redemption was regeneration. We've talked about this.

Regeneration. You're gonna find that word throughout scripture. It means a body change.

It means a DNA change, which now gave us the capacity to do things that please God. We were dead and now we're alive. Our focus upon salvation is a right side up DNA point, pointing to God that we can do all the good things that he wants us to do.

It's that simple. Now that you've gone through the sub stack and understand that all this takes place. It's just that simple.

We don't receive our salvation because we do things that please God. We can't do them before we have been redeemed. We're dead.

Think about it. You could do nothing as it relates to the receiving the blessings or doing the good works for God to receive those blessings before you were saved. Couldn't do it.

But afterwards, we have been redeemed unto good works. So redemption, reconciliation like election comes from God to the center. It's an endowment.

It's a gift. Salvation is a work of God, not a work of man. God provided the atonement that redeems.

God chose who he would redeem. And then God provided the atoning sacrifice by which that redemption would be applied to those he had chosen. That's why verse seven says we have redemption.

Verse two seven, verse one seven. We have redemption. We don't earn it.

We don't earn it. Okay. We have it because he lavished it on us.

He put us in the vat. He lavished it on us. He lavished it on us.

Get that in your mind. Election and redemption then are the work of God for the praise that we see in verse six of the glory of his grace. His glory only touches sinners by his grace.

Without grace, we never possibly could see the glory of God. The only way we would ever be able to see the glory of God would be by grace, not by works. You know, I realize that this is basic guys, but I think it's refreshing to get back to the basics on an ongoing basis is because it gets us back to where we need to start.

It's the reason for our worship. Why do you even want to worship God? Why do you think you should? It's because his grace. Romans 5.17 says, for if by the transgression of one, that is the sin of Adam, death reigned through the one, Adam.

In other words, the whole human race died when Adam sinned. We know, we got that. Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the one, Jesus Christ.

So let's go back and let's review historical creation. We know that God created everything. He created the angels.

Lucifer rebuilt and he took a third of the angels and he concocted a way to get all of us from heaven to his marketplace. God created a plan that would allow himself through the creation of Adam, the ability to use himself through Adam to sin against himself, to create the host body system to allow us the vehicle to go home. The one who sinned, Adam, gave us that ability to do that.

And then came the second Adam, the other one, Jesus Christ, who gave us the sacrifice, the atonement that was only acceptable God to allow us the ability to make the decision to go home. Those are staggering things, guys. So we know the impact that one man, Adam, can have, our Christ, can have on the whole human race.

Adam sinned and the whole human race capitulated into corruption. But the other is also true. One righteous life, one righteous sacrifices results in justification of life to all men.

That was Christ. Through one man's disobedience, the many were made sinners. We also got our host body system.

Through the obedience of the one Christ, we got our salvation. The many will be made righteous. So the law came in so that the transgressions would increase.

Okay, we would know what our sins are. That's all the law can do. It shows us our sin.

That's all what Moses, where it went with the purpose of Moses' law was to show the Israelites their sins. But we're seeing increased, gotta look at this, think about this. We're seeing increased grace abounded all the more.

So when God created Adam as the vehicle to take us home, he also created the vehicle of more abundant grace to allow us to be able to go home. So sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. This is unmistakable, okay? So salvation is by grace, not by works.

And that grace is made possible by the substitutionary death of Christ, the substitute of Christ for us, who took our place and received our punishment. So Peter in 1 Peter 1, verse 18 says, you were not redeemed with perishable things like silver or gold from your feudal or empty way of life inherited from your fathers. You were redeemed rather with precious blood as of a lamb unblemished and spotless, the blood of Christ, the death of Christ.

Then you can go into chapter two, verse 24, 1 Peter, he bore our sins in his body on the cross so that we might die to sin and live to righteousness. This is the process. So just to make clear the point to you, false religion demands the sinner earn back a right standing with the deity, that's false religion.

That is why we say there is only one true religion, one true God and one true savior and one true gospel. In Hebrews 9, 15, it says he is, that is Christ, the mediator of a new covenant so that since a death has taken place, Christ's death, for the redemption of the transgressions, that was the atonement, that were committed under the first covenants, the Old Testament, those who have been called may receive the promise of the eternal inheritance. Therefore the elect will receive glorification.

The eternal inheritance, the cause of the redemption, the death that covered all their transgressions, internally by the way, will be remembered like this. This is what heaven will be focused on when we get there. We're going to be praising God for the salvation through grace that he gave to us to allow us to come home.

That's what we're going to be doing in heaven. We're going to be thanking him through grace. Yes, Sam.

So basically the religions are teaching that the veil is off of them still. Yes. And not on them like in the New Testament.

Right. All right. So redemption, I'm going to give you the big picture, is the work of God by which he himself offers his son as a ransom price for sin, which has outraged his holiness.

And since he chose the sacrifice, God chose the sacrifice, he chose the satisfactory atonement when Christ died. And the father was satisfied and the payment was made in full and that payment redeemed all who belonged to God. If you go back into Leviticus 25, there's an interesting portion of God's laying out the law.

When an Israelite became so poor that they couldn't afford to even feed themselves, they sold themselves into slavery. Now, the law of God made a provision in Leviticus that if a Israelite did that, then the family was able to redeem him, redeem him out of bondage by paying a price. Similarly, all of us are in bondage to sin.

We are bankrupt and Christ paid the price to redeem us. That's why in Mark 10, 45, he says, he gave his life a ransom for many. Now, people often ask, to whom was the ransom paid? To whom was the redemption price paid? And there has been a number of suggestions by theologians and scholars, but I think it's pretty obvious.

The ransom was paid to God. God was the offended one, correct? I mean, we're told that. God is the one who demanded the payment.

God is the one who chose Christ. God is the one who predetermined that he would die according to the book of Acts. God chose the means of atonement.

God chose the agent of atonement, Christ, his son. God chose the extent of the atonement, the leveling of all judgment against all sins who would ever believe in their sins in the substitute before the beginning foundation of the world. The one who started the necessity for redemption is God, because it was God who cursed humanity.

You got to think of this as a storyboard. This is an illusion. We're living an illusion.

This whole stuff was done before the foundation of the world. We're just physically playing the roles with choice. Okay, with choice.

So go back to Deuteronomy 27 and read all the curses, curse after curse after curse, laid on the people by whom? God himself. So it is God who is the judge. It is God who is the executioner.

It is God who destroys both soul and body in hell. It is God who has to be satisfied. It is God who chooses the means of atonement and the agent for atonement.

This is the work of God. We have literally been brought back from a curse. And that's what we are promised, isn't it? That Christ was made a curse for us.

That's what scripture tells us. God cursed Christ in order that he might remove us from that curse. In Colossians 2, many verses come into mind when we talk about this, but I'm gonna go to Colossians 2, verse 12.

Having been buried with him in baptism, okay? In which you were also raised up with him through faith in the working of God, who raised him from the dead. When you were dead in your transgressions and the uncircumcision of your flesh, he made you alive together with him, having forgiven us all our transgressions, having canceled out the certificate of debt, consisting of decrees against us, which was hostile to us. And he has taken it out of the way, having nailed it to the cross.

Nailed it to the cross is meaningful. Not sure you understand those words yet. Paul talks about in Galatians 3.10, for as many as are of the works of the law are under a curse for it is written.

And this is from God right out of Deuteronomy 27. Cursed is everyone who doesn't abide by all things written in the book of the law to perform them. We are cursed if we don't keep the law perfectly.

Now, that no one is justified by the law, before God is evidence. For the righteous man shall live by faith. The law doesn't give us righteousness, doesn't give us our justification.

If you could be justified by law, you wouldn't have to live by faith to be justified. However, the law is not a faith. On the contrary, he who practices them shall live by them.

Christ redeemed us from the curse of the law, having become a curse for us. For it is written, cursed is everyone who hangs on a tree. Christ became the curse for us.

Our condition is so profound that in John 8.34, we are identified as the slave of sin. In Romans 6.17, slaves of sin again. Romans 7.14, in bondage under sin.

Romans 8.21, slaves to corruption. And in this condition, we can do nothing to please God. Why? The sin lives in us.

Only God can determine an atonement that is satisfactory. Titus 2.13, looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ, then go down to verse 14, who gave himself for us to redeem us from every lawless deed and to purify for himself a people for his own possession, zealous for good works. Unclear to uncircumcision of the flesh being.

Okay, under the law, you had to be circumcised. If you were uncircumcised, you were not part of the law. You're not part of the ability to even get any part of the atonement.

So when the scripture talks about uncircumcision, because I'm gonna do a write-up on David for you guys calling overcoming the giants in your life. It'll be two weeks from now. But in there, you need to understand that uncircumcision is not under the covenant.

If you're circumcised, you're under the covenant, the Old Testament covenant. But if you're uncircumcised, you're not under the covenant, all right? And the reason why that's important is because I told you that you need to first read scripture spiritually first, and then read scripture physically to application. Well, when you look at the things in your life, that's exactly how you need to look at them.

You need to look at them from the things that you cannot see first, the spiritual component. And then you need to look to the physical from the spiritual to understand how you deal with it. If you don't, then you're of this world.

So spiritual definition would apply to women? Yes. I mean, it would be, are you under the covenant or not? I realize women can't be circumcised, but yeah. It's talking about the spiritual condition associated with covenantship.

So Jesus Christ gave himself to redeem us, to pay the father the price the father required to redeem us from every lawless deed, every sin and purify for himself a people for his own possession. Now, I just literally fallen in love with this last part of this scripture, a people for his possession. We belong to him, okay? We were loved gifts to the father given to him, but we never would have been able to be received by him if he hadn't paid the price of our redemption, he would never be able to get us.

That absolutely is foundational to any understanding of Christianity and any understanding of the gospel. In Hebrews 2.10, it was fitting for him, speaking of Christ, for whom are all things and through whom are all things in bringing many sons to glory to perfect the author of their salvation through sufferings for both he, Jesus Christ, who sanctifies and those who are sanctified are all from one father or sons of God, for which reason he is not ashamed to call them brethren. Why? Because we're adopted sons of God, we're his brother, we're his sister.

So how do we go from being hated by God and the enemies of God to being the brothers of Christ? That's interesting. How is that possible? Well, it's only possible if someone comes and takes our place. So in verse 14, it says, Christ partook of flesh and blood, he came to earth, became like us, born of a virgin, son of man, son of God, that through death he might render powerless him who had the power of death, Satan.

He rendered him powerless. That is the devil, guys. And free those who through fear of death were subject to slavery all their lives.

He freed us from that bondage of slavery tied to Satan. He redeemed us. This is repeated in many places in the New Testament.

And I'm gonna give you some more samples here in a moment. So we say the death of Christ was a substitution, and it was. That means he took our place.

The death of Christ was perpetuation. That means a satisfaction. It was satisfactory to the father, and that's why the father raised him from the dead.

Christ would not have been raised from the dead if his death was not satisfactory to the father. It was a reconciliation. Remember, Christ came to reconcile the world back to him.

All things get summed up to him, all right? So he came back to reconcile the world to him. His death on the cross, he paid everything, so everything reconciled to Christ. And at the end of the time, everything gets summed up to Christ.

He owns everything. It brought us back to the father as adopted children. Remember, going back to legalistic side of redemption in our review, one of the legal terms was adoption.

It was a redemption. We were brought back from the bondage of sin, and it was called a domination. Now, that's a word that you don't hear in churches a lot anymore.

But let's walk through that so that you understand it. Remember when Adam was given all the keys, right? All seven keys. When Adam sinned, it was planned.

Think about this. It was planned. This is a plan.

When Adam sinned, he gave the keys of death and hell, and the bottomless pit to Satan. So Satan was in control of this world. Christ came, died on the cross.

Soon as he died, before they put him in the tomb, he was in hell. Now, what did he do? He got the two keys back. He talked to the saints, opened the door.

The saints went to heaven, and Christ became the domination of this world. That's what this means. The death of Christ was the domination over all sin.

All the forces of evil. They delivered us, put us in a position where God doesn't account for our sins at all. They were dealt with before the foundation of the world.

They were paid for in Christ. So the work of redemption comes to those who were chosen, divine election. We saw that, okay, in our conversation.

You can actually go look at John 6 and John 17 if you wanna see more of that. The father gives the elect to his son. The son provides the redemption Christ to receive them and makes them his own possession.

Now, let's expand on this a little bit, to make it a little bit more clear. The old covenant could only condemn, right? The law provided the recognition of all sins. It didn't give you the grace to deal with it, okay? Matter of fact, the sacrificial system didn't provide you grace either, all right? It was a process that God put in place to show your obedience, to keep you obedient.

So that's all the law does. It only condemns. And all the blood sacrifices didn't change that.

All the blood sacrifice going on throughout the whole history of Israel, all the way back to the death of Christ, could never bring redemption. That's the reason why he had to go to hell to get the saints out of hell and send them to heaven. He had to go down and open the door.

It never brought forgiveness and it never brought satisfaction to God. They couldn't perpetuate, they couldn't substitute, they couldn't dominate, they couldn't reconcile, they couldn't redeem, and they couldn't provide adoption in the New Testament. But the new covenant in my blood, as Jesus spoke of it in Luke 22, 20, takes away sin.

And this is where God's grace is put on display. Father planned our salvation. The Son purchased our salvation.

The Holy Spirit applies our salvation. We are redeemed by grace, confirming our election and our redemption and our glorification. Now, with that introduction, let's go to Ephesians.

Okay, now let's look at it just a little closer. Ephesians chapter one. Just need to cover a few more things.

We find here, first of all, the Redeemer. And with just a comment or two, the Redeemer, at the end of verse six, is the Beloved. In Him, we have redemption.

So the Redeemer is the Beloved. Okay, now that ought to tell you something in Scripture. Everywhere you see a Beloved capitalized, it's talking about Christ.

The Redeemer is Him, Jesus Christ, the Lord Jesus Christ, the one Beloved of the Father, the one of whom the Father said at His baptism and His transfiguration, this is my Beloved Son. This is my Beloved Son in whom I am well pleased. This is my Beloved Son, listen to Him.

So the Father's Beloved Son, Beloved because He was eternally loved, because He's eternally God, because He's eternally perfect. He's the one the Father loves. Got to think about that.

The Father loves us through Christ. The Father can't love us. Why? Because we're not perfect.

This is the Redeemer. This is no other Redeemer, only that Redeemer, which is Christ. So who are the redeemed? The Redeemer we know is Christ, but who are the redeemed? That's pretty clear if you just go back to verse three and see how many times you see us as the pronoun in verses three and four, you see how many times you see we coming all down again, us, we, us, we, us, we, all the way down from verses three to verses 11.

Okay, who are the redeemed? It's us. So the redeemed are the chosen. Okay, divinely elected, chosen.

Christ actually died, provided sacrifices, a substitute atonement, a true atonement, a real atonement, and accomplished atonement for the elect. 1 Corinthians 3, 21 through 23 says, all things belong to you, things present, things to come, and all things belong to you, and you belong to Christ. Okay, see the blessings right there? All things, all things belong to you.

Can I get more specific? If you're saved, all things belong to you, things present, things to come, all things belong to you, and you belong to Christ, and Christ belongs to God. That's the pecking order. And if you want to reverse it, then Christ, or God, provided his son, and his son sacrificed himself for us, and because the will of the Father is in the Son, the Son's will is to give us all good things, so therefore, regardless of which way you want to look at it, all things belong to us.

We're the redeemed. So election to adoption to redemption, loved by the Father, loved in the Son. Get that? Loved by the Father, loved in the Son.

Now, what is the redemption price? We've already said it, but let's look at it again at the text. Through his blood, simply referring to his death. So every time you see the word his blood in scripture, it is referring to Christ's death, okay? Hebrews 9.22, without the shedding of blood, his death, there is no forgiveness.

So through his blood, his death, it doesn't mean there is anything about the fluid that's saved, okay? Wasn't about the fluid, the spilling of his blood. It was his death, okay, which is referred to by his blood. So in Romans 3.23, it says, for all have sinned and come short of the glory of God, being justified as a gift, as by his grace, through the redemption, which is in Christ Jesus, who God displayed publicly as a propitiation in his blood, in his death or sacrificial death.

The Redeemer is the beloved, the redeemed are the elect, and the means of redemption is the sacrifice of Christ. So through his death, the Son purchased the redemption of God's elect to bring them to holiness, to sonship, and to his presence forever, so that they would be God's own possession, which is used down in verse 14. Now, I want to talk just a minute about redemption results.

In verse seven, it says the forgiveness of our trespasses. Okay, we know about that. We're called a lot about that.

Jesus at the Last Supper in Matthew 26.28, when he was going to show them to commit their regular attention to the cross by the cup and the bread, said that the cup, this is my blood of the covenant, which is poured out for many for the forgiveness of sin. So we know that that's the first great reality in this new covenant. The Old Testament speaks of God's forgiveness, and Psalms 103 says he forgives as far as the east is from the west.

Isaiah 44 says he forgives so that the sin is obliterated as if it was hidden in a thick cloud or a heavy mist. Jeremiah 31 says God remembers your sins no more. Micah 7 says it's cast into the depths of the sea.

God's forgiveness is complete and full forgiveness. Acts 13.38 and 39, through him forgiveness of sins is proclaimed to you before the foundation of the world. Guys, and that in him, everyone who believes is justified.

Okay, that is, you are now redeemed from all things which you could be justified from through the law, which you could not be justified from the law of Moses. You can't do right with God by works. But in Ephesians 4.32, it says, God in Christ has forgiven you.

Romans 8.1, there is therefore no condemnation from God to those who are in Christ. So just a reminder, and I know this is unpopular because I'm getting hit by being politically correct, but I'm not gonna be politically correct, okay? Maybe the most unpopular thing of all this world, unpopular and unacceptable to tell people that they are condemned sinners on their way to eternal hell. That's where you're headed, unless you turn to Christ in repentance and faith to receive God's forgiveness.

So you can't sugarcoat this. Guys, there's only two places you're gonna go. You're either gonna go to eternal heaven or you're gonna go to eternal hell, and there's no way to sugarcoat that.

It is what it is. You would think that that would be, you would think that people would see that as a wonderful message unless you realize that sinners protect their sense of goodness and don't like to admit their true condition. That's where it's politically, it's in the eyes of people, it's politically incorrect.

But we can't receive the gift of salvation if we don't understand how desperately we need it. That's the reason why I'm not gonna be politically correct. Every one of us who has not received Christ is going to hell.

The love of God that causes us to be chosen, the love of Christ that causes us to be redeemed by his sacrifice, all of this goes back to verse seven, according to the riches of his grace. And we read a moment ago, Romans 5.20, where sin abounded, great did much more abound. This is rich grace, which according to verse eight, he lavished on us.

Acts four calls it great grace. Second Corinthians four talks about it as being spreading grace. But there's a second benefit to this.

And this should be so obvious, but not only have we received the forgiveness of our trespasses according to the riches of his grace, which he lavished upon us, but in all wisdom and insight, in verse eight. And then in verse nine, he made known to us the mystery of his will. What will? What will? His written will.

He made known to us the mystery of his written will according to his kind intention, which he purposed in him with a view to an administration. You can't have an administration unless it's a will. Something's got to get executed here.

Suitable to the fullness of the times, at the end times. That is the summing up of all things in Christ, things in heaven and things on the earth in him. What is this? Well, it's pretty obvious.

It starts with, he lavished on us, not only forgiveness of sin, but in verse eight, all wisdom and insight. All wisdom and insight. These go together, because we really wouldn't be able to receive the forgiveness of sins if we didn't have the wisdom and insight into the revelation of God that reveals us the truth of the saving gospel.

You've got to think about it. This is chicken and egg. If your mental acuity is not to the point where you can actually accept what the Holy Spirit is doing, you'll never be saved.

The forgiveness of sins is only available to those who understand that this is what the scripture offers. This is the gospel. Chapter three, verse eight, Ephesians.

Paul said, to me, the very least of all saints, this grace was given to preach to the Gentiles the unfathomable riches of Christ and to bring to light what is the administration, his will, of the mystery for the ages has been hidden in God who created all things so that the manifold wisdom of God might now be made known through the church, through the rulers and the authorities in heavenly places. What Paul says is, look, God gave me the message of the unfathomable riches of Christ so that they could be brought to light, awareness to us, so that the manifest wisdom, the manifold wisdom of God, might be known in the church, through the church. That's what we're trying to do.

We're trying to understand Christ's will because that is our doctrine. So there's simply this simple idea. God gave a revelation to Paul and Paul passed that revelation on and it was received by those who had been given the capacity to understand it.

Now, this is getting interesting. The natural man understands not the things of God. Natural man, natural, we learned that in Genesis.

Natural is the garden variety of humanity and those that are sinners. You're still natural. You're under the influence of Satan.

So the natural man understands not the things of God. Paul says to the Corinthians, but redemption granted to you and to me all wisdom and insight. The only way you're gonna get wisdom and insight is through the redemption.

That is a very unqualified statement, all wisdom and insight. Now, if you go back to Matthew 11, 25, Jesus talking to his disciples, none of whom were part of the religious elite. And he said to the father with regard to them, I praise you father, Lord of heaven and earth, that you have hidden these things from the wise and the intelligent and you rebuild them unto babes.

We're babes, we're infants. When you get saved, you're an infant, you're a babe, you're a child. You grow in your sanctification to being spiritual manhood or womanhood.

Divine revelation doesn't come to those who are intelligent. Paul says in 1 Corinthians 1 that the wise have no access to divine truth, but we do because why? We're the chosen ones. We're chosen and we're in the redemption process.

So what is mystery to everyone else is clear to us. Got that? Nobody understands the mystery of Christ except those that are redeemed. So listen to 1 Corinthians 2, 6. We do speak wisdom among those who are mature, a wisdom, however, not of this age, nor of the rulers of this age who are passing away, but we speak God's wisdom in a mystery.

It's still a mystery to them. They don't understand what we understand. The hidden wisdom which God predestined before the ages to our glory, the wisdom which none of the rulers of this age has understood, nobody gets it.

Not one ruler on this earth gets it, but God revealed it to us through his spirit. 1 John, John says we have an anointing from God, teaches us all things. So we are not only blessed to have the forgiveness of sins, but to go along with that, we have the ability to understand all wisdom and all insight into divine revelation.

How in the world do you think the Holy Spirit talks to you? Through wisdom and revelation. That's why Paul says in 1 Corinthians 1, 30, Christ has become to us wisdom from God. We know Christ and in him all the treasures of wisdom and knowledge are hidden from the world, but revealed to us.

God has blessed us with every spiritual blessing, chosen us, adopted us, redeemed us, lavished us with forgiveness. And now we have been given wisdom and insight to grasp and believe the full story of the gospel and all that has been revealed from heaven in the Holy Scripture. Not only do we have the knowledge, deep knowledge of the same gospel, but there's more.

If you go to verse nine and 10, just for a moment, he made known to us the mystery of his will, according to his kind intention, which he purposed in him with a view to the administration suitable to the fullness of times, that is summing up all things in Christ, things in the heavens and things in the earth. In him. You know what this is? That's the future.

That's the future. He's made known to us the mystery of his will. In Matthew 13, 11, Jesus said to his disciples, for you have been given to know the mysteries of the kingdom of heaven.

Paul says in 1 Corinthians 4, one, we are stewards of the mysteries of God. Paul talked to Timothy about the mysteries of the faith. And in the end of the book of Romans chapter 16, verse 25, now to him who is able to establish you according to my gospel, this is Paul's gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which has been kept secret for long ages past, but is now manifested.

And by the scriptures of the prophets, according to the commandment of the eternal God, has made known to all the nations, leading to obedience of faith, to the only wise God, to Jesus Christ. I'm going to stop, because I want to open it up for questions. I don't have time to answer any of your questions.

So I'm going to stop there and end the PowerPoint that's tied to this session. You're going to get about 10 more scriptures, okay, that I would ended with. But if I did, I would have taken up the whole time.

So I'm going to stop here and open it up for Q&A. Yeah, David. Jim, it just blows me away that God knows we are going to sin, but he still forgives us.

And all he wants back is thanks, virtually, in worshiping him. That's all he wants. All he wants is for you to acknowledge what he's done for you, and you acknowledge the process of the forgiveness of sins.

You need to ask him for forgiveness of that, and praise him for doing it. That's it. Yes.

That's it. That's fantastic. And if I could just, another thought which occurred while you've been talking, is imagine what would have happened if when Peter said to Jesus, you don't have to do this.

And he said, get thee behind me, Satan. Imagine if he'd said, yeah, that's not a bad idea. I don't have to do this.

None of this would have happened. Yeah, there's many of those types of points that you can make knowing now that this whole process of life on this earth was already predetermined before the foundation of the world. You could, now when you read scripture, okay, Genesis 1.1 now makes more sense than ever.

It should, okay? Because all of the things leading up to Genesis 1.1 you find in Ephesians 1, verses 1 through 14. That was the precursor to Genesis 1.1. And by knowing that, everything that has happened throughout history culminates from that point in time. Yes.

And there was only two things that God had to do. Well, three things, four things, let's go back. He had to create the plan.

He had to create the plan, Ephesians 1.1 to 14. He had to create the earth and the angels, all of that stuff. He had to create Adam and he had to create Christ.

That's it. And you can put the pieces together, all the dots line up to that. And that's really, that's as simple as it gets.

Had Adam not sinned, we would not have the ability to have a host body system. God would have had him gone to a different type of plan. Who knows what that might've been.

And I mean, he had to create something that involved Lucifer. So he had to have some type of host system that interacted between him and Lucifer. Had he not done that, we wouldn't have been here.

And had he not created Christ to give us the vehicle to go home, make the decision to go home, we would not be able to go home. That's why it's called the first Adam and second Adam. Right, yes.

Just a little, another little thought which came to me while you were speaking was in the Methodist church, they always speak about being a God-fearing person. And to me, that is just 180 degrees to what it should be. We shouldn't fear God, we should love God and understand that God loves us.

It's through love that you fear God. Think about that. It is through his love in you that fears God.

You shouldn't fear God to just fear God. You should fear God because of your disobedience and the judgment that could come your way if you didn't ask for forgiveness. That's the fear.

That's what he's going to do. That's what he's going to do. Good, thank you.

Anything else, guys? You have comments? Sam. Can we discuss the nails of the cross and look at this in a molecule? Because think of the amount of sins that were held in those nails. Yeah, that would be a whole nother topic of discussion, really.

You got to think about this. I'll just throw this out and let you guys have it sink in for a while. We're pure energy, right? Yes.

This body of mass is Satan's body, right? Yes. Therefore, if we're pure energy in a body of mass that's tied to Satan, they get shifted upon salvation. We still have the body of mass, but our energy is from a different source.

So what is sin? What is sin? Think about it. Sin is your energy of thought. But we can change that with the redemption, the grace, and the faith.

Right, but when you go back now and you look at the cross, you look at the cross, there was no mass weight for the sin. Okay. All right? It was just a component of Christ's energy that harbored our sin.

He took it upon himself. And when he said, God, why have you forsaken me? What was he talking about? He was talking about the connection between himself and God, which was through the energy source, his mind. So his mind is what carried that energy.

Jim, can you repeat what you just said? The very basic first two, it was about energy. In the very beginning, the first two sentences that led to that. Our spirit and soul is energy.

Okay. Now, when we're born in this world, we have a soul, but no spirit. Right? Because our soul is controlled by Satan, therefore God's spirit doesn't reside in it.

But the spirit and soul are pure energy. And you said, what is sin? And then you- I said, what is sin? If our soul and our spirit are pure energy and this body is Satan's mass, it's his body. It's not God's body.

Therefore, what is sin? Sin basically is against the Holy Spirit, against Christ, against God. That's right. You have to follow what I'm saying.

So if our soul and our spirit are energy, therefore sin is energy. And therefore sin is Satan's energy coming through us. We're allowing it to happen.

Right, right. Okay. Right.

And what I was getting to was answering Sam's point about the nails, the massive amount of weight that those nails had to hold. And what I was trying to do was to get you to point to the direction of where actually sin was held. Okay? Because you can't pick up sin.

You can't carry sin. Sin is an energy mindset. Okay? Your conscious convicts you of your sin.

Okay? That's synergy. So sin is energy of the mind. Wow.

Therefore, when you look upon Christ on this cross and you say in a biophysical process and say, how can Christ carry all of the weight of the sin from everybody that was ever first born to everybody that it was going to be the last to be born? How can he do that? He did that by absorbing the energy. Think about, okay, and I gave you this, of everything. Yeah, you told us that.

Of everything, trees, grass, sky, clouds, birds. But specifically you said that he absorbed all the sins of the world past and present and future. Right.

Did you not? Yeah. Okay. And on top of that, on top of that.

Yes. Because everything has got to get summed up in him. And the only way it can get summed up in him is to purchase it.

Well, if he purchased it by his death, he had to take that, he had to take it to the grave. Thank you. And it had to get resurrected with him.

That, when you understand the redemption, okay, you understand that he died with everything under his control as sin. And he went to the grave, carried that, because we said, scripture say, we have died with him. And when he's resurrected, we have resurrected with him.

What's resurrected? Our bodies didn't get resurrected. That's the glorified bodies that are gonna get in the end. What resurrected? Our energy, our energy.

And what does scripture tells us? Scripture tells us that before we were born, we were with where? We were with whom? God. God, and where? And what? In his mind, in his mind, the energy source. Okay? That why we're, it's a hologram? That's, yeah.

We're AI. It makes sense to me what God is. Yeah.

Is that energy, not something that. Well, he's pure spirit. Yeah.

Spirit's energy. So you want us to explain him. Yeah.

That's why scripture says, do not be transformed to this world, but be transformed by the renewing of your mind. Yeah, let this mind be in you that was in Christ. Okay, and let's go to Romans one.

When it talks about a sinful world and a world that is under judgment, we're going to get into that. That's going to be one of the lessons we're going to talk about when we close out Ephesians. The last thing that God, that Christ does is give them over to their reprobate mind.

That's how he judges them. He makes them insane. Well, you talk about things being a mindset a lot, you know, and I guess that's where that comes from.

Renew your mindset. Well, one or two minds control your physical energy. Which one is it? Which one is it? Right.

I hope you guys are getting all this tie-in now. Okay, the reason for the sub stacks and all this stuff and getting you set up for this, you know, putting together of everything. Isn't that the design in decay, Jim? Yeah.

So, because they're using Paul's library to teach us the mysteries of the fabrication of God and the design. Right, right. All right, guys, anything else? Question about the sub stacks? Sure.

July 10th, and it's an overall question. Didn't, is this a repeat? No, well, there's some repeat. Okay.

There's some repeat because it was so long ago that some of the things I need to bring back into your mind because we're discussing more of it. I thought so. I thought so, okay.

I thought I'd seen some of this before. I appreciate that. Thank you.

Norma Jean. Could you go over when, and I've thought about this many times, when Christ said to the father, why have you forsaken me? Can you explain that? Sure, God broke the energy source line between him and his son. His son took on the sins.

God doesn't deal with sins. Christ deals with sins. Okay, so that's why the line was broken.

Right, because he had to curse his son. He had to curse his son so the son could take away our curses. All right, that makes sense.

Thank you. All right, guys, anything else? Well, he had to be in physical form for that, though. Oh, Christ, yeah, was on a cross.

Yeah. Yeah, yeah. But it did bother me, Jim, that Christ is part of God, and if Jesus took on all of his sins, what I had thought was happening was all our sins were then given back to God.

No, God didn't take him. Christ did. Right, yes, yeah.

Here's the connection. Don, what- God, Son, and Holy Spirit. God, Sonship, Jesus Christ.

Sonship came down to this earth, born of a virgin, was split in two people. One was the Son of God, and one was the Son of Man. He walked the earth, the Son of Man.

Internally, he was the Son of God. The Holy Spirit came down like a dove, and Christ said, or God said, this is my beloved Son, in whom I'm well pleased. The dove went away.

The dove didn't go inside of him. The dove went away. God was already inside Jesus Christ, so all he did was that was a symbolic activity to show that basically God was pleased, okay? So now you have God, you have God in Christ, and you have Christ, the Son of Man, walking around the earth.

Now, isn't it interesting that God being omnipresent was in Jesus Christ? There's a whole other series about that that we can talk about. But when Christ died, it was the Son of Man that died, not the Son of God, okay? And- It was just the body? It was just the body. It was the body.

Neither does your soul or spirit die, just like that of in Christ. But see, what Christ was, Christ had the Holy Spirit, had God inside of him, and Christ the man died. Christ the God did not die.

Why? Because you can't kill God, number one. So Christ the God went to hell and confronted Satan one-on-one. Think about that a moment.

Christ, God, Sonship went to hell and confronted Satan. Why did Christ the Son go do that? Because Christ the Father cannot be with sin. So Christ the Son went to hell, gathered the saints, released them to go to heaven.

Then when he ascended into heaven, he sent back his spirit, not the Spirit of God, the Spirit of Christ. But who is living inside of us? Christ, not God, Christ, okay? The Sonship is living inside of us as the Holy Spirit. Who, and by Scripture, if you read it correctly, is the continual teacher of me.

If you read Scripture, you will identify that the Holy Spirit inside of you is Jesus Christ. All through the Scripture that's been passed over by preacher by preacher, whoever, doesn't study the actual words, the Spirit is Christ. Now here's where it gets interesting.

The Spirit inside of us is the Spirit of Christ, the Son of Man. The Spirit of Christ, the Son of God, sits on the right hand throne of God the Father. Now, if you recall, we said that those were two entities in one body when Christ was born.

Well, now they're split apart, one in heaven, one on earth, inside of us, that are in direct communication with each other 24 hours a day, seven days a week, 365 days a year. There's no, this is a hardwired connection. So whatever Christ wants to tell us, he tells the Spirit inside, and the Spirit inside is our teacher.

Whatever we pray to, we're praying to, we're praying to the Father through Christ. Well, through Christ means the Christ inside of us, the Holy Spirit, and that communication goes to Jesus that's sitting on the right hand of heaven, and why? Because the Bible says that he's our intercessory to God, the Father. So even though we're praying to God, we're praying through to Jesus Christ, Jesus Christ, the Holy Spirit, transfers that communication, and I like doing this, in whatever language they're talking.

I have no idea, it could be debunk, debunk, whatever it might be, whatever language they're using, when we pray, the Holy Spirit inside of us communicates to Christ in heaven, and Christ basically is sitting there as God the Son, with all power of the Father given to him, because the Father has already given to him his will. Okay, you see in this how it puts out, the Father has already given to him his will, so Christ has the authority and power to do what he needs to do, but he has to intercede by the Father to make sure that the Father is in control, why? Because at the end of the day, at the end of the day, when Christ rolls all of the heavens and earth into him, after the millennium, okay, and he sets forth those that are his enemy under his feet, which we're gonna get into in Revelation, but you already know that there's scripture there, and the last thing he needs to put under his feet is death. So the last thing that he's gonna deal with is death, which means that he's gonna take Satan and all of his minions and throw them in the lake of fire and close it up, and there'll be no death, period, all right? When he does that, and he gets everything positioned below his feet and up inside of him, he turns over the sonship key to the Father, and it all goes back to God, the Father.

God the Father created it, put all this in motion, and it rolls right back up to our God at the end of the day, and the new heaven and new earth, everything is then given back to God himself, because there's no more sin. Yes, there's no more death, because we had to die to get back to heaven. And yep.

Yep. All right, guys. Victoria, what you got? Is our sin connected to, God is everything, so our sin is part of God, right? Our sin is not, I can't sin.

Right, okay. So our energy of sin is connected to the evil? Yes, whatever sin is, it's energy. It's the source of, okay? You can do good, okay? You're gonna get into this when we get into the last thing of Ephesians, when we close it out before we get back into Revelation.

You can do good, and in all good things, you should thank the Holy Spirit inside of you for all good things. What happens to the sin when it's eliminated? Where does it go? It's energy. Well, it goes farther from east to west.

He's already dispersed it. It's eliminated from us? It's eliminated, yeah. And in the ethers and so on too? Yeah.

Oh, okay. Go back to Psalms. It says your sins are the distance between east and west.

That's infinity. So I don't know how you can measure it in miles. But it's gone.

It's eliminated. It's gone, yeah. Jennifer.

Okay, I'm confused. So the DNA, so that's Christ in us, not the Father. That's right.

Okay, so I was confused on that. So it's Jesus Christ, that Jesus in Christ is in our DNA. And then whenever we, like our bodies, goes through that three-day conversion, then it is, we're with Christ.

But are we- Well, no, no, no. Okay, so the Holy Spirit is what changes your body. Okay.

So on salvation, the first thing that happens is you get baptized by the Holy Spirit. In other words, the Holy Spirit comes inside of you without having you doing anything. And it's immediately upon your profession of faith in Christ as your Savior through faith for this finished work.

As soon as you do that, the Holy Spirit comes inside of you. There's no delay. Oh, okay.

Once the Holy Spirit gets inside of you, he begins to change you. That's your cleansing of your body, the regeneration of your body. Correct, yeah.

So the Holy Spirit is doing that. Okay. Okay, I gotta go back and look at some stuff, so.

Okay, guys, anything else? Sure. All right, let's pray. Father, thank you for this evening, and thank you for the marvelous time of studying your scriptures.

Thank you for revealing to us your planned purpose for our lives and how you, from the beginning of time, before you even formed the foundation of the world, have taken care of everything for the elect. We wanna thank you for having not only the foresight, but the ability to work through the process to know that you still give us free will, but you have guided us through this process of life by choosing us before you even created us. By name.

And Father, we ask you that you continue to work in the hearts and minds of all of us, that you give us the ability to understand the wisdom, provide us the insight and the revelation of what you need us to understand so that we can actually begin to change in the direction that you're focused on. Father, we ask that you protect all of us, give us our understanding of your blessing. I will continue to pray for our country and many, many countries around the world tonight.

We ask that you give protection to those that are of service tonight, and we look forward to your grace being stood on us in your time. And we ask all these things in my name. All right, guys, listen, I love you.

I will talk to you later. And Sunday's acts, guys, we're rolling up into it. So be prepared for that.

And look forward to a great week, guys. Thank you, sir. Go Bowling.

Go Bowling. Thank you. Love you guys.

Thank you, Jim. Thank you.