



Sermon– September 9, 2018

Verses Covered

Ephesians 1:6 - 7

2 Corinthians 5:21

I want you to open to Ephesians 1. We're going to continue through the text. Not a bad crowd for Baptists on a rainy Sunday. It's better being in here than at Kyle Field on a Saturday night for two reasons. Number one, we're dry in here. And number two, we don't make bad calls in here. So there you go. Sometimes we, we get things kind of wrong. I love this, a buddy of mine, a preacher friend, sent me this text the other day. Now I want you to listen to this, OK.

My 14-year-old, ninth grade, son came home from school today and with all sincerity announced what he and his ninth grade buddies believed to be a profound decision. They get so many text messages and other kinds of notifications on their phones, and it's annoying. So from now on the best way to get a hold of them is to call them on, and here's the quote, the phone feature of the iPhone. He said I have never belly laughed so long in a long time. The phone feature on the iPhone. Sometimes we just don't get it right.

Now we do that theologically with a word that we throw around about Jesus. Now last week we saw, and remember we've got Ephesians 1 through 3 which our description of your position in Christ. 4 through 6 are going to address your condition. Your position is what the grace of God put you in. Your condition is how you react and respond to the position that the grace of God put you in. Now so we're in one sentence in the Greek, 3 through 14. It's going to tell you the Trinity's role in establishing that position. So last week we saw the fact that God the Father was involved in two things. Because of His love the Trinity decided to create us and then the Trinity set in motion before we were created that if we didn't do it right, which we didn't, that there would be a process of adoption. Where we've lost Him as Father, but we can have Him back as Father. We can, in a sense, come home. Now the method of that is inside the text we look at today. And the problem is we use a word that I understand where we're coming from, but it's almost demeaning of the cross. We use the word pardon. Richard Nixon was president and he did some great things. Went to China, got us out of the Vietnam war with some honor. He did some great things. But to make a long story short, he got caught with some of his people in his administration breaking into the democratic national committee headquarters in Watergate. And eventually they found out about it and it went all the way up to him. Some of his men, virtually all of his men, went to prison, Haldeman, Ehrlichman, Chuck Colson, who would come to Christ in prison and develop a

tremendous ministry. But Nixon was headed there. It was pretty clear the house was going to establish an articles of impeachment and impeach him. And that you need ¾ vote in the senate to convict out of an impeachment. And that was coming. He knew that, the Republicans and Democrats, he was done. So he resigned. Which removed that process. After he resigned, and it was clear he was guilty, he had tapes in the office and there were all these smoking gun statements. He was clearly guilty. Gerald Ford is vice president and becomes president. And shortly after this, he pardoned Nixon so that Nixon will not go to prison like the men in his administration. Which is exactly what happened. He's pardoned. And so he goes home to San Clemente and except for one or two occasions, he never came back out in public. He will basically put himself in an imposed exile in San Clemente and he will die there. But he will never come back out because, even though he's pardoned, and even though that means he's not going to prison, he still has the stench and the shame of what his paranoia allowed him to do and what he drove his administration to do. And so he was never honored again; never valued. He didn't go on the speaking circuit. He didn't make any money that way. He will die in basically a self-imposed exile because the shame was never removed from him. He was pardoned so he doesn't go to prison, but it didn't fix the guilt that was in his life.

Now that's the problem you and I face. OK. God made a statement to Adam and Eve. He said, "You can do anything you want, but this tree in the middle, if you eat from it, on that day you will die. You will not cease to exist, but four things will occur in your life. You will lose Me. You will lose a relationship with each other. You will live in a world that is inhospitable to you now. And you will live in your own guilt and shame for the rest of your life." Now the problem is because God made that statement, He can't pardon us. He can't come down and say, "You know, I know you blew it, but you know it's OK. Let's just let it go. It's no big deal. It's a tree I told you not to eat from. It's not that big a deal. Let's just let it go." He can't do that because He made a statement and if He lets it go without somehow erasing what we did, then He is not true to His own word. And He becomes a liar. So He can't pardon us. He can't just come along and remove these four issues. No. He has to fix what caused those four issues. And you live in those four things now. If you don't know Jesus Christ, you have no relationship with the Father. You live in shame and guilt. You're in a world that's inhospitable. And we hate each other in this country based on labels, political and skin color, we hate each other. Now the problem is that when you die, it gets worse. Now you experience a world and a life that is really inhospitable; it's horror. Number two, you're not with anybody else. I constantly hear people say to me, "You know I don't mind going to Hell, I'll be with my buddies." No, you're not. The Bible says you're cast into outer darkness. Fellowship horizontally is for God's people. You aren't God's people, so you don't get that fellowship. You are alone. You don't have Him and you live for eternity with the knowledge that what you did has put you where you are. So what we live in now simply gets worse. And God cannot come down and say, "Hey, it's OK." That's why when you come to Revelation 5, remember we looked at that, you've got God the Father holding out a book that fixes everything, sealed with seven seals, it's in His hand, but He can't open it. Why? Because He's the one that sealed it. His word sealed it when He said, "The soul that sins, he will die." He sealed it with His own word. So He can't just unseal it. He has to fix the problem. And that's when we come to Jesus.

Now listen, beginning in verse 6. Verse 4 He chose us before the foundation of the world. Verse 5, He predestined us for adoption. Verse 6, now listen, we're going to walk through this phrase by phrase. Listen to what he says.

⁶unto the praise of the glory of His grace,

Now listen because most of your translations are going to say, which He has given to us. It's not really the correct Greek. Really the Greek literally is this,

⁶unto the praise of the glory of His grace, which He has graced us,

Uses the same word for grace, but in a verb form.

which He has graced us in the Beloved.

So God's grace can't come from Him. He can't unilaterally, as the Father, say, "I'm going to let this go." He can't give us that grace because His word won't allow Him. He loves us, said that earlier, in love He predestined us for adoption. He's in love with us and nothing can change that. But He cannot give us grace because He cannot ignore His word. And so He graces us in the Beloved. In other words, the grace of God can only come through the act of Jesus Christ on the cross. Now listen to what he says, right. He says, in the Beloved. Why does he say that? You learn two things about the Godhead. God the Father, God the Son, God the Spirit. They're co-eternal, co-equal. But you learn two things. They talk in the Godhead; let Us make man in our image. There's communication in the Godhead. And there is love in the Godhead. God the Father loves the Son, loves the Spirit. Spirit loves the Son, loves the Father. The Son loves the Spirit, loves the Father. There is love and communication inside the Godhead which is why we have the capacity for both with Him and with each other. Now the reason he says that Jesus is the Beloved, so we can remove any argument that God put Jesus on the cross because He was mad at Him. That He put Him on the cross because He was hacked at Him and Jesus did something wrong. And now He doesn't love Him anymore. And He put Him there to punish Him. He's beloved. God the Son is beloved by God the Father. So He didn't put Him on there because He's mad at Him. He put Him on there so He could fix something. Now watch this.

which he graced us in the Beloved, now listen, in whom, that is in Jesus, we have, here's the first thing, the redemption through His blood.

Now there it is. We have the redemption. That Greek word is a combination of two words: *lytróō* and *apó*. It means to buy back from. It's actually the Greek word for ransom payment. When I grew up, one of my favorite movies, this will date me, because it was actually black and white when it came out, but I loved Robin Hood with Errol Flynn. I loved the flick. And in the movie, they had to deal with the bad king. The good king's been kidnapped by another king and he's demanding ransom payment. And so the concept in the movie is this king's caught and can't get out. And somebody has to come along and bring some money and pay to get him out. So what the Bible is clearly saying is that we were stuck in something we can't get out of. Doesn't matter what you do. You've sinned. You can go to church all you want, but you can't get rid of the sin you've already committed. We sin in two ways. We don't do what God wants us to do and we do

what He doesn't want us to do. So we violate His character in numerous ways and the problem you and I have is that means we're going to die, we're going to experience these four things. And the problem is we can't get rid of what we've already done. You can go to church. You can sit in here and listen to me for hours. It's not going to fix that. You can pray; it's not going to fix that. And read your Bible; it's not going to fix that. You can be a nice guy; it's not going to fix what you've already done. You have a problem that you cannot escape from. There needs to be a ransom payment for you and that ransom payment, according to the word of God, is through the blood and the cross of Jesus Christ. That's why the grace comes through the act of Jesus. It doesn't come from the whim of the Father. It comes through the death of the Son. It's why He came here and took on flesh. He was born of a virgin so that clearly His deity is not humanity. He came here and took on flesh for two reasons. Why? Because there's two things God can't do. He can't be tempted to sin and He can't die. So now in the flesh, now He can be tempted to sin and He can die. And He can experience an inhospitable world. He is the ransom payment. You say, "OK, yeah, I get it. So He's paying Satan." Listen. God never condescends to that person. He doesn't pay Satan a dime. "Well who's He paying?" He's paying Himself. He's the one that said, "The soul that sins, it will die." And so He's making the payment to Himself so He can get us back home, adopted to Him. And He does it through the cross. This is why Mohammed can't save you. Allah can't save you. Hinduism can't save you. Buddhism can't save you. There is no other name under heaven whereby a man can be saved because only Jesus paid the life on the cross. There isn't any other way. And the way He paid that, if you watch what happened to Him, right. There are four things we lose. Jesus is going to do two things on the cross. Number one, He's going to live inside our condemnation. He's going to come here and as a man, he's going to be thirsty and hungry and tired and weary. So He's going to live in a world that is inhospitable which makes no sense. He's going to come into a world He created that doesn't work well for Him because now He's a man. So He's going to experience the inhospitality of the world. When He gets on the cross, how many people believe in Him when He's dying on the cross? One. Where are the apostles? They're gone. You say, "Well they believed Him." No they didn't or they would have been there on the third day when He said He was coming out of the tomb. Nobody believes in Him. The Bible said, He came into His own, His own received Him not. Nobody buys into Him except one guy who for three hours castigates Him and finally at the end of three hours goes, "You know, I think You're who You are. Remember me when You come into Your kingdom." And He said, "You'll be with me in paradise." And so you've got one guy. One guy. The entire world rejected Him; which we lost in the garden. He loses the Father on the cross. When you read there are seven things that Jesus says on the cross. First one, "Father forgive them. They don't know what they do." Last statement, "Father into Your hands I commit My Spirit." Right in the middle. *Eloi Eloi lama sabachthani?* My God, My God, why have You forsaken Me? He and the Father are not Father and Son anymore. There's an alienation that has occurred which is the price I'm paying. And then in His own self, He endures shame. We're going to come back, but I want you to go with me real quick. 2 Corinthians. Couple of books over. Chapter 5, verse 21. Now listen. This may be the most profound verse in the entire word of God. I can't plumb it. It's beyond my understanding. But it is incredible what it says. Now listen.

²¹The One who did not know sin, became sin for us so that we might become the righteousness of God in Him.

So when He's on the cross, He's enduring everything we've endured. He's banished from the Father. Nobody's there for Him. World's inhospitable and He's damaged in and of Himself because He has my sin in His soul. He is becoming. It doesn't He takes it. It doesn't say it's laid on Him. It says He becomes sin. He's standing on the cross living out every time you've ever had shame, you've been embarrassed over something you've done. He's taken every bit of shame, every bit of embarrassment, every bit of sin, and He's drinking it for six hours. From 9 o'clock in the morning until 3 o'clock in the afternoon. Bible says six is the number of a man. He spends six hours, each hour drinking our shame, our sin, so that two things happen on the cross. He experiences what our consequences are. Listen. And He breathes in His soul the thing that caused those consequences. So when he says He's a ransom payment through the cross, Jesus Christ doesn't just experience our consequences, He pays for the sin that caused our consequences. He does both. And that's why He's the ransom payment. You say, "Well come on preacher. How do you know He's a ransom payment?" Because He came out of the grave. When I die I'm going in the grave and I'm not coming out because I'm going in for my sin. He's secured it so when I come, when I die I'm going to be with Him and I'm going to tell you that in a minute. But understand, I'm going to die. He doesn't die like that. He comes out of the grave because He didn't go in for His sin, He went in for mine. He is the ransom payment that the Trinity ordained before we were ever created. That if they failed, God the Son would come, take on flesh, He will die on the cross, He will experience all four consequences of our sin, and then He will drink in the very thing that caused the consequences. He will do both on the cross. I'm not pardoned, man. I'm fixed. What does that mean? Look at the next phrase. Ephesians. Look at what it says.

[7In whom we have the redemption through His blood, the forgiveness of trespasses,](#)

What caused all these consequences? Our trespasses. What does the cross do? It forgives them. Here's the interesting thing. The Greek word for forgiveness is never used really in a religious context. There's really not a word for forgiveness. You know what it's a word for? To get rid of something. To dismiss it. To throw it away. As a matter of fact, it was used in court. If you had a trial against somebody and the judge said, "Nah, I'm throwing this out." Then this Greek word, he would basically be saying, "I'm forgiving this. I'm chunking it out." The Greek word actually means to dismiss, to throw away. It's not the idea that God just forgave. He throws it away. That's why in John 4, when the woman has the water pot and she has this long discussion with Christ and she finally comes to Him and the Bible says she's so pumped that she runs back to her village in Samaria and she says, "I found the Messiah. He told me everything about me that He could possibly know. It's incredible." But the Bible says that she left her water pot. She threw it away and ran. God takes the very thing that is caused all the bad stuff in our life and through the blood of Jesus Christ, dismisses it. Completely. So when you go home today and you have any guilt for the rest of your life, you do not understand the blood of Jesus Christ. He chunks the trespasses. The things God wants me to do, I don't; He chunks them. The things He didn't want me to do I do; He chunks them. They're gone. Which is why I can't get a pardon from God, but I don't need a pardon. Because when I die and I stand before Jesus, He's going to look at me, and the blood of Jesus has washed away my sin and then the Bible says, 2 Corinthians 5:21, that the righteousness of God has been placed in my account so when He sees me, He doesn't see any sin, He sees the holiness of His Son and I come in. I don't have to worry about a pardon. I can't be punished because I don't have any sin. He takes away the problem. He can't pardon, but He can fix it if His son will die on the cross. That's why he says, look at this,

according to the riches of His grace which He has abounded unto us.

God gives us grace which is, I'm in trouble, I got four problems that I'm living in now, they're going to be worse when I die, I can't fix it. But God before He ever created us, set in motion God the Father looks at God the Son, "You will take on flesh. You will live a perfect life. You will die on the cross. You will come out of the grave. You ascend back to heaven, and we're going to fix every problem they have." No pardon is ever offered by the Father. It is a remission and a deliverance from your sin and given the blood of Jesus and the righteousness of God that is delivered to you through the cross of Christ. That's why you don't know Jesus, you have nothing. And the riches of His grace don't come through the whim of the Father, they come through the act of the Son. You say, "How do I do that?" Verse 13.

¹³In whom, also you yourselves, after you heard the word of truth, the gospel of your salvation, in whom after you have believed, you were sealed with the Holy Spirit of promise.

Holy Spirit at some point is going to come to you and say that everything I just told you is true. You're a sinner. He's not. He paid the redemption. He'll take away your sin. He'll put His holiness in you. He'll fix you so that when you die, everything's good. He will do that if when you hear that, when you hear the Holy Spirit speak to you and say, "You're in trouble and Jesus is your antidote to that trouble." When you look at God and you say, "I believe that. And I want to accept that into my life. And I put my faith that that is my only hope in being secured and fixed by You." When you do that in response to the Holy Spirit, Jesus' blood is applied to you. His righteousness is declared to be in your account. The Holy Spirit comes into you, permanently indwelling you. Listen. And He begins to fix all four. Now you can talk to the Father and you can hear Him speak back to you. Now you have the ability to build a home. Because if two of you know Jesus, you can learn how to choose to love each other no matter how bad the sin is in the home. You don't get up with any guilt because you've been forgiven. You say, "The world's still inhospitable." Yeah, but the Bible says that all the trials that I go through in this inhospitable world can knock me down, but they cannot knock me out because of the power of the Holy Spirit in me. And then when I die and I stand before Him, we're face to face. Bible says in the marriage supper of the Lamb; I will wear the righteous deeds of the saints. I will wear holiness to that table. I don't have any shame and the world I'm coming to is totally hospitable and every person I meet there are two things that will be true. I will know who they are. I will love them. And I will never lose them. So a simple question. I've asked it a million times. But it's the most pertinent question on the planet. How do you say no to a Jesus who said yes to the cross?

Father, thank You for what You've done for us, what You've chose to do, what Your Son enacted. It's beyond the pale of our understanding, that You would love us that much and give us that much grace. But Father we offer You praise today because of where we are because of whose we are. Thank You, Father, for what You've done. Thank You, Jesus, for what You've done. Thank You, Holy Spirit, for indwelling us because of what the Son's done. So Holy Spirit speak now in this room as only You can. In Jesus name we ask that.