

THE FATHER'S REDEMPTIVE RICHES Part 3 04-28-19

1 FREE ARTICLES, AUDIOS, AND VIDEOS WITH NOTES ON BIBLICAL CHUCKWAGON

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Comments before sermon

The Father Planned the Church – Eph 1:3-6 reveals how God the Father planned the Church, having foreknown and predestined it before the foundation of the world. He is the One and Only true God, the Creator and Supplier of all things and He rewards those who diligently seek Him in faith.

Eph 1:3-4 — details the redemption plan and defines the first blessing:

- 2** 1. Who – God the Father planned redemption for mankind.
2. What is the first blessing – Father God hath chosen us in Christ Jesus.
3. When it was decided – Before the foundation of the world.
4. Where does it come from – God the Father in Heaven.
5. Why it is given – so we can live holy lives without blame before Him in love and be conformed to the image of His dear Son.
6. How is this accomplished – through sanctification of the Spirit, unto obedience and belief in the truth (our joint participation).

SANCTIFICATION REQUIRES JOINT PARTICIPATION OF THE BELIEVER AND THE HOLY SPIRIT

2Th 2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1Pe 1:15, "But as he which hath called you is holy, so be ye holy in all manner of conversation;"

WE ARE SUPPLIED WITH EVERYTHING WE NEED TO LIVE HOLY LIVES

3 **Eph 1:3** Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:4, — “that we should be holy and without blame before him in love” – Eph 1:3-4 tells us we can live holily and without blame before God. The phrase, “that we should be holy and without blame before him in love” means that in Christ Jesus we are holy and blameless from a heavenly perspective and should be and can be from an earthly perspective as we obediently walk by faith “in Christ” and in love.

The Bible contrasts our new life "in Christ" with our old unregenerated life "in Adam." Whereas the old life is characterized by disobedience, sin, rebellion, condemnation, and death, our new life "in Christ" is characterized by obedience, salvation, life in the Spirit, abundant grace, righteousness, and eternal life (Rom 5:12-21; Rom 6:1-23; Rom 8:1-39; Rom 14:17-19; 1Co 15:21-22; 1Co 15:45-49; Php 2:1-5; Php 4:6-9).

Scripture says in Eph 1:3-6, 17-23 that the destination, or purpose, of every believer is to become like Jesus Christ. To bring this about, we will need to know and follow this divine plan.

YOU MUST KNOW THE PLAN – IT’S CRITICAL

4 (Eph 1:17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
(Eph 1:18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
(Eph 1:19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
(Eph 1:20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
(Eph 1:21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

THOROUGHLY EXPLAIN EACH POINT IN EPH 1:17-21 – the believer must accept each word and phrase in this passage as absolute truth, available, and necessary for them to “walk in the Spirit” in holiness and sanctification.

The plan begins with the Father’s foreknowledge of our acceptance of Christ in Whom He chooses us, predestines us, and calls us by the gospel.

We enter into justification as we hearken to this calling, repent and believe in the redemptive work of Christ on Calvary. We are kept in this position of

justification as Jesus is now our Great High Priest making intercession for the saints. Thus, justification has two phases; our initial salvation and our daily cleansing as we choose to be obedient to the faith (Heb 10:38; Rom 6:16; 1Jo 1:6-9).

(Heb 10:38) Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

(Rom 6:16) Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

(1Jn 1:6) If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

(1Jn 1:7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

(1Jn 1:8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(1Jn 1:9) If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The goal of justification is a sanctified life on earth and glorification at the rapture and when Christ returns with His wife. This is accomplished by the Holy Spirit with our participation. This involves indoctrination, a calling into the position of "spiritual growth" and maturing in the body of Christ, and a "walk of faith" in holiness (1Th 5 :23; Heb 6:1; 2Jo 1:9; 1Ti 6:3-6).

SANCTIFICATION REQUIRES RADICLE CHANGE—COMPLETE SUBMISSION AND TRANSFORMATION BY THE RENEWING OF THE MIND

5 read and explain Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (Read Rom 12:2 and 1Ti 6:3-6)

(1Th 5:23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(Rom 12:2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and

acceptable, and perfect, will of God.

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1Ti 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

1Ti 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1Ti 6:6 But godliness with contentment is great gain.

2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

SANCTIFICATION REQUIRES FELLOWSHIP WITH THE LORD

REDEMPTION RESTORES FELLOWSHIP OF GOD AND MAN

6 **1Co 1:9** God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Jn 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

FELLOWSHIP WITH THE FATHER AND WITH HIS SON JESUS CHRIST

requires faith, full conviction of the truth, in God and His Word. This faith:

- (1) does not use the carnal mind that is enmity against God (Ro 8:7);
 - (a) practices transformation of the mind by refusing all that is evil in thoughts and deeds (Ro 12:1-2; Jas 4:7; Tit 2:12);
 - (b) replaces carnal thoughts with God's thoughts, words, and ways (2Co 10:3-5; Isa 55:8);
- (2) is constantly in communication with God (1Th 5:17);
 - (a) practices God's presence and dialogue (Mt 28:20; He 13:5);
 - (b) meditates on God and His Word (1Ti 4:13-15).

Submit yourselves therefore to God. Resist the devil, and he will flee from you. (Jas 4:7)

Pray without ceasing. (1Th 5:17)

... and, lo, I am with you alway, even unto the end of the world. Amen. (Mat 28:20b)

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (Heb 13:5)

Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the

laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. (1Ti 4:13-15)

**SANCTIFICATION REQUIRES PRACTICING SCRIPTURAL TRUTHS (FACTS).
PRACTICE LIVING AND WALKING "IN CHRIST."**

7 BELIEVERS HAVE LIFE ONLY IN CHRIST JESUS

- (1) "In Christ" means that the believer now lives and acts in the sphere of Jesus Christ.
- (2) Union with Christ is the believer's new environment.
- (3) Personal fellowship with Christ is the most important thing in the believer's experience.

LIVING AND WALKING IN CHRIST.

This personal fellowship with Christ is the most important thing in Christian experience.

Every "*faithful*" believer has life only "in Christ Jesus."

- (1) The terms "in Christ Jesus," "in Christ," "in the Lord," "in Him," etc., occur 160 times in Paul's writings (36 times in Ephesians).
 - (a) "In Christ" means that the believer now lives and acts in the sphere of Christ Jesus. Union with Christ is the redeemed Christian's new environment.
 - (b) "In Christ" the believer has conscious communion with his Lord, and in this relationship his very life is seen as the very life of Christ living in him.
- (2) Ga 2:20, I AM CRUCIFIED WITH CHRIST
 - (a) Paul describes his relationship to Christ in terms of a profound personal attachment to and reliance upon his Lord.
 - (b) Those who have faith in Christ live their lives in intimate union with their Lord both in His death and resurrection.
 - (c) All believers have been crucified with Christ on the cross. They have died to the law as a means of salvation and now live through Christ unto God (Gal 2:19).
 - (d) Because of salvation in Christ, sin no longer has dominion over them (Rom 6:4 Rom 6:8 Rom 6:14 Gal 5:24 Gal 6:14 Col 2:12 Col 2:20).
- (3) Rom 6:11, RECKON ... YOURSELVES TO BE DEAD INDEED UNTO SIN.

The fundamental premise in ch. 6 is the believer's union with Christ in both His death and life. therefore, if you are a true believer, you have died to sin, and you need to reckon with this fact. You have died to sin in three different ways.

 - (a) You died to sin in God's sight. You are considered by God to have died with Christ on the cross and to have been raised up in His resurrection.
 - (b) We who have been crucified with Christ now live with Him in His resurrection life.
 - (i) Christ and His strength now dwell within us, being the source of all life and the center of all our thoughts, words, and deeds (Joh 15:1-6; Eph 3:17).
 - (ii) It is through the Holy Spirit that the risen life of Christ is continually communicated to us (Joh 16:13-14; Rom 8:10-11).
 - (c) Our sharing in Christ's death and resurrection is appropriated through faith, i.e., the belief, confidence, love, devotion, and loyalty we have in the Son of God, who loved us and gave Himself for us (cf. Joh 3:16). This living by faith can be seen as living by the Spirit (Gal 3:3; Gal 5:25; Rom 8:9-11).
- (4) Union with Christ comes as a gift of God through faith.

In [Rom 8:29-30](#) we get a glimpse into God's divine plan of redemption for mankind and of His great love for us.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

The glorification of the Church, is the underlying theme of Eph 1:4.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Thus, this passage of Scripture brings us into the final phase of our redemption, which is glorification. [Rom 8:17-39](#) places further emphasis upon glorification of the church.

8 (Rom 8:17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

(Rom 8:18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

(Rom 8:28) And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

(Rom 8:19) For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

(Rom 8:20) For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

(Rom 8:21) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

(Rom 8:22) For we know that the whole creation groaneth and travaileth in pain together until now.

(Rom 8:23) And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

(Rom 8:24) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

(Rom 8:25) But if we hope for that we see not, then do we with patience wait for it.

(Rom 8:26) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

(Rom 8:27) And he that searcheth the hearts knoweth what is the mind of

the Spirit, because he maketh intercession for the saints according to the will of God.

(Rom 8:28) And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

(Rom 8:29) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

(Rom 8:30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(Rom 8:31) What shall we then say to these things? If God be for us, who can be against us?

(Rom 8:32) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(Rom 8:33) Who shall lay any thing to the charge of God's elect? It is God that justifieth.

(Rom 8:34) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(Rom 8:35) Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

(Rom 8:36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

(Rom 8:37) Nay, in all these things we are more than conquerors through him that loved us.

(Rom 8:38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

(Rom 8:39) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

YOU MUST KNOW THE PLAN – IT'S CRITICAL

9 (Eph 1:17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

(Eph 1:18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

(Eph 1:19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

(Eph 1:20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

(Eph 1:21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which

is to come:

Eph 1:17 — “**may give unto you the spirit of wisdom and revelation in the knowledge of him**” – The Holy Spirit is central to this prayer because He is the one who imparts revelation to us. Divine revelation is the disclosure of who God is and what He is doing. This impartation of wisdom and revelation comes from the Father and is given to the Holy Spirit, who are one, and is imparted unto us by the Holy Spirit who dwells within us (1Co 2:10).

1Co 2:10, “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

What does the word “them” refer to in 1Co 2:10? It refers to “the things which God hath prepared for them that love him.” Thus, divine wisdom and revelation is not for the world. They cannot receive it nor understand it. Revelation is imparted into our regenerated heart, our spirit, which has been recreated in the likeness of God. Thus, the natural man cannot receive in his spirit revelation from the Spirit of God (1Co 2:14).

1Co 2:14, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Revelation is not human reasoning, which comes from the mind. It is something that rises out of our heart. Thus, Paul prays in Eph 1:17 that “the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:” Jesus said that He would send the Comforter, who will teach us all things (Joh 14:26). This teaching is done by divine impartation.

Joh 14:26, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

10 (1Pe 1:2) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
(2Pe 1:2) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.