

Prophecy and Mystery Contrasted - Prophecy 24

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[0 : 00] Thank you for your presence this morning. Kind of a rainy spring morning and as much as we ought to expect this time of the year, we'll be grateful for it.

Have you noticed the flowering trees? How could you miss them? They've been absolutely gorgeous. We were owing and awing of them all the way home, even down around, well, everywhere we were, they were there.

And it's beautiful. And our one regret is that they're so short-lived. They just last a couple of weeks and then they're gone. But they're beautiful and we enjoy them while we can. And let's enjoy the Lord and each other while we can. Let's pray.

We're grateful, Father, for this new morning that you've provided for us. And the best way we can express our appreciation is by offering it back to you, making our hearts and minds available this morning for your truth and beseeching you to guide us between the distinctions of truth and error. We recognize that error abounds greatly all around us. Truth belongs to you and you alone. And we look to you this morning for an element of that truth to be imparted to us.

[1 : 05] Thank you for each one here to receive it and for the day that lies ahead and whatever it might hold. In Christ's name we pray. Amen. We are continuing our explanation between prophecy and mystery.

And I keep looking back on the time many, many years ago when I first became a believer and first started studying the Bible with some serious interest. I'm just stunned all over again at how much I misunderstood and how much I took for granted that was true, that was not true.

And it has been an extensive growing process of sifting and sorting and jettisoning different things and embracing different things. And I've simply come to the conclusion that I'm not alone in that. That's par for the course. That's the way spiritual growth is. It very often involves two steps forward and one step backwards. And very few of us, if at all, grow consistently on that stair step just up without ever stepping back.

Because there are a lot of impediments in the way and a lot of things to stumble and trip over and a lot of confusion and so on. So we are simply taking this opportunity to, as best we can, sort out some of these things and give us a more sure platform on which to stand.

[2 : 34] And one of the items that we have appealed to, and I have done so for its brevity and its simplicity. It is really, really difficult to dispute these items that are in here that are presented in such a distinctive and comparative style, whereby you can see the huge contrast between one and the other.

And in some fashion, we've worked our way down through about the first seven or eight. And I think the last thing we focused on primarily has been item number nine, which has to do with prophecy concerns blessings, both material and spiritual, on earth.

And that may seem like a rather insignificant thing, but it's a very significant thing, especially when you contrast it with the item across under mystery.

Number ten, the mystery explains Christ's absence. I'm sorry, number nine, the mystery concerns all spiritual blessings in the heavenlies in Christ.

And the difference is between heaven and earth. How much different can it be? And the difference is between the material and the physical and the spiritual. But both are real.

[4 : 02] That's the problem. The spiritual is just as real as the physical. Matter of fact, I think we'll see in the morning message this morning, that it is the spiritual that represents a gradation from the physical.

The scriptures, I think, make it quite clear, especially when you contrast the Old and the New Testament, that it is the spiritual that occupies the position of superiority to the physical.

We don't see it that way. But that's the way it is. That's the way it is. The reason we don't see it that way is because we are so in touch with the physical.

We just cannot escape that concept. And because it is that which we use to do things with, that we give it a position of ascendancy and authority and everything else.

And all the while, we generally tend to bypass or to overlook the spiritual. And when I'm talking about the spiritual, I'm not only talking about spiritual truth, but I'm talking about the spirit that dwells within each and every one of us.

[5 : 28] So we'll be dissecting that a little bit later. But these things really do go together. And in connection with this contrast, we've also been trying to show you with this very simple diagram here on the chalkboard, the distinction between mystery and prophecy and how it is that the kingdom concept, which again is physical, earthly material, the kingdom concept is the larger item in Scripture.

It occupies the most space, well, for that matter. The Old Testament that incorporates it primarily is approximately three times the size of the New Testament.

And even when you get into the New Testament, you're dealing with the four Gospels and the book of Acts. And theologically and doctrinally, and so far as prophecy and mystery is concerned, where do they belong?

They belong with prophecy. The four Gospels belong under the Old Testament milieu, not the New. That too is confusing. It adds to the confusing because we use those words N-E-W, New Testament, and we see that as beginning something new.

[6 : 54] Well, it is beginning something new in the sense that Jesus arrives on the scene in the Gospels. But never lose sight of the fact that there has not been a change at all from the physical and the material to the spiritual.

It is still locked into planet Earth, the physical, the material, and that's one of the reasons why Jesus performed so many of the miracles that He did.

It was in keeping with that milieu, and it was also the fact that that these were authentications or verifications of His claim to be the Messiah.

So, these are large issues that we're dealing with, and they're just so easily overlooked, but they are so very, very important. And when we come to the subject of the kingdom, it is that which began, and in Genesis for that matter, it began with the expression of the seed of the woman.

And when the seed of the woman comes, He is going to right the wrongs in the earth, and this is all kingdom, earthly, material, physical, etc. And of course, we recognize that He did that.

[8 : 09] But also, in connection with the kingdom concept, there is the direct opportunity and responsibility for the nation of Israel to fulfill in playing the role that God intended them to play, and that was in being the light to the nations.

But Israel rebelled at the idea. They kept God pretty much to themselves. They were not interested in being that light to the nations, and as a result of their disobedience in that respect, their disobedience increased, and they eventually fell into...

Kind of interesting here. Israel as a nation repeatedly fell into the same pitfall for which they rejected and ignored the Democrats.

I should say the Democrats. Well, that fits too. Fall into the same trap that they had earlier abhorred in the Gentiles, and that was idolatry.

Isn't that interesting? It's almost as if they ignored their responsibility to be the light to the Gentiles, and they turned around and became just like them. Isn't that something?

[9 : 28] Well, that's kind of predictable for human nature. But anyway, as a result of that, we've got a situation where Israel has abdicated its priorities and its responsibilities and its privileges under God, and as a result is set aside, and a way is made for this whole new dynamic that was unheard of, unimagined, never thought of, never revealed, never prophesied, called the Church the Body of Christ, the mystery.

And it is so completely contrasted to the Old Testament. This is one of the big reasons that Paul had great difficulty selling it, particularly to the Jews, because the Jewish people were already locked in, pretty much, to the law of Moses and so on, and the idea of becoming justified, accepted by God and forgiven by God solely on the basis of something that you believe instead of something that you do was just unthinkable.

Just unthinkable. And when you stop and think about that, the concept of the mystery and justification by faith does not compute with the way life is.

Think about that. We say something like, there is no free lunch, and that's true.

But there is free grace. And if grace is not free, it is not grace. It is completely antithetical to the concept of human effort and human works.

[11 : 32] It is not at all predicated upon what you do. It is predicated upon what someone did for you and gave to you the results of that without a price.

All you need to do is freely accept it and receive it. That message was a very difficult sell for Paul, and do you know who those were that embraced it first?

Well, let's go to Acts chapter 13. We've been there before, but I want you to see the emphasis that is placed here. Acts chapter 13.

This is on Paul's very first missionary journey. And boy, is he getting an education early on. I've got a different Bible here.

This is my Bible from the 1970s. 70s. And things aren't where they're supposed to be. So, as they arrived at Pisidian Antioch, he is delivering this message in the synagogue, and his conclusion is, in verse 41, Paul is wrapping up his message, and he says, Behold you despisers and wonders and perish, for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

[13 : 04] Now, keep in mind, this is a Friday evening service, Sabbath service, in the synagogue. And there are primarily Jews there.

There are God-fearers there because God-fearers were welcome in the synagogue, and a God-fearer was a Gentile. And there were a number of those there. And we are told then in verse 42, that when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

And what they were hearing was this grace message. And it sounded abhorrent to many of the Jews, and it sounded wonderful to many of the Gentiles.

So, that's why we've got a disparity here that is going to develop. And it says that many of the Jews, verse 43, and religious proselytes, a proselyte was one who was more than a God-fearer.

A proselyte was a Gentile who had become a proselyte by circumcision and by embracing the tenets of the law of Moses and so on and going through the Jewish catechism, if you will.

[14 : 29] And he became a Jew by conversion. But you had to be circumcised. Otherwise, you had to remain just a God-fearer.

So, what we've got here is a mix. We've got full-fledged Jews who were born Jews. We've got proselytes who embrace the concept of they're just one true God and that's the God of Israel. They were God-fearers. Cornelius in Acts 10 was a God-fearer. And then there were proselytes and a proselyte was one who was a Gentile who was so convinced that Judaism and the God of Israel was true, he wanted to become a Jew himself.

And he did so by circumcision. So, we've got that mixed audience there. And in verse 43, many of the Jews, religious proselytes, followed Paul and Barnabas who, speaking to them, persuaded them to continue in the grace of God.

And the next Sabbath day came almost the whole city together to hear the word of God. and you can just imagine the buzz that was out there in the community.

[15 : 49] People were talking about this in the marketplace because you've got to remember, in this old world, women in particular went to the market daily. Every day, they went to the market to buy what was needed.

There was no refrigeration or anything like that. They went to the market every day and got fresh what was needed to feed their family. And when women get together at the marketplace, they don't just shop.

They talk. And the word gets around and it just spreads like wildfire. Have you heard what went on at the synagogue? Everybody's talking about this. And the buzz is out and the next Sabbath, everybody shows up.

Man, they've never had a crowd like this and they're just wondering what in the world is going on here. And verse 45 says, But when the Jews saw the multitudes, they were filled with envy.

Envy toward whom? Toward Paul and Barnabas. Here are just a couple of guys, they probably considered a couple of yahoos, just blow into town with this ridiculous message that they've got and

the Gentiles are just going gaga over it.

[17 : 01] And they didn't give us anything like that, no kind of attention, not that kind of respect, not that kind of interest, and they were pretty ticked about it. And they spoke against those things which were spoken by Paul, contradicting, gainsaying, and blaspheming.

Hey, this is getting kind of serious. For these people to commit blasphemy is really pretty much over the top.

And that's how difficult and how serious this situation was becoming. And Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you. And he's talking to the Jews. But seeing, ye put it from you. You reject it. You have nothing to do with our message.

And you judge, and this is an interesting expression here. Paul is saying, You judge yourselves unworthy of eternal life or everlasting life. Which is kind of neat. It's kind of a roundabout way of saying, Listen, we are talking about heavenly things.

[18 : 18] We are talking about eternal things. And apparently, you don't even regard yourself as valuable or worthy enough as a human being to even be concerned about that. And do you know something?

Nothing has changed. There are a lot of people that same attitude today. Are there not? Great many. Lo, therefore, we turn to the Gentiles.

We're turning our back on those who have turned their back on the truth. And we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee.

And when he talks about commanded us, he's talking about the Jews and the Jewish people. I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, wow, they were glad. You mean, you mean this is for us? This is for us?

[19 : 24] Where were these people coming from? They were coming from pure paganism, pure idolatry, multiple gods and all the rest. And you know what? There could not have been a modicum of satisfaction in that.

because in the worship of any other god other than the true god, you will be devoid of security and stability.

All you've got are questions, no answers. In Christ, we've got answers. You cannot derive security, stability, emotional support and everything else from a question mark.

It's just not possible. But when you get something that is solid and fixed that you can take to the bank, that becomes your basis for security and comfort.

It's kind of like a relationship between a husband and a wife. What security is there? What comfort is there in that relationship?

[20 : 33] if neither really has any confidence as to where they stand with the other. What a terrible way to live.

And you know, there are multitudes of couples that live that way. And they are robbed, they are robbed of the warmth, the security, the confidence, the assurance that that relationship is designed to provide because it just isn't there.

And they are robbed of the joy in the relationship. And so it is in our relationship with God. If you do not know where you stand with Him and why you stand there, then you don't have any basis for comfort or security or sleeping well at night.

So, the Gentiles heard this and they glorified the word of the Lord. And here is an interesting expression and it is one that certainly needs correcting because our Calvinist friends have made a great deal of it.

And as many as were ordained to eternal life believed. That sure does sound like a slam dunk statement for election.

[21 : 52] And unconditional election that our Calvinist friends embrace, which I must admit to my chagrin, I once embraced it, is based upon the idea that you did not choose God at all.

God chose you and the only reason you came to faith is because you were elect from the eternity past. God chose you to be in Christ and you had nothing to do with it.

And when the time came that you believed, you believed because you didn't have a choice. You were elected and you had to believe. You were made to believe. And that is how this verse is by many interpreted.

As many as were ordained or preordained or determined for or selected for or elected to eternal life, believed.

And their thinking, of course, is simply this. You do not receive eternal life because or when you believed.

[23 : 01] believed. You received eternal life first and then you believed. You probably didn't even know that you were a recipient of eternal life until you believed and after you believed.

And then you look back on it, and especially if you have the typical Calvinist preacher tell you that, well, yes, I know you are a believer and the reason you are a believer is because God chose you and you had no choice but to believe.

And yet, even with that, there is not a modicum of security in it, and I'll tell you why. Because our Calvinist friends, you can get this from any Calvinist theological textbook, our Calvinist friends tell us that, let me see, how can I best put this?

they would tell us that you believe because you were chosen to believe, therefore, belief is necessary, but the reason it is possible is because you were chosen, and you were given life before you believed.

Now, everywhere in the scriptures, it makes it quite clear that those who believed received eternal life, but under Calvinism, it's just reversed.

[24 : 30] See what I'm saying? You believe because you were chosen, and life precedes belief. I know that's a strange, quirky kind of thing, but Calvinism requires that.

However, the issue that provides, or I should say doesn't provide, the issue that robs you from security is there is no way of determining whether or not you are one of the elect.

And the average person would say, well, I guess I'm one of the elect because I'm a believer. I believe. But it is not your belief or your supposed belief that provides your eternal life.

It is your divine election. The issue is, are you one of the elect? How can you determine that? You can't. And you would be surprised how many of these dear people have lost sleep over worrying over whether they were one of the elect.

[25 : 42] Now, we would say, well, that's rather simple. If you want to look at it that way, we would say, are you a believer in Jesus Christ? Yes, I'm a believer. I put my faith in Christ who died for my sins.

Well, therefore, that must mean that you are one of the elect, but that does not suffice for them, because it all begins with the concept of election. And that is the sine qua non for Calvinism.

It is a very, very major point, and it's caused a lot of difficulty in a lot of circles. So, have you a question about that? Anyone? Feel free.

Is it clear? Do you understand what we're saying? Joe? What? I was going to say, the truth is that Christ died for all. Yes. So, all are picked.

All are picked. It's just we must accept and believe. I concur. And this is, of course, where they would depart from our understanding.

[26 : 45] when the text says that God was in Christ reconciling the world unto himself. We look at that and we say, well, now, doesn't that tie in with John 3.16 that God so loved the world that he gave?

Well, yes, it does. But you have to qualify the term world. When it says God was in Christ reconciling the world to himself, it means the Christian world.

Exclusively. We scratch our head and say, well, now, wait a minute. It doesn't say that. Well, but that's what it means.

Well, now, how are you to arrive at that? All throughout scripture, we find God has a heart for creation, for the world.

And at the same time, he has bestowed upon his human creatures this concept of volition because he wants them to be able to make a free will choice of their own.

[27 : 59] And our Calvinist friends say, there is no such thing as a free will. You may think you have a free will, but you don't. And predestination decrees what you are going to be and what you are going to do.

And their mantra for that, and the reason that they take this position, and this goes back a long, long ways, the reason they take that is that is the only way that they can have a sovereign God. God has to be sovereign in everything. and the will it appears that he gave to you is in appearance only.

You are pre-programmed, predetermined, and predestined. Deal with it. And that's a pretty hardcore position that they take, but you would be surprised.

And you know something? you will not find very many Calvinists who believe this and accept this except those who are in the pulpits.

[29 : 13] Most of the people in the pew kind of shrug their shoulders, look at each other, and say, I don't get this, do you? But this is what the experts tell us. And they're learned and studied, and they've got degrees, and they know what we're talking about, and we don't, so we just accept it and believe it.

And there's a lot of that that goes on. Dolly? So then according to the Calvinists, Ab and Eve were predetermined to fall. Yes. Yes. And, well, it is a sticky wicket because we've got the issue of God not being a creator of evil, and to them, I don't see that there's any other conclusion that you can reach.

We've already dealt with the issue as to why there is anything rather than nothing, and we saw that in Revelation 4.11, where God has chosen to create according to his own will, according to his own good pleasure.

We are not told why. We are just told that it pleased God to create. And with that creation, God full well knew precisely what was going to happen with this creation.

It began first with the angels, not with humans. But we've got a sphere of angels created, don't know how many, sometimes referred to as myriads.

[30 : 47] They were all created as spirit beings without physicality. In fact, they were created in spirit possibly because God himself was in spirit, so he made these angels creatures of spirit somewhat like himself.

And he gave to them also this thing called volition. this power of choice. And I personally believe that one of the reasons that humans and angels were given volition is to just reveal the fact that apart from God himself, the creator, there is no other being created that has the potential or the possibility or the reality of perfection.

Everything, let me put it this way, everything that God has created is less than God. Everything that God has created, whether intelligent beings or whatever it is, is necessarily less than God.

And we're talking about less than perfection. And less than perfection is imperfection. And imperfection, when given a choice, is going to eventually make an imperfect choice.

And angels did this and so did humans. And God knew full well in advance exactly what was going to take place when he created angels and humans.

[32 : 47] And sometimes he has been charged with being a callous individual because you mean to tell me that God knew in advance what angels were going to do in rebelling against him.

And what Adam and Eve were going to do in rebelling against him. And all of the sin and misery and conflict and bloodshed and division and wars and adversity that is going to come from that and God knowing all of that in advance he still created these beings with volitions.

And my answer is yes. Yes. I can't give any other answer. The only other possibility is this.

Well you tell me what would the other possibility be? Anyone? If he did not give them free will and volition the only other possibility is he withheld that from them.

They would be pre-programmed. They would automatically respond to whatever God wanted to do or wanted them to be with complete obedience they would not even have the capacity or ability to disobey.

[34 : 17] They would be locked in as the saying goes as automatons or robots and they would just do what they are programmed to do. Now I ask you what's wrong with that?

What's wrong with that? Marvin? Nobody wants somebody to love them because they have to.

Yeah. And in that respect I think God is in the pack.

Nobody wants to be loved because those loving them have no choice. You have to love me. You're programmed to love me. You couldn't not love me.

That kind of love is worthless. What parent wants their child to be obedient because they have no choice? What you're aiming for is their willing compliance, their willing obedience.

Now we know, and matter of fact, I speak from personal experience, many of you can too. There are times when that obedience was set aside and we went our own way.

[35 : 28] And we had the ability to do that. And that's something that God knew full well in advance. And all I can say, and I don't perceive in any way, shape, or form to plumb the depths of

the mind of the Almighty, God, but all I can say is, God, knowing that full well in advance, took at least, probably a whole lot more, but at least two things into consideration.

One is, first of all, He's going to provide a remedy for the disobedience, the sin, the heartache, the everything else.

And secondly, however hurt we are, however displaced we are, however agonized we are in this or in that, physically or mentally or emotionally, it will not extend beyond this lifetime for those who embrace the remedy that God has provided.

For those who do not embrace the remedy that God has provided, there's something else for them. And all I can say in connection with that is, in the final analysis, when it's all wrapped up, when everything is said and done, and everyone, angels and humans, are occupying the place they are going to occupy, experiencing whatever it is that they are experiencing, whether it is sublime euphoria, perpetually, or perpetual agony and regret, whatever it is, wherever they are, to whatever degree, it will be exactly, totally, perfectly, appropriate.

It will be right. What we are talking about with humans and with angels, is an amazing, ongoing, divine, I don't know what else to call it, I'll just use the human term, experiment, experiment.

[38 : 01] Marvis? You got me thinking, so we all have a choice and Jesus died for us and once we choose him, we're good. You know, we may stray but he still loves us and we're still his.

What about the angels? They were given a choice, some fell, some didn't. Could they still fall? Or those that fell, could they come back? Where does that, I don't see anything in scripture that gives me any information about that.

I would agree, I think the scriptures are pretty much silent on that and I am under the impression, and this is just a wise man opinion, it may not be worth anything but this is just the way I see it, it appears that angels fell individually, and in part because their fall was individual, there was no redemption provided for angels corporately.

Adam and Eve, when they fell, they fell corporately because of the begetting factor that was within them to perpetuate their species that angels do not have.

We have no reason to believe that there are male and female angels and they marry and have little angels. There's no indication of that. So, it would appear that angels have an individual rebellion.

[39 : 38] We know that Lucifer succeeded in recruiting a third of the angels to follow him in opposition to God.

How many that third was, we don't know. We're just given that figure. Like I said, we're not given a specific number as to how many angels were created, but suffice it to say, they were significant. And they were all spirit beings. Yet, as angels, and this thickens the plot a little bit, as angels, they obviously have or were given the capacity to materialize physically and appear as human beings. And we see the best example of that in Genesis 19, where Abraham entertains the three visitors that come to him, doesn't know that they are angels.

Two of them are angels. The two who are destroying angels that are going to leave Abraham and Sarah and go and do in the cities of Sodom and Gomorrah.

[40 : 44] And the third person is a Christophany. It is Jesus Christ in a pre-incarnate experience, such as he will have later with Joshua, and such as he will probably also have with the three Hebrew children that are cast into the fire and that fourth figure that is there.

These are referred to as pre-incarnate Christophanies. Most theologians call them theophanies, meaning that it is an appearance of God in the form of a human.

And I wouldn't say that it isn't, but I would be more particular and say it's a pre-incarnate revelation of Christ. angels have the ability to appear, not as angels, sometimes, well, they have this bright, dazzling clothing sometimes, the angels in white.

And at the same time, we know that humans who encountered angels on different occasions had no reason at all to believe that they were angels, but they just looked like ordinary people.

and they dealt with them and related to them on the basis of being ordinary people and they turned out to be angels. And at the tomb of Christ, the resurrection, we are told that there were two young men there, two young men.

[42 : 11] And you have to read the whole article to determine that they were not men at all, they were angels, but they had every appearance of men. Yes, Joe?

There seems to be an inconsistency and discrepancy in the Bible because it says no one has looked upon the face of God. But yet we have these Christophanies and the term God is referring to

the triune God, the whole God, all parts.

And this is the Christophanies, Jesus coming out of the triune God and showing himself. Yeah, and when, you know, it is so critical and so important, the incarnation, the enfleshment, and what Joe was talking about, none of us, none of us mere mortals, I'm convinced, would be able to survive looking upon pure deity that is not somehow covered and clothed.

And that's what the, that's what the incarnation was all about. God, it was deity, it was God in the flesh, Emmanuel, deity, that came in a covered fashion.

And all I can conclude from, all I can conclude from that event of the transfiguration creation, when Jesus took Peter, James, and John into the mount and was transfigured before them.

[43 : 52] They, they did not see all that he had to show. They just saw a little bit. And it reminds me when God, when Moses said he wanted to see God face to face, and the Lord says, the Lord essentially says, Moses, you couldn't handle that.

And, and, uh, I will hide you in the cleft of the rock, and I will pass by, and you can see my hinder parts, but no one can see my face, the essence of my being, and even survive.

And I think that when Jesus was transfigured before them, all we get by way of a description was this brilliant shining light, and his garments was whiter, you ladies can identify with this, his garments were whiter than any fuller soap could whiten it.

That means you used tab, and you fab, and tied, and all the rest of it, and it wouldn't get that white, you know, that kind of thing. And he was transfigured before them.

And this is what John is talking about later in that first chapter, when he says, and we, we, meaning himself, and Peter, and his brother James, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

[45 : 31] And Peter reflects on that, remembers that when he writes in his epistle, I think it's his second epistle, he says, Peter says, we were with him in the mount, and we saw him.

And you know what? Even though we have personal witness and testimony to that, besides that, we have a more sure word of prophecy in that which was given, because what Peter was saying, he was just relating a personal experience, but we've got a more sure word of prophecy, and that is in the scriptures, in the word of God.

Other comments? We've got a well, we're not so pressed for time because we're not having a coffee break, and you're not eating cookies and all that good stuff. Regarding the possible redemption of angels, the scripture doesn't provide any information that there is a redemption for angels.

However, I personally infer from when Jesus cast out the legion at Gennesaret, their cry to him was, have you come to punish us before our time?

So they, I mean, the angels understand, the demons understand that they are under divine damnation, and that they will be punished, but still they cannot turn.

[47 : 04] Because if they knew that they're damned to hell for eternity, and they said, they didn't say, we repent, we want to turn around.

Right. They said, have you come to inflict our punishment before historically? They know there is an appointed time.

They are reserved in darkness and to judgment. So I infer from that that God provides no redemption there. And it leaves us in a situation where complete freedom of man does not answer everything because you don't have a God who, God did not react to Adam's fall.

True. God provided for it. Yes, he did. He wasn't shocked. God has never been shocked at anything that humans have done. So that applies for the sovereignty of God.

Election isn't a situation, I don't think that that is a sufficient explanation for, there is an acknowledgement that I have, even if I'm elect, let's give that argument.

[48 : 28] If I'm one of the elect and I have believed and I am in Christ, I still have that amount of personal freedom. So it's not an election that every individual action is determined.

Right, absolutely. So that's neither furthest reach of the spectrum answers are the truth of the situation and it's beyond me to grasp it.

Well, if you are in Christ, you are elect. And the scriptures refer to that, Ephesians 1 talks about it. And we are elect because we are in him and we share in Christ's election. You've got to remember that Christ himself is elect by the Father.

The word Messiah, Mashiach, means the chosen one, the appointed one, the elected one, the selected one.

[49 : 40] And if you are in Christ, you share in Christ's election. You are elect because he is elect. You are eternal life because he is eternal life.

You are all that he is. This is what it means to be in Christ. And you know who uses that term repeatedly? Paul does.

That's not an Old Testament concept. You won't find that in prophecy. That's only in mystery. Whereby we are members of his body, if you will.

That's what it means to be in Christ. You share in his resurrection. You share in his death. You share in his crucifixion. You share in the price that he paid.

You share in his resurrection. You are seated with him now in heavenly places in Christ as far as God is concerned. You share in that. Everything is wrapped up in Jesus Christ.

[50 : 44] And if you are in him, you have everything that he has. You are an heir of God and joint heirs with Jesus Christ. How good can that be? That is, that makes everything else pale by comparison.

Compared to that, nothing else matters. That's, that's the whole ball of wax. That's amazing. And we must conclude this, much as I'd like to go on.

We just cannot. So, thank you. We don't have any goodies back there. I don't know when we will resurrect the coffee break thing, but when we do, you'll be the first to know.

Okay? Thank you for your kind attention. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.