

Redemption in Him

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Preacher: Rev Donald M Macleod

[0 : 0 0] of prayer. Let's pray. Lord, we thank you for this, once more, this gathered opportunity to sing your praises and to come around your word. Lord, we are mindful as we come just now. We are in a blessed position where we can meet so freely and meet so easily. We can publicly and easily proclaim your glorious name. Forgive us, Lord, then for the times that we don't make the most of this opportunity, the times where we begrudge perhaps coming to places of worship, the times perhaps we have no care or little care in coming to your place, coming to this time of worship.

We pray that, Lord, as your people, as your people, forgive us for the times that we see no need to gather with your people. Forgive us, Lord, for that. Forgive us for the times of laziness, the times of slowness, when for no other outside reason we decide it is best for us not to gather. Forgive us for that. We also pray just now for those who cannot be here, those because of reasons of health, reasons of the weather, for good and valid reasons.

Lord, those who have lives that are complicated, those who have situations that are tough, those who long and who would long to gather with us but who cannot week by week, Lord, we ask you bless them. Lord, they would feel no guilt, instead they would feel your blessing upon them as they long to be here but are kept from worshipping publicly with us for all these various reasons.

Lord, you know the complications of the lives of our people. You know, Lord, the complications of our stories. Every one of us here today, we come having had a week, a good week perhaps, a rough week for others of us, a positive week, a hard week, a week of blessings but perhaps also a week where you face many challenges. Lord, you alone know the detail. We bring before you just now our own burdens, our own stresses, our own anxieties of this week. We come just now to one who sees and who knows. We come bringing the destruction of sin in this world. As we see that destruction in our own lives, our own walk, as we see it in our family lives, as we see it in our community, in our world, we see the darkness and the misery. Things we cannot solve, situations we cannot help. We bring these things before you. We bring just now before you, Lord, the burdens of this past week. We know there are many here who have been burdened in awful ways perhaps this week, who have burdens of family members, health burdens, financial burdens. Lord, you know the detail. We bring these things before you.

Lord, you're not a far away, a distant, uncaring God but you're close to all who cry out to you. Lord, that will be our reality this day. We thank you for all that we plan to do this coming week. We leave these plans with you. Pray just now for the elders meeting, the Kirk session on Wednesday. Pray for us as a group of elders but also as a gathering of brothers as we seek to look forward to this new year, Lord. As we seek to take part in the planning and in the working out of what this year of service will look like. As we look forward to the planning and preparation of the events and ideas and of carrying out perhaps even the recommendations of the recent community and congregation gathering information sessions, Lord. We bring these things before you. As we bring together the results of the POV, we look forward to implementing these things this new year. Understanding for all our planning, all our ideas as a congregation, as a session, even for myself as a minister. We leave these things with you. We plan and we prepare and we pray but you alone bring the increase. We seek to water we seek to plant and you tell us to do so, resting and relying that you alone bring the increase.

[4 : 19] Help us, Lord, as a people then to be a people of prayer. Help us to water the ground of North Tulsa with prayer after prayer as we seek the salvation and renewal and revival of this place.

Help us as your people here this day, those of us who know and who love Jesus, to be in prayer for our family and friends, to be in prayer for our neighbours, to be in prayer for the many in this village who do not and who have not ever prayed for themselves. We pray once more for them. Lord, you bring them to yourself. Bring them to a place where they see their need of you and make use of us as your word tells us that you do. You use means and we are the means of this place. Help us to be salt and light therefore. Help us to be burning in this place. Help our conduct and our words to be so full of salt and so full of flavour that those who speak with us and engage with us, they know there is something different about us. Lord, we know that we pray these things in your strength. As we ask for days of renewal and days of revival and days of refreshing in the gospel things, we understand that many words cannot achieve it. Nor programmes nor plans can make it happen. Nor hours of work.

These things are needful and you use these things, but only you make it happen. But you make it happen through the work of your people as foreordained and planned before time itself. You use us. Lord, use us, we ask this week. Use us as we carry on through this new year. Give us wisdom, we ask, privately, privately, in our own homes, our own family situations, with those of whom it is so hard often to witness or give us words to say. I pray just now, Lord, with thankfulness for those gathered here today. We come just now from different situations and different backgrounds of different stories to tell.

We come just now, Lord, those of us here who know and who love Jesus. We come as your people, gathered together, seeking to worship and praise your name today. Help us through your word to be built up in the hope that we have, in the joy and the love that we have. Pray just now for those gathered here who, as of yet, cannot say that they know nor love Jesus, but who are here because they have questions, who are here because they want to know more, who are here because they want to follow Jesus. Lord, we ask that even this day, even this new week, you would lead them in your truth, that you would see, perhaps, the first time, the simplicity and the invite and the warmth and the welcome of the gospel.

Help us, Lord, this day to lay aside the thoughts and worries of this world, just for a short time and to bring before you our hearts. As we meet just now in such safety and such comfort, we give you praise for the work of groups like Steadfast Global. We pray for Malcolm and others with him this year, especially for him as he looks forward to beginning his work this new year across the world and for all the places he will visit, all the brothers and sisters he will encourage, all the dangerous situations he will seek to serve your people in. Lord, we ask you to bless him personally, bless his family. Lord, we ask you to bless Joan and Claire and his son Malcolm also, Lord. Bless them as a family. Bless Lord Malcolm and Joan as they often go together to these places. Lord, encourage them and be with them.

[8 : 02] Lord, we know nothing of the pain and misery of our brothers and sisters as we meet so freely. We know nothing of the knock on the door from the government to take us away. We know nothing of three or five or ten year prison sentences simply for daring to own a Bible in our own homes.

We know nothing of torture and pain and agony and slow execution for daring to be one of yours. For our brothers and sisters who know all these things and who are experiencing it at this very moment, Lord, we bring them before you.

We feel at times a world away from us, Lord, but you know their situations and you know their circumstances. We thank you, Lord, that we have the privilege here of sharing your word.

Thank you, Lord, for the evidences of that. We pray, especially for the past week, thank you, Lord, for that gathering of three church ministers which I had the privilege of attending. Lord, we thank you for that.

Lord, that gathering reminds us that you have your people in the big towns and big cities, yes, in the villages and the highlands and islands, yes, but you are building your church in the borders, in the schemes, in towns where there has not been an evangelical church for a hundred years.

[9 : 15] Lord, you have your people there and you're building your church there. We are seeing Christ proclaimed now faithfully in places his name has not been proclaimed for many years. Pray especially, Lord, for the gospel work in the borders as we see towns of tens of thousands of people without a single clear gospel church.

Lord, we give you praise as your word is planted and shared in these places. Lord, bless your workers on our island. Bless your workers in our nation. Bless your workers across the denominations everywhere where your spirit is preached today and your word is preached in spirit and in three floor be with us.

You do not see domination. You do not look past, Lord, our own private ideas. You are the God who is the God of all your people, the whole body of your church.

Across the denomination, across culture, across language, across skin color, across this world, you have your people. We pray for that for ourselves. We pray also for our brothers and sisters next door.

We pray for the full gospel work of your people here in Tulsa. Lord, you bless us with gospel growth. Not for our sake, not for our glory, but for your sake and for your glory.

[10 : 30] Forgive us sin, Lord, we ask. We are those who have sinned before you this past week and this past day. That we confess so freely. We are ashamed of our sins before you, both publicly and privately, both as individuals, but also as a congregation, as a community.

Lord, restore us again, we ask. Help us to find our place of safety only in the risen and finished work of our Lord Jesus Christ. In his name and for his sake we ask these many things.

Amen. Let's turn to read in God's word. We're carrying on in our series, looking at what it means to be in Jesus. And we're in Ephesians, this time Ephesians chapter 2.

That's on page 917 of the church Bible. Ephesians chapter 2, page 917. Ephesians 2, page 917.

Let's hear the word of God. And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince and the power of the air, the spirit that is now at work in the stund of disobedience, among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, were by nature children of wrath like the rest of mankind.

[11 : 55] But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ.

By grace you have been saved. And raised us up with him and seated us with him in the heavenly places in Christ Jesus. So that in the coming ages he might show the immeasurable riches of his grace and kindness towards us in Christ Jesus.

For by grace you have been saved through faith. And this is not your own doing. It is the gift of God, not a result of works, so that no one may boast.

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk into them. Therefore remember that at one time you Gentiles in the flesh called the uncircumcision by what is called the circumcision, which is made in the flesh by hands.

Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

[13 : 11] But now in Christ Jesus, you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one, has broken down in his flesh the dividing wall of hostility, by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace.

And he might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who are far off and peace to those who are near.

For through him both we have access in one spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens of the saints and members of the household of God, built in the foundation of the apostles and prophets.

Christ Jesus himself being the cornerstone, in whom the whole structure being joined together grows into a holy temple in the Lord.

In him you also are being built together into a dwelling place for God by the Spirit. Amen. We can praise to God for his holy and his perfect word.

[14 : 29] We can again sing from Psalm 22, Scottish Psalter Psalm 22, this time verses 10 down to verse 15. Psalm 22 verses 10 down to verse 15.

Psalm 22, verse 15.

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[18 : 34] Psalm 22, verse 15. Psalm 22, verse 15. Psalm 22, verse 15. 17, verse 16. it's chapter, verse 15. Yah, indeed.

in that journey. In him, redemption. In him, redemption. Now, that's a word I'm sure we're used to hearing, and perhaps some of us, when you hear a theological term, your mind turns off.

I won't look to anyone, but I won't see if that's true or not, but perhaps it is. Well, it's a shame, because in these terms we have beauty. We're not just here, of course, for head knowledge. Our series of our union of Christ is not just to teach us something new this week. With the Lord's help, our hope is we leave this short morning service having grown not just in understanding of all that is necessary, but also in love, but also in application. What does this mean for us as Christians this new week? Redemption. In him, we have redemption. Quite simply, the definition of redemption is to set free. To set free. In him, we have been set free. In Jesus, we are set free. But there's even more beauty than that, because the Greek use of the word redemption was more often than not found in a very particular sense. The word we have for redemption in Scripture in the secular world was the same word used every time, as far as we know, for redemption in criminal cases. So in other words, this is freeing someone who is heading towards judgment, who is heading towards imprisonment. They are being freed. Someone whose bail has been paid. Whose fine has been paid. Someone who is now free. Totally free.

The law which once chained them no longer applies to them. The chains have been removed from them. In Jesus, our chains are gone. We have been set free. As hymn writers of old are written plenty of times, in hymn we have freedom. There's several places we can go in Ephesians to help us define what this freedom looks like, why it matters, what it means for us. But just for our short time together today, we look first of all to verse 7 in chapter 1. And that gives us our doctrine summarized.

Chapter 1 verse 7. So that doctrine summarized is this. In him, in Jesus, we have redemption through his blood, the forgiveness of our trespasses according to the riches of his grace.

[21 : 56] So that's our doctrine summary. That is then expanded to us in chapter 2 verses 1 down to verse 5. So we're going between chapter 1, 7 and chapter 2 verses 1 down to verse 5.

First of all then, the need for redemption. Why do we need to be freed? We see that from chapter 2 verses 1 down to verse 3. Here we see three different reasons we need to be redeemed. Three different reasons we need to be set free. What are we being set free from?

We're seeing Jesus come to set us free. What does he set us free from? First of all, chapter 2 verse 1. We are set free from death, being dead in sin.

Chapter 2 verse 1. And you are dead in the trespasses and sins in which you once walked. I'm sure we said this before, but just to remind ourselves, often the illustration is used that before we're saved, we're like someone who's treading water, someone who's about to drown.

And when Jesus comes, it's like someone giving us a hand out of the water, or someone throwing us a life ring, a life jacket. That's not the illustration scripture ever uses.

[23 : 21] Scripture is much more blunt than that. Scripture says before Jesus, we're not struggling in the water without the bottom. Without Jesus, we're dead. We're gone.

We're dead in trespasses and sins. There's no way for us to revive ourselves. There's no way for us to somehow swim safely back to land.

We are dead in trespasses and sins. So that tells us there's nothing we can do. It doesn't take a theologian to remind us that the dead can do nothing for themselves.

We know that. We understand that. But that's the image being used here. No good works. No good efforts. Nothing that is said or done takes the dead back to life.

And same for us. The Bible tells us before we were saved, we were dead in our trespasses, dead in our sins. And all our good works, all our good community works, all our good helpful lives we led, which are good things and glorious things, they're good and they're glorious and they're lovely and they're appreciated, but they don't save us.

[24 : 38] We're dead in trespasses, dead in sin. That is why Jesus comes. He comes to free us from our death.

We'll get back to that in a second. We're dead in sin, but verse 2 tells us another reason Jesus came to free us. So we're dead in sin. We see in verse 2 we are alive.

In which he once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience.

We're dead in our sins, but we are alive, of course. We live and we breathe and we move around. But what does God say we are alive to? Well, quite simply and quite bluntly, verse 2 tells us we are alive, following the prince of the power of the air.

Which is a different way of saying the title of Satan. We're dead in sin, but we're also alive to Satan. We're dead, but we're still very active. And we see that.

[25 : 45] We're following the course of this world. The image here is that we're in a river. As the river of the course of this world bends and flows through life, we are just there, flowing through this world.

Being taken this way and that way by the one who we're alive to. We're dead to Christ. Dead in sin. But before Jesus comes to rescue us, we are very much alive still to the power of this world.

Before our redemption, scripture is clear. Before Jesus comes to free us, we are still under the grasp and the chains of the evil one.

This is not new information you've heard before, but often we're liable to forget that. And we see ourselves as good people. And my friends, from what I've seen of you and what I see of you publicly, you are good people.

Don't for a second think by saying this, I have some low view of you. Emma and I, we love living in Tolstah. I'm very thankful for the fact that I moved here.

[26 : 54] I said it at the start, kind of jokingly, but I didn't mean it. I missed being in Tolstah the last four years. Four years, four days. I was sick of being in Edinburgh. The company was good, the sessions were good, but I wanted home.

I wanted back to this place, back to see yourselves. I'm being genuine. I've hardly been in Graver in weeks because I love being in Tolstah so much. As a member of this community, I love being here.

I enjoy getting to know you all. But scripture tells us you are dead in your sins unless you come to Christ. Now that's not my judgment on you. My judgment on you is you're nice people who are trying your best in your household, in your families, in your community.

But scripture says you are dead in your sins unless you're alive in Jesus. Jesus is dead in sin, alive in Satan, following the course of this world. In other words, the power of Satan and the power of his demons.

It is that power which is still compelling you and controlling you and guiding you. You often hear people say, well Christians are so entangled.

[27 : 57] Christians are so under the rule of the church. Christians under their minister and elders, they've got no say, they've got no idea. They follow this ancient book written thousands of years ago.

What a waste of time. The Bible says quite clearly, it's a world who is enchained. It is a world who is entombed. It is a world who is blinded by the evil one.

It's only in Jesus you have true freedom. So dead in sins, we need to be freed from that. We need to be freed from following the course, the pushing, the guidance of Satan in verse 2.

But also in verse 3, there's worse still. Dead in our sin, alive in Satan and his direction and his pushing.

But also alive to our own sin. Alive to our own sin. Many of us, even believers here, before you were saved, it's our culture at times.

[29 : 09] I've heard it plenty of times. We blame the Satan. We blame the Satan for all the bad things in this world. Satan made him do it. Must be the Satan in them.

Rubbish. Satan tempts. Satan pushes. Satan coerces. We alone are responsible for our own sin. On the day of judgment, Satan is held responsible, yes, for his evil, yes.

But our sin is not credited to him. It is credited as a debt that lays upon us and us only. We are dead in our own sins.

That means we're alive in sin. We work in sin, as verse 3 tells us. Carrying out the desires of a body and a mind. These are the good desires. These are the evil desires.

These are things we say and think and do which we know we shouldn't be engaging in. But we love to do them. And this is one way where the brothers and sisters here, we know this too.

[30 : 11] Yes, our sins have been forgiven. But at times, to our shame, we still engage in these things. So we know that we feel it. But friends, if you haven't yet come to Jesus, you are still liable for them.

So to summarize, you are still needing freedom. Why? Because you are dead. You are at the bottom of the sea. You cannot be helped by anyone or by yourself.

You need new life. You're alive to Satan. As you go through this world trying your best to live a good life, you actually really are being pushed and guided by him.

And furtherly, on top of all that, your own sin. And the wrath that hangs over you. You have no escape from that, do you? Even as you try and avoid it, you know the back of your mind hovering over you is a reality that God as judge is still there.

That's heavy. All that is so, so heavy. That's why we need redemption. That's why we need freedom. And as chapter 2 ended in verse 3, we'd have no hope.

[31 : 24] We would go home this day and not borrow coming to church ever again because what's the point? But chapter 2 continues. And here we see the method of redemption.

How then are we made free? If that's the situation we're in without Christ, how then does Jesus free us from this death, from this misery, from this distance? How did he bring us close to himself?

Well, chapter 1 verse 7 tells us the next part of the story. In him we have redemption through his blood. That's expanded to us in chapter 2 verse 4, the first half of verse 5.

How does God save us? Well, but God, being rich in mercy, because of the great love of which he loved us, even when we were dead in our trespasses, made us alive together with Christ.

What is the method of our redemption? How are we saved from all that death, all that sin, all that misery? In chapter 1 verse 7, quite simply, in him.

[32 : 32] This is a theme of this whole month. It's all in Jesus. It's not by trying to live a good life. It's not by trying to impress God this way or that way.

None of it works. It's all by trusting in him. In him we have redemption. Not one Christian here, dear friends, has saved themselves.

Now, to our shame, over history and perhaps even currently, there are Christians, and I'm sure myself included, and we lapse into thinking sometimes that somehow our salvation depended on us.

That it's a sin we must repent from if we think that way. And if we ever give that impression, then we should never give that impression of a story that we have. What differentiates the sinner and the saved person?

What differentiates today the person who is dead in Jesus and alive in Jesus? It's Jesus. We are alive in Jesus.

[33 : 39] Dead in our sins are alive in Jesus. That's the two options. And we remain alive in him. Not by good works, not by scriptural knowledge. These things come in time, fine, great.

But we have to know Jesus first, or else nothing else matters. In him we have life. It's all through him. How?

How does Jesus save us? Who is invited to be saved? Who does his salvation apply to? Well, it's all done how? Well, verse 7 of chapter 1.

He saves us. He redeems us. How? Through his blood. Through his blood. This is the shorthand that the Apostle Paul uses in his writing to describe the full atoning work of Jesus.

The full saving work of Jesus. When Paul saves through his blood, he means through the life and death and sacrifice of our Saviour, we are redeemed.

[34 : 46] Through the very work and person of Jesus, we have freedom. His life, his death, his resurrection, his ascension. It has purchased freedom for us as his people.

It's all in him. It's not about us. It's not about us. We can't do anything. We're dead, as we said. Dead in sin. Dead in trespass.

We're away with Satan. We're doing our own thing. And in time. And in time. Jesus came to live and die. Take on himself the full wrath of all the sins of all his people.

Be raised again to glory. All so that those who trust in him would know full forgiveness. Would know full atonement. Would know full redemption.

Full freedom. In other words. In Jesus. We have life. All in him. We're saved only in him.

[35 : 49] We have life only in him. In him we have the hope of peace. And have it forever. Again chapter 2 verse 4.

It expands on that truth. In contrast to the evil and sin and darkness of verses 1 down to verse 3. In chapter 2 verse 4 says. But God.

All this evil. All this sadness. All this misery. All this rebellion and hatred of God. But God. God now intervenes. He sees us dead.

He sees us in sin. He sees us rebelling. He sees us hating him. And rather than just leaving us there. In our own misery. God intervenes. He isn't distant.

He isn't uncaring. God intervenes immediately. And he gives and shows. And provides for us salvation. But God. Being rich in mercy.

[36 : 50] The mercy of God. Not by merit. The dead can't please God. The dead can't do anything. God sees us helpless. And hopeless. And hopeless.

And aimless. And he shows us. Mercy. Unmerited. Undeserved. Overflowing. Never ending. Mercy.

Is given. To all who come to Jesus. And no. It's not just done. Out of some. Pity party. That God gives. It's not just a pitiful mercy. No. So this last week.

It's done. It's done. How? In mercy. But also. Flowing from. His great. Love. It flows. From the great love.

Which God. Has. For us. Because the great love. With which. He. Loved us. And note.

[37 : 45] When. He loved us. Even. When. We were dead. In our trespasses. He. Made us alive.

Together. With. Christ. By grace. You have. Been saved. You might think. To yourself.

In this past. Almost a year now. You've heard me. Preaching the same themes. Again and again. And repeat myself. Perhaps. Again and again. I assure you. It's not for lack.

I hope. Of preparation. It's because. We are liable. To forgetting. The same glorious truths. Again and again. Why sir? I am. I assume. Friends.

And brothers and sisters. We all are. We are redeemed. We are. Free. We are. Purchased. We are. Made free.

[38 : 38] In Jesus. And because it's in Jesus. It's only by. His work. Because it's in Jesus. It's nothing to do with us. We're dead.

We're gone. We're helpless. We're hopeless. And he comes. And he gives us hope. He gives us life. And he gives it to all who are dead. And all who are wayward. Not those who are trying hard.

No. He gives it to all who come to him. Again. The gospel. Once more. It's so simple. It's for all who come. To him. It's for all who say. I no longer want to live that life of death and misery.

I want to live for Jesus. I want to live a life where I can serve God well. I want to live a life where I've been created to live. And you come.

And in your own words. There's no prayer to pray that's special. In your own words. You come to. Even this day. This afternoon. This evening. You come to Jesus. And you say to him.

[39 : 35] In every word you can. He doesn't care about the wording. You say to Jesus. I know I am currently dead. I know I'm currently got no hope and no help. But I know and I trust.

I don't understand it fully. I don't get it fully. But I trust enough. That you offer salvation to all who come to you. My friends. The gospel offer is simple as that.

The atonement. The redemption. The freeing. You receive in Jesus. As simple as that. Trusting in his finished. Finished work. So what then are the results.

Finally. Of our redemption. What does it look like. For the Christian. Once we know. Freedom in Jesus. In verse 7. In him we have redemption.

Through his blood. Forgiveness of our trespasses. According to the riches. Of his grace. Forgiveness of our trespasses. Forgiveness of our crime. Forgiveness of our sin.

[40 : 35] See in Jesus. We have a free forgiveness. Now as Christians. Brothers and sisters. We might often go back. To our old lives. We think back.

To our old sins. We think back. To the people. That we wronged. The things we said. The things we did. The ways we acted. These things weigh heavy. On our minds. Does God.

Remember these things. Dear Christian. Does God. Weigh and hold. These things. Still against you. Or dear brother. Dear sister. He does not. The redemption in Jesus.

Is a full. Redemption. The full payment. Of all the crime. Of all the sin. Against each other. And against him. All paid for. It's a full.

Redemption. Redemption. It's also a free redemption. But it's nothing. We bring. There's nothing. We offer to God. To quote Owen.

[41 : 34] But the sin. That makes salvation. Necessary. It's all we offer to God. That's it. And he shows to us. The result of redemption.

Is he shows to us. What? Grace. Upon grace. Mercy. Upon mercy. He gives us. New life now. So we can live. And serve him. In this world.

Right now. As brothers and sisters. He gives us one another. He gives us family. He gives us the church. So we can serve together. He gives us the opportunity. To witness for him.

To serve him. In our homes. In places of work. To serve us. To serve him. Across North Tulsa. He gives us. The great opportunity. Of seeing people.

Come to salvation. He gives us. The hope. Of eternal life. We find in Jesus. He gives us. Mercy. And peace. And hope. Now. But more than that. And on top of that.

[42 : 28] He gives us. Life. Eternal. But God. In chapter 2. Verse 4. But God. Being rich in mercy. Because the great love. With which he loved us.

Even when we were dead. In our trespasses. Made us alive. Together with Christ. By grace. You have been saved. And here we see. The benefits. Of our redemption.

Of being free in Jesus. And he raised us up with him. And seated us with him. In the heavenly places. In Christ Jesus. So that. In the coming ages.

He might show. The immeasurable riches. Of his grace. And kindness. Towards us. In Christ Jesus. These coming ages. Are the ages of eternity. The ages of glory. And the grammar there.

And again. Paul's grammar is perfect. So when Paul uses. Bad grammar. It's for a reason. The grammar there. Is quite bad. In a grammar sense. When he talks about. The coming ages.

[43 : 27] And the coming. Immeasurable ages. That coming ages. That's an ongoing. Never ending. Series of ages. In other words.

Year upon year. Decade. And millennium upon millennium. For all eternity. We will only see. And experience. And know. More and more. Of God's grace.

God's peace. God's love. God's mercy. Shown towards us. In the courts of glory. That is the future hope. Of every Christian. Because in Jesus. In him.

We have. Redemption. In him. Dear brother. Dear sister. Today you are free. You are free. From all the sins. Which once weighed you down. You are free. Of all the pain.

And misery. You once engaged in. You are free. Of all your own shame. And guilt. Although it weighs heavy on you. You take it to the cross. And you tell the saddle. To go away from you. It's gone. It's paid for.

[44 : 24] You are free in Jesus. And friends. This freedom. Can be yours today. I can't buy it for you. I can't give it to you. If I could. I certainly would.

You are free in Jesus. It's been bought for you. All you do. Is come to him. And accept it. In a prayer. Like I said earlier on. In some form of words. Even no words at all.

Just in your mind. You pray quietly to yourself. In your own thoughts. The Lord knows. And be assured. He hears the prayers of all. That come to him. Asking for redemption. In Jesus.

Last week. You've been chosen. In Jesus. To your brother or sister. You have full. Redemption. Full. Freedom. Let's bow our heads now. A word of prayer.

Lord. Lord. We thank you. For the great and glorious truth. And in our saviour. We have one. Who has purchased for us. With the gift of his. His life.

[45 : 18] That perfect life. Lived. And that life. Where he then. Gave it up on the cross. To purchase for us. Full. Freedom. Full. Redemption. The full price.

Is paid. For our sin. Never. To appear. Before us again. Never Lord. To be prosecuted. Against us. It has been cleared.

The debt is gone. Lord. Help that to be reality. For us. We pray just now. For ourselves. As brothers and sisters. To rest fully. This new week. And the hope we have. In our freedom in Jesus.

Freedom to live. Lives worthy of him. Freedom to serve him. Knowing the guilt is gone. The shame is gone. Knowing that despite. Our own waywardness at times. Our sin at times.

We've been declared. Free in Jesus. Not our freedom to sin. But our freedom to serve. God. Give you praise for it. I pray once more. For our friends here. At least. Those here. Who as of yet. Have not publicly.

[46 : 12] Declared. A faith in Jesus. Although. We are sure. There are many here. Privately. Who know him. But publicly. Have not yet declared. A faith in Jesus. Lord. That they would come to know. That full redemption.

For themselves. Page. Thank you for those. Who lead the worship. Week after week. Those who. Do the essential duty. Of leading us. And sung praise.

Understanding as we sing. Your praise. It is just as important. As reading your word. And hearing from your word. It is an essential aspect. Of our worship together. Do you hear us.

That you see us. And you tell us. That you love to hear us. We ask and give thanks. For all these things. In and through. Christ's precious name's sake. Amen. We can conclude again.

Psalm 22. Because this is a psalm. That we said sings. As a prophecy. That tells us. Of Jesus. And his crucifixion. Jesus.

[47 : 07] And his misery. And Jesus. As he frees us. Psalm 22. We can sing from verse 21. Down to verse 25. We see our saviour.

Was not maintained. Was not kept. In sin. In death. Yes. Our sin. Was there upon him. Yes. Our sin. Was there. On the cross. As he.

Suffered a father's wrath. But he was freed. From that. As he died. For his people. Psalm 22. Verse 21. Out of a roaring lion's mouth. Do thou me shield and save.

For from the horns of unicorns. And ear to me. Thou gave. See the unicorn there. Just as a brief thing. That is. The wording. We know for certain. Of rhinos. Of. As a general word.

It have. For strong animals. Rhinos. And the like. Out of unicorns. And a year to me. Thou gave. I will show forth. Thy name unto. Those that my brethren are.

[48 : 05] Amidst the congregation. By praise. I will. Declare. Psalm 22. Psalm 22. Verses 21. 25. To God's praise. God. You're citizens.

For from the arms. Now you love me, cheer and sing But from the hearts of you Because my will be in the air I will show forth my name Until those that I pray That days I'll be in the air

My will be in the air Thy will start birthing here Thank you.

Thank you.

Thank you. Thank you.

[51 : 00] 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. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you.