

Church, Praise The Beloved Redeemer!

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Preacher: J.D. Edwards

[0:00] Joy to proclaim this to you. I want to read a bigger passage, verses 3-14 first,! And then we'll zero in on our sermon passage for today, which is only verses 6-10.

! Hear the Word of God. It says, inspired, inerrant, infallible, clear, sufficient, powerful word for you and me, his people.

Ephesians 1, starting at verse 3. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love. In love, he predestined us to adoption as sons by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, by which he made us accepted in the Beloved.

In him we have redemption through his blood, the forgiveness of his blood, the forgiveness of his blood, the forgiveness of his will, according to his good pleasure, which he purposed in himself, that in the dispensation of the fullness of the times, he might gather together in one all things in Christ, both which are in heaven and which are on earth in him.

[1:52] In him also we have obtained an inheritance, being predestined according to the purpose of him who works all things, according to the counsel of his will, that we who first trusted in Christ should be to the praise of his glory.

In him you also trusted. After you heard the word of truth, the gospel of your salvation, in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of his glory.

The word of God for the people of God. Thanks be to God. Thanks be to God. Please be seated.

Oh Lord, we rest in the promise that Jesus Christ, our Redeemer, lives to intercede for his people.

We rest on the promise, Lord, that through his churches, his word, his gospel goes forth. And by the ministry of the Holy Spirit, it works with power.

Lord, we pray along with Christ, that his word will work powerfully in his people today. Lord, you know our many needs.

[3:29] You know where we need healing. Please heal us. You know where we need light. Please shine Christ on us. You know where we need comfort, Lord.

Lord, we pray that your word will wash over us and that we'll know a time of refreshing, having been in your presence. Lord, we also pray that your Holy Spirit will do exactly what you promise in this passage, that your Holy Spirit will cause those who are blind to see Jesus, those who are deaf to hear the good news for themselves, those who are in slavery, Lord, to send captive in bondage, that the gospel of Jesus will work with power and set them free.

those who are orphans, hopeless in this world, in darkness, Lord, that your Holy Spirit will draw in Christ to yourself, into your family.

Please do this, Lord, for his precious namesake, for your glory. Amen. Amen. There is a love that is so deep, words can't explain it.

There is a love that you feel that can only come from heaven. Do you know this love I'm speaking of? There are times where God's people are moved to tears with a love from God, a love from Christ.

[5:17] And I know it's from heaven because it would make no sense according to our flesh, no sense according to the world. There are times when the Lord will so stir the hearts of his people for one another.

And it's because God so much loves his people that way. Some of us have known this love, even thinking of our missionaries or reading a report from one of them.

Some of you, you've told me, you've been moved to tears this week. Out of love for one another, concern for one another within the body of Christ. This is the love that is put on display in the person of Jesus Christ in this passage.

Our focus is verses six through ten. Notice how our focus now moves from God the Father. Up to verse six to God the Son.

And look with me one more time at verse six. How God the Son is described. Up to verse six, we're told that God the Father chose us in him, in Jesus Christ, before the foundation of the world.

[6:31] He predestined us to be adopted in Jesus Christ. Verse six, why did he do this? It's to the praise of the glory of his grace by which he made us accepted.

Notice how he calls God the Son. In the beloved. Jesus Christ, the beloved, is our great focus for today.

And in these verses six through ten, Paul gives us at least four reasons why we can praise God through Jesus Christ. I'd like to walk us through these one by one today, starting right here on verse six.

Praise the beloved in whom God accepts you. Praise the beloved in whom God accepts you. You may be wondering if you really are accepted by God today.

On the other hand, we may have a false sense that we are accepted by God when we have no right to claim that. Satan has these two lies that are really stemming from the same deception.

[7:43] The first lie is this. God can never accept me because fill in the blank. About me. But here's the second lie.

You might think, of course, God accepts me because blank. About me. Both of these lies are from hell.

And both are deceiving us with the same trick. They deceive because they begin with a faulty premise. The premise is this, that your life, whether you're focused on what you think is good or what you think is so bad, is what determines your acceptance by God.

This way of thinking is robbing the beloved of God, Jesus Christ, of the glory that he deserves instead of you and me. Look at verse six one more time.

God made us accepted on what basis? What are the next three words in yours? He made us accepted in the beloved.

[8:50] Beloved to the praise of the glory of his grace. Well, let's focus on that for a moment. How is this something for which we are to praise God?

That we are to praise God, focused on the person of Jesus Christ, because we are accepted in him whom God calls the beloved. So God is the lover.

Christ is the recipient of God's love. The one from whom love flows is God. And that's because the Bible tells us in first John 4:16, God is love.

God is so loving, so holy, so pure that he cannot love that which is evil. In a sweeping way, the object of God's love is and can only be the holy God himself.

But from this verse, we can see in a particular way, the object of God, the father's love is and can only be God, the son. This is how God, the son is described throughout all of scripture.

[9:59] It's prophesied in Isaiah 41:1. We know this speaks of Christ because it's quoted in Matthew 12:18. God says, behold, my servant whom I uphold, my elect one in whom my soul delights.

The servant, God, the son is the one in whom God delights in his soul, so to speak. Because God is infinite and holy, he can only rightly love a recipient of his love who is perfectly pure.

God can't love what is evil. God can't love what is sinful. So from all eternity, the perfect object of the father's delight is God, the son, his beloved.

Notice how when God, the son takes on flesh, this is exactly how the voice from heaven, the voice of God confirms him in his ministry.

At his baptism, God confirms that this man now, Christ Jesus of Nazareth, is the son of God in the flesh, the beloved of God.

[11:09] Can you picture that scene there in the brown waters of the Jordan River? The beloved of God in the flesh is prepared to serve as the great high priest.

And in Matthew 3, God's voice comes from heaven saying, this is my beloved son in whom I am well pleased. Then at the transfiguration, God confirms that this man, Christ Jesus of Nazareth, is God, the son in the flesh, the beloved of God.

There at Mount Tabor, God gives the authority of Christ as the perfect prophet who alone can reveal God's wisdom in its full brilliance.

Matthew 17, Matthew 17, 5, the voice of God declares, behold, and with a bright cloud overshadowing them, the voice comes out of the cloud saying, this is my beloved son in whom I am well pleased.

Hear him. So he's washed by the water to prepare him to serve as a priest. And now he's declared, this is my beloved. Hear him. He will serve as a prophet.

[12 : 21] And the Holy Spirit confirms that this same man, Christ Jesus of Nazareth, is God, the son in the flesh, the beloved of God. And summing up his completed ministry, now sitting at the right hand of God, the father in John 3, 35, we are told that the father loves the son and has given all things into his hand.

This is language of a king. All things given to Christ who rules from authority. We are to praise God through Jesus Christ, who from his baptism as our priest, his transfiguration as our prophet, and now in his heavenly exaltation, he reigns as the king of kings.

He stands as the only mediator who can carry God's love perfectly. Unblemished. The worthy recipient.

The beloved of the holy God. And the good news of our passage, praise the glory of God's grace. It's through Christ that we have been made accepted.

How? In Christ. The love that God has for Jesus Christ, his beloved, is now that same love coming with all the force of God on you, his people who are in him.

[13 : 49] And this thought that the holy God who elected and predestined his church is now viewing his people, you and me, blamelessly embraced, welcomed, accepted in the beloved before the face of the holy God.

With that thought at the end of verse six, it's like popping off the cork of the next overflow of praise that comes from Paul's pen.

The next focus of doxology is how this can be so. How can you and me be found accepted in his beloved and Jesus Christ?

And so he overflows into verse seven in him. We have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Let's open up each of these phrases before we do. Put the first pin there on verse six. Our first reason to praise God through the person of Jesus Christ, the beloved, is because it's in him that God accepts you and me.

[15 : 05] Praise the beloved in whom God accepts you. Now, here comes the second reason, starting at verse seven. Praise the beloved in whom we have redemption.

Praise the beloved in whom we have redemption. Verse seven calls Jesus Christ, the beloved, the one in whom we have redemption through his blood.

The word redemption, it can also be translated in English as deliverance. It means to buy something back or to ransom something. In these ancient times, you can picture the marketplace in Ephesus.

You would go to buy not just something made by goldsmith, not just something that you could take back and use within your home as a vessel. You could go and buy a human being, a slave. But first, you have to ransom them. You have to pay the price that the slave owner demands. To ransom something. It means to move their status.

[16 : 09] They were in captivity and bondage, but now they've been moved. They are now under new ownership. Their status is no longer in bondage to that slave master.

And he says we have redemption through his blood, the forgiveness of sins. That's what we're delivered from. That's what we're redeemed out of.

It's both the guilt and the power of sin. This passage tells us in verse seven that sin is bondage. Do you know that sin is bondage?

Every Christian is saying, at least in your heart, amen. May I never have to go back to that again. Sin is bondage. Sin is slavery.

Psalms 107.10 says, because we rebelled against the words of God. That's what sin is. Because we rebelled against the word of God.

[17 : 11] We sat in darkness, in the shadow of death. Bound, tied up, chained down in affliction as with iron. Through Micah, chapter 6, verse 4.

God has promised, I buy back and bring up my people from slavery. He points to the story of the Exodus. How the nation of Israel was in captivity to Egypt.

And the Lord himself redeemed them from that house of bondage. This is the language. He's speaking to Jews mixed with Greeks. And he's bringing the weight of the Old Testament to bear on what Christ accomplished as redeemer.

As deliverer. In the beloved, Paul is preaching. In Jesus Christ, we have redemption. We have deliverance. And it's through his blood.

Redemption means we are emancipated from slavery. Redemption means we are released from captivity. Redemption means we are ransomed from bondage.

[18:20] In verse 7, we have redemption through his blood. The blood of Jesus Christ. The beloved of God. The forgiveness of sins. Do you know this forgiveness of sins?

Our sin problem is most likely deeper and worse than we understand. We are born in sin.

We are guilty of sin even inside the womb of your mother. And we're born carrying this curse of sin from Adam in the fall. And on top of that, every inclination of our own hearts is away from God.

It's toward evil. The problem of sin, the bondage of sin is so pervasive. The wages of your sin and mine are death.

What we deserve for our sin is for the blood to be let out of our bodies. Until there is no more life in that vessel of your body and mine.

[19:26] You and I deserve this because we have sinned against the holy God. And God, in his righteousness, cannot justly pass over your sin and mine.

The price that we owe God must be paid in order for us to be ransomed. The problem for us is worse than that, though. Even if we were to pay for our sin with our own lives by dying for our sin, we still have failed to merit the eternal life.

Because God not only must punish sin, he must also have a people clothed in perfect righteousness. And none of us born under Adam's curse are capable of living a righteous life.

We cannot buy everlasting life for ourselves. God requires a sinless savior who will then also pay the penalty that sin deserves.

None of us. Psalm 49, verse 7, is a wonderful summary of this truth. None can, by any means, redeem his brother.

[20:46] Nor give to God a ransom for him. For the redemption of their souls is costly. No man born under Adam's curse can redeem another.

But God is so gracious. He abounds in his mercy. And he's pleased to declare what he has purposed to do all along. In Isaiah 61, 1, which is we know it speaks of Christ.

It's in it's called forth in Luke 4, 18. We're told the spirit of the Lord has anointed me. That servant that God prepared to preach good tidings to the poor.

He has sent me to heal the brokenhearted. To proclaim liberty to the captives. And the opening of the prison to those who are bound.

This is the mission of God the Son, the Beloved. It's to do what no man could do. How is it that God the Son, the Beloved, accomplished this great plan of redemption that God prepared all along?

[21:50] It's through his own life. In the flesh. And his blood. Shed for his people. It's one thing if you have to see yourself bleed.

Emergency nurse told us some people have a real phobia of blood. But others have a real phobia of needles. And the two are not the same. She said her boyfriend works as a police officer.

And he sees blood a lot. It doesn't bother him. But when he sees a needle, he gets wheezy. To see your own blood is one thing. But now, to see one of your loved ones bleeding.

That's a whole different thing, isn't it? To see a loved one. It's a horrible thought. But I do invite you to go there because this is the gospel.

It's a bloody gospel. Because we need this. Picture your beloved. Losing blood. Hemorrhaging unstopably.

[22:56] To the point of death. 1 Peter 1. 18 and 19 says, You church.

You have been redeemed. Not with corruptible things. But with the blood.

The precious blood. Of Christ. As a lamb. Without blemish. You see, Jesus Christ.

The beloved of God. Lived a life that was sinless. Faultless. Righteous. Which God can bless. And promise to bless. And secure eternal life.

Because of his obedience. And Jesus Christ. The beloved of God. Bled out. Before the face of God.

[23:54] On the cross. For the forgiveness of sins. Of his people. This is the gospel. You and I need.

The blood. Of Jesus Christ. He has redeemed us. With the precious blood. Of his beloved. If you're sitting there. Wondering. Was his blood for me? Did he purchase me? With this precious blood?

We need to ask this question. Looking at our passage. Who is it? That Jesus Christ ransomed? Who is it? That he redeemed? Look at our passage.

Starting. At verse 3. He's writing to a local church. Gathered. Hearing the word of God. And he says.

[24:52] You are blessed. With every spiritual blessing. In verse 4. He tells the same people. You. Were chosen. In Christ. Before the foundation. Of the world.

In verse 5. You were predestined. To be adopted. By him. In verse 6. It's you. You same ones. Who were accepted by him.

Now verse 7. It's. The audience has not changed. The recipients of God's grace. Have not changed. It's those same people. That Christ has redeemed.

It's the one that he has. Loved. Before time and space began. In Christ. This is who Christ. Has ransomed. It was helpful for me.

In preparing to picture. Myself at that marketplace. In Ephesus. And here's a row. Of slaves. And I'm one of them. I'm chained up.

[25:49] And I'm standing there. And the slave traders. Would show. The teeth. I mean. They treat human beings. Like. Like a horse. You know. Test your strength. We're told that Christ.

Actually ransomed. From that row of captives. Those whom he loved. Those whom he predestined. To be adopted. Actually purchased them.

With his blood. If you. Put your faith. In Jesus Christ. Today. You don't need to wonder. If you're. The ones. That he has done this. For.

That he's purchased. That he's claimed. You trust in him. Because he purchased you. With his precious blood. He took you off of that row. And said. This one. Is my child.

I clothe this one. With my own robes. This one belongs to me. See. When we preach. The redemption. Of Jesus Christ. By his blood.

[26:50] This can be taken. In three different ways. But only one fits with. What the Bible teaches. The first way. That does not fit. Is to say. That the blood of Christ. Was shed. To save.

All human beings. Universally. This is a false. Gospel. It's a lie. To say that. Love wins in the end. You know. In other words. No one. Will receive the wrath. And the judgment. That they deserve. For their sins. Outside of Christ. They'll still be forgiven. There is no forgiveness. Outside of Jesus Christ.

That's universal redemption. That's false. The Bible does not teach that. We need to shut it down. The second option. Is called. Hypothetical. Universalism.

And this basically says. God didn't actually. Save anyone. By the blood. Blood of Christ. It's like saying. He paid the price. But he just set it off. Over here. And then whichever ones.

[27:48] Of these slaves. Want to come over. And take the ransom. Price. Then they can be free. That means. He didn't actually. Ransom. Those people. That he loved. Before the foundation.

Of the world. He didn't really. Redeem anything. With his blood. He just. Hypothetically. Made it available. If you want to come grab it. That does not fit. What the Bible teaches. What the Bible teaches.

Is definite. Redemption. Definite. Atonement. The blood of Christ. Christ. Actually purchased. You. Who trusted in him. You are redeemed. This made me want to study this. This wording very carefully. In verse 7. He says. We.

Have. Redemption. We. Have. Redemption. That verb. To have. To have. It can. It can be translated. In the three most common ways.

[28:42] Throughout all the. New Testament. It can mean to. Hold something. You actually hold this redemption. It can mean to. Count. Something. I'm counting the exact price.

He paid. And it can mean to. Wear something. To wear this redemption. Isn't that beautiful? This is the relationship. Between the Christian.

And the redemption. That Christ purchased. With this blood. Here's how you. Have it. We hold. What Christ secured.

For us. Truly. We. We. Apprehend this. We can have assurance. Of salvation. In Christ. And the way you hold it. Is faith. Not looking to anything else.

It's my. My poor beggars. Empty hands. Holding. Christ's promises. Of redemption. We can have this redemption. By. By counting. By seeing. His blood.

[29 : 38] And his wisdom. Is. It's perfect. He. Fully paid. For all my sin. There's nothing left. Not a penny left. I owe him. Of good works.

Not a. Not a single ounce. Of my blood. That I need to go shed now. I counted. And his wisdom. Is perfect. I am redeemed. Completely by Christ. And we can wear.

This redemption. I am a slave there. Dirty. Neglected. Injured. He takes me as his child.

And washes me. And heals my wounds. And robes me. With his righteousness. Like that prodigal son. I mean. Jesus told this parable. The prodigal son.

Before he even. Went to accomplish. The redemption. On the cross. And there's the son. Loved by the father. Embraced. Clothed in his righteousness. Brought home. Wear this redemption.

[30 : 32] That Christ has purchased. For you. Praise. The beloved. In whom. We have. Redemption.

Amen. Here's our third reason. To praise. God the son. Praise the beloved. Who reveals. God's gracious will. Toward us. Praise the beloved.

Who reveals. God's gracious. Will. Toward us. He says in verse 7. These are the. The riches. Of his grace.

Which he made to. Abound. Toward us. Other wonderful translation is. He lavished. Upon us. Well. Paul has.

Has used that language. Speaking of. Allusions to the ceremonial law. The blood of a perfect.

Lamb. The lamb of God. And he's. Reminding them. How Christ. Fulfills all the promises.

[31 : 27] Of the old covenant. And now he makes. An allusion. Next to. To Ephesus. I believe. To the Greco-Roman world. Remember how Ephesus. Was that international.

Hub. For trade. People coming from. All over. East meets west. And bringing their goods. Ephesus housed. One of the largest. Ancient banks. Of the world.

And it was a. A bustling. City. With extravagant. Wealth. From that great. Temple of. Diana. Where people would come from. All over the world. As tourists.

As that. That providential. Provincial capital. For Asia. Of the Roman Empire. He's saying. You want to see wealth. You want to see riches.

In abundance. Lavished. Don't go to the temple. Of Diana. Don't go worship. The demon. God has come. To meet with the church. Of God's people. This is where the creator.

[32 : 22] God. Lavishes. He abounds. In pouring out. His riches. The riches. That he has stored up. In the heavenlies. Upon his people.

In Christ. To abound. Means. That God's riches. They excel. Toward you. It's like. Opening up.

The floodgates. And here come. The. The blessings. Of heaven. Flowing forth. Excelling. Gaining momentum. And speed. Like an avalanche. Poured over. God's people.

It all. Can also mean. That. May these riches. Of God's grace. Increase. In you. May they remain. In you. This is what it means. To be lavished. To abound. It's never going to be a part.

Of a Christian's life. That's lacking God's grace. You can look here. And there. There's not a dry spot. You are smothered. In grace. Why us?

[33 : 20] Everyone must ask. Whether you're in Ephesus. Or right here. Well let's recall. The words of Deuteronomy. Seven and eight. Because God does not change. The Lord did not set his love.

On you. Nor choose you. To sum it up. For any reasons. Based on you. For you were. The least of all people.

But because. The Lord. Loves you. He loves you. In the beloved. He always has loved you.

In his beloved. Jesus Christ. Now how do you and I. Enter the treasure house. Of God's grace. Where his love. Runs toward you. And grows in you.

And grips you. With a fatherly embrace. That he will never let go. We read next. In verse eight.

Here's how we go into this. This treasure house. It's through the wisdom.

[34 : 17] And prudence. That he's made known to us. So he reveals this to us. Through Christ. Pulling us deeper. And deeper. And deeper.

And deeper in. He has shown. Christ's perfect fulfillment. Of the Jewish ceremonial law. And now he says. It's all. In all wisdom.

And prudence. I believe this is. Alluding now. To the Greco. Roman reasoning. Of this church in Ephesus. Which is mixed. All wisdom.

And prudence. All wisdom. And prudence. Every wisdom. Anything that's. That's wise. Anything that's prudent. Will be proved. In Christ.

For those who studied. Aristotle. Wisdom. Referred to. Eternal truths. The overarching. Nature of things. First principles. So for the church.

[35 : 13] This is saying. Come in. And behold. God's plan. See the wisdom of God. See the true nature. Of reality. See God's. Purpose. All along. That's wisdom.

And then prudence. Refers to the practical. Judgment. Or discernment. Executing. What all of this means. In real life. Day to day.

It's the capacity. To evaluate. A situation. To navigate. Different human affairs. And take those.

Wise principles. Of belonging. To the kingdom. Of heaven. And by the help.

Of the spirit. To apply them. In a real world. Decision. Paul's. Emphasizing here. That God. Does not merely. Reveal. This grand plan.

Of redemption. But he also. Lavishes. On his people. The daily discernment. We need. To belong to him. In the heavenlies. While still walking. Here on earth. He doesn't take us out.

[36 : 08] Of this fallen world. But we taste. By faith. His grace. Now. We are in the world. But not of the world. Verse 9 says.

Having made known. Having declared. Or certified. To us. The mystery. Of his will. He's kept it.

Veiled. He's. He's been. Saving this great moment. For the fullness. Of time. And he's been.

Promising it. And. Prophesying. And casting shadows.

Forward. Toward the substance. Which is coming. Jeremiah 31. Three. We're told. That the Lord.

Appeared to me. Of old. See this has been. God's. Revelation. All along.

Says. I have loved you. With an. Lasting. Love. Therefore. With loving kindness. I have drawn you.

See you can look back.

[37 : 04] On all of God's word. And it's always been pointing. Toward being loved by God. In Christ. This is what it's all built toward. God makes this known. To us.

The mystery. Of his will. When we hear the word mystery. In our Bibles. It doesn't mean to hide something. It's the opposite of that.

Mystery is a form. Of revelation. It's a loving unveiling. Of something that had been. Been wrapped up. Until the perfect moment.

You picture God. Taking. The most. Precious. Gift. Which is this. That you. Were loved. In his beloved.

And he now. By faith. By the ministry of the spirit. He. He pulls off. The veil. He uncovers. This precious gift to you.

[38 : 00] And it's that magic. Of surprise. For his people. To receive this. This is how God. Will keep all of his promises.

In Jesus Christ. And it's for me. And it's for you. Who trust in him. He did this. We read in verse nine.

According. To. His good pleasure. Which he purposed. In. Himself. Now. If you're like me. You want to. You want to touch stuff. And see it for yourself.

Look at verse nine. I want to highlight. Three words. The first one is this. It's the mystery of. His will. That's the first one. The will of God. Number two.

According to his. Good pleasure. So his will. Is the first one. His good pleasure. Is the second one. Which he. Purposed. In himself. That's the third one. He purposed. In himself.

[38 : 54] Paul is putting. One. Two. Three. In a row. The will of God. The purpose of God. The good pleasure of God. He's repeating himself. But he's rounding it off. In such a full way. To paint the full picture.

Of what is unveiled. By the person of Jesus Christ. His will. His good pleasure. That which he purposed. In himself. What do each of these words mean?

His will. As the result. Of his deliberate. Determination. God deliberately. Determined. This glorious. This glorious. Salvation. For us.

What he purposed. It means. This is what he has set forth. It's what he has designed. It's what he has planned. All along. According to his.

Good. Pleasure. He's using language. Of. Of the perfect. God. Who is unchanging. So the good pleasure. Of God. Is.

[39 : 50] Is good pleasure. To the extreme. There could be no more goodness. Added to God's good pleasure. And there. God could know. No more pleasure. Than he already knows. All wrapped up.

In the salvation. Through Jesus Christ. Christ. First John. Four. Nine and ten. Tells us this way. In this. In this gospel.

Of Jesus Christ. The love of God. Was manifested. Toward us. That God. Has sent. His only begotten son. Into the world. That we.

Might live. Through him. In. This. Is love. Not that we have loved God. But that he. Loved. Us. And sent his son. To be the propitiation. For. Our. Sins. You see the great love of God. For you. In Jesus Christ.

[40 : 45] Praise the beloved. Who reveals. God's. Gracious. Will. Toward us. His good pleasure. Toward us. In Christ. Well the fourth.

And final reason. To praise God the son. Is this. Praise the beloved. Who is. Reordering. His new creation. Including you. And me. In himself. Praise the beloved.

Who is. Reordering. His new creation. Including you. And me. In. Himself. We read. In verse 10. That in the. Dispensation. Of the fullness.

Of the times. Or in the. Administration. Of the fullness. Of the times. God. Might gather. Together. In one. All things. In Christ. Both which are.

In heaven. And which are. On earth. In him. That word. Dispensation. Or administration. It's the same word.

[41 : 38] From which we get. Our English word. Economy. So it's in God's. Management. Of everything. In his disposal. As our providential. Ruler of all.

He's setting it up. For the fullness. Of time. To accomplish. To arrange. All of human history. To fulfill. The final. Aspect. Of this. Redemption.

Which is the. Culmination. Of Christ's work. He's just talked about. The blood of Christ. What's already happened. But now he's pointing us. To look forward also. How all things.

Will be consummated. In Christ. The kingdom of Christ. The ministry of Christ. Is an. Already. And not yet. Ministry. He says.

That in Christ. All things. Will be gathered. Together. In one. They will be summed up. Comprehended. Headed up. Under Christ. At the fullness. Of times.

[42 : 31] Colossians 1. 19 and 20. Helps us to. See other light. And clarify this. We read. That it pleased. God the father. That in Christ. All the fullness. Should dwell.

And by him. God will reconcile. All things. To himself. By Christ. Whether things. On earth. Or things. In heaven. Having.

Made peace. Through the blood. Of his cross. See this is promised. And it's in motion. If you belong. To Christ. Now you are brought.

Into the sweeping. Motion. Of all of redemptive history. He has already started. Bringing things together. In Christ. First and foremost.

Within the church. In the church. Jews. And Greeks. Are made part. Of this one body. Under Christ. The head of all. In the church. Slaves.

[43 : 23] And free. Were made. Part of this one body. Under Christ. As head of all. In the church. The rich and the poor. Are made part of this one body. Under him. As the head of all.

In our church. Young and old. No matter what our backgrounds are. No matter what. Our life stories. Has been. We are brought together. As one. In the body of Jesus Christ.

To his head. Overall. Isaiah 25. 8. Prophesize. Where this. Reordering. Of all creation. Is heading. We're told that Christ.

Will swallow up. Death. Forever. It's already happened. Inaugurated. But it's not yet consummated. It's yet to come. The Lord God. Will wipe away.

Tears. From all faces. The rebuke of his people. He will take away. From all the earth. Romans 8. 20. 21. Picks up on this. Says. The creation itself.

[44 : 18] Also. Will be delivered. From the bondage of corruption. Into. The glorious. Liberty. Of the children. Of God. All of creation. Will share.

In what the church. Has already experienced. Experiencing. Spiritually. Around his throne. In heaven. The great. Cloud of witnesses. All those. That Christ. Redeemed. From every generation. They are joined together. With that great host. Of angel army. They're united. Under Christ. The head of all. Around the throne.

Of God. In heaven. Because of the ministry. Of Jesus Christ. Who God. Unveiled. As his good pleasure. All along. There around. His throne. Mortal.

Sick. Broken humans. Like you and me. Are brought into the same. Company. As those elect. Warrior. Angels. Of light. Under Christ. The God.

[45:14] Man. Who is the head. Of all. Revelation. 21. Verses. One and five. Tell us. This eyewitness. Report. From John. He said.

That I saw. A new heaven. And a new earth. This is what's yet to come. For the first heaven. And the first earth. Had passed away. And he who sat. On the throne.

Says. Behold. I. Make. All things. New. All things. New in Christ. Both in heaven. And.

On earth. New. In him. So you. And me. Who he redeemed. Whom we receive him. By now. By faith. We know.

That we have been loved. By the father. In Christ. We have been predestined. For adoption. Into his family. In Christ. We have been purchased. By his own precious. Blood.

[46:07] We have been bought. With this high price. And he. Lavishes. The riches. Of his grace. Upon you. And me. To remain. In his grace. So that it grows.

In you. You hear. The shepherd's voice. You obey him. And he promises. You in John 15. Nine. As. The father. Loved me.

I. Also. Have loved. You. Having loved. His disciples. He loved you. And me. To the end. And he says. Abide.

In. My. Love. Praise. The beloved. Who is reordering. His new creation. Including. You. And me. In himself.

Praise. Our redeemer. Who reveals. God's. Gracious. Good pleasure. Toward you. And me. Who he purchased. With his precious blood. Church.

[47:02] Praise. The beloved. Let's pray. Lord. We thank you. We thank you. For this great salvation. That you accomplished. For us. Through the person.

Of Jesus Christ. Christ. We pray. That. As your people. We can receive. This. We can know. This glorious truth. That we. We not only will.

Accept it in our minds. But we'll. We'll bask. In your love. That we'll receive. This Lord. With our hearts. That we'll stay. In your presence.

We'll stay near you. Abiding in your love. Praising you for it. Giving you all things. You did all of this. For the glory. Of your grace.

Jesus Christ. For us. We praise you. Father. Amen.