

127.) Was ist Erlösung? / What is redemption? - Parminder Biant 13.05.2020

Two purposes for the creation of humans:

- 1: God needed a counterpart to be complete
- 2: For the education of all created beings

Everything is education and helps us to understand God better. Most people see education as an obstacle to understand him better, not as a stepping stone. **The education** of all these created beings has not been done through some classes or lessons but **through the creation of human beings.**

God's favorite Lucifer was given the **privilege** of being the **most educated**. God had a special plan through him. He was the leader of the angels. So through him, all the other angels had been educated as well.

God had a well developed plan to help his creation. We, after 6000y of sin, we can figure out how compare and contrast works and how parables operate.

In these 6000y Lucifer became Satan. God waited for a certain moment, when everything was going to happen, and that moment was focused on Lucifer. He had reached his climax, this was the best he could reach.

Lucifer had no excuses, he let his emotions at charge. He allowed his feelings to control his judgment: Jealousy and pride. They dominated him and he had no excuse to that. He could have step back and mediate about what was happening.

How could the person that he loved for millennia (Jesus) suddenly become horrible for him? How could he not believe the person who has never lied?

When everything became from bad to worse, even angels began to interact with Lucifer: They explained and pleaded with him that he has no basis on his criticism. How could the God who had been so good for so long, become suddenly so evil. There was no reason for it. They pleaded to him to trust God.

It would have been a bad decision to kill Lucifer and it would be a bad mistake to tell Lucifer too much, because that was **part of the test: To have faith and trust in God**. He had all the proofs before him. **It's all about self development. You can't do the work for your child** or your student. **They have to go through this on their own in order to develop.**

When you have a student that is struggling with the test, you are so tempted to help him and give him the answer. But he has to **do it for himself in order to learn and grow.**

The education of a being has a special gift to be done properly.

Another controversial subject:

The idea of **redemption**, like the word **repentance**: Too many of us have a very narrow and limited definition of what these words mean. We think the repentance is saying sorry for something bad we have done.

But repentance is much broader and deeper than that.

What is repentance?

A better definition of repentance is a **continual turning away from sin**. So when would you be **repenting? Before you did the sin, not after you did it.**

If you **turning away from the sin before you did it**, what would that mean? **You would not do any sin.**

We have this very narrow perspective of repentance that **focuses more upon sorrow than upon action**. You end up living a life that justifies and therefore perpetuates sin.

When you take a shallow definition of repentance, all you ever do is keep on saying sorry for your bad behavior. When you live like that you end up **justifying your behavior**. When you misbehave, all you need to do to say sorry. That is not a good definition of repentance.

Repentance is a turning away from sin. **If you have turned away from sin, you never had committed the sin in the first place. Repentance is a state of mind, a state of being.** But our study is not about repentance but about redemption.

Redemption is not about purchasing back something that you have gained.

Redemption is more about **restoring things back to their original intent or purpose**. Not just about getting things back that you have lost.

Redemption is more about restoration than it is about regaining possession.

When God buys us back from Satan through the blood of Christ, we are redeemed, but we are not back in the original condition that we were in before we were taken.

A work of restoration has to be done. The damage has to be repaired. **The work of redemption is not yet complete without restoration.**

When you read a statement as 1888 1430.2, EGW speaks about the development of the character, bearing the likeness of God, being overcomers:

Develop character

Bear his likeness

Become overcomers

Be elevated or pure

These phrases seem to indicate that by the time you get to heaven everything is fixed and sorted. Everything has being developed, we are now like God, we overcame and we are elevated and pure. But I want us to see that this is not so. We don't attend to these high standards. Certainly not when you think about what these words imply or indicate.

The process of redemption is taken from this idea of development of character. When a person seeks for forgiveness, when we use a shallow definition of repentance, then they have repented, moved from the kingdom of doubt to the kingdom of God and in that moment they are now back to the place where they originated from. That all happens at baptism, you are now in the kingdom of God and technically you are redeemed. But each of us know through precept and example for our own personal experience the day when you got baptized, everything was not fixed. In many ways that's the beginning of the new journey .This is the definition of redemption that we are discussing.

Bringing back this item to its original purpose:

That can only happen once you entered in the kingdom of heaven. It doesn't really happen before.

Everything what happens before are only small baby steps of conviction.

In the process of redemption we saw in the 1860s the great test was slavery.

Then in 1888 the great test was **not** the Sunday Law! I was never and it will never be the Sunday law.

The issue was that the government was framing laws that take away the human rights:

Life, liberty and pursuit of happiness/property.

You have the right to do what you want, to believe what you want. No one can give you that right and no one can take it away.

The USA was supposed to be **for the people by the people**.

By the people means that the people choose their leader through election.

For the people means that the elected person/government is created for the benefit of the people and not for their own benefit.

The king maker is more powerful than the king, because the king maker can bring him up and bring him down.

The system of Europe where the kings are made by inheritance is in reality a biblical model.

Like the sons of Eli became priests because of their father. David's son became king because of David.

But it turned out bad in many cases. So did God set up a bad system? Why didn't he use the system that the people select their leader depending on who is suitable for this job?

God fixes the problem because he knows that the model he has is a corrupt model.

In Hebrews 7 God tells you that that system is going to be whipped away, because it never was a good system. Why has he done it? It's beyond our understanding.

Centuries later God is going to call his people out of Europe into America because of the very system that he knows is corrupt.

In the 1890s they have a government system that should be by the people for the people.

Which people? All kinds of people, everyone.

But some people said that this **government** is made for us, not for you. And **Jones**, beside others, argues: No, it is **made for everybody** because it was made by everybody. Every persons vote is important. The government cannot take your right from you and then give it back to you. That's what was happening in the 1890s. **That's the great test. The government takes the right from several persons and then gives it back.** And Jones says, you can't take it and give it back to me. It's not your right to do that. If they did that it **changes from a right to a gift.** If it's your right, no one can give it to you. If it's not your right, it becomes a present based upon the mood or the free will of another person. Or based on your performance, like if you work hard, I give you some wages or a gift.

The issue in the 1890s is the government is taking away the inalienable rights of the individuals in favor of the majority.

The US democracy was designed the following way: The majority will put the person in power and they can do some minor bits and pieces, but they don't have the power to take the rights of the individuals away. That's what they were trying to do. If it was a Sabbath law, Jones said this was sin, because **America was not a religious country but a secular country.**

The issue today is that we go back to the same model like in the 1890s. Peoples rights had been taken from them and giving back as a gift.

1860s: slavery

1890s: our inalienable rights

The argument that Blair was making: It is obvious that we are a Christian nation, everyone is a protestant and everyone knows, in order to be prosperous we need to obey God. In God we trust. The majority believed that Sunday is the Sabbath.

If you don't believe that, we give you a special right to keep the Saturday as Sabbath. We give it to you as a gift. This would end up into slavery to the masses. The right could be taken back after their mood.

Jones understands all of this. He understands the declaration of the human rights.

It's not a SL issue.

In the 1860s they promote the Sabbath, in the 1890s they promote the Sabbath. But it is never the great test.

The great test is to be against slavery and for the protection of the human rights.

This has ratifications right down to the family level:

When you marry, you put all your resources together because you are one person. One bank account, one flesh, husband and wife.

If only the husband earns money, he cannot give money from his bank account as a gift to his wife. This would be against her inviolable rights. The money belongs to both of them because they are one.

Prayer:

Help us to understand what it means to have leadership individually and in the movement. Help us to understand what our own inviolable rights are. Give us liberty or death. We cannot relinquish our rights and substitute them as gifts.