

Episode 12 (Exposé 20): The 'Redemption Factor'

Comment [J01]: Suggested Title

Anchor Lady: Hello Everyone, we are here again and this is Exposé 247 where we turn the light on Christ. I want to say a very very big welcome to anybody joining us and those who have been following this series of The Prodigal Father. We want to commend your spirit and we want to say you have a very rich appetite for the truth in this era where we find showmanship...people are just putting on shows—they want to be entertained. And so, for you following this, we really really want to say that is very good and if you are just joining us and you don't know what it's all about, we want to say you are on to something very very good...you are on to something very good. So today, we are going to continue the series today and I hope that we'll get to the one-third of the story, you know. We've talked about the younger...if you've been following the series, you know... how the chapter opened up, the reason for it, the reason for the story... We've seen the younger brother, we've seen the Father...so today, I think, I do hope we'll get to this elder brother. You know, it's been a long winding story. Are we close?

Peter: Yeah, we are getting there. Errm...if you've been with us on this series—the Prodigal Father series, we have been exploring the parable of Jesus in which actually, He uses this parable as a response to the Pharisees and the Scribes who wondered why Jesus actually accepted the publicans and the sinners and wondering why Jesus used this parable as a response to their confusion. And I believe that if you've been with us, we've actually been able to look into lots of the implications that this parable has, not just for them when they heard the parable in Luke 15 but also for us now in this present world. So today we will be carrying on with that...

Anchor Lady: So what will be the opening statement for today or the episode opening verse?

Peter: Yeah. Today, we're just looking at the verse 22 which is right at the point when the younger son got home with the Father. Now, you see, verse 22 says *For the Father said to his servant, quick! Bring the best robe and put it on him. Put a ring on his fingers and sandals on his feet.* Now, we're reading Luke 15 verse 22. Verse 23 says *Bring the fattened calf and kill it, let's have a feast and celebrate for this son of mine was dead and is alive again, he was lost but now is found.* Now, if you were with us on the last episode or the previous two episodes, we made one thing very clear. We said lots of Christians and even some unbelievers, we have a very wrong understanding of Who the Father is. And I think the Bible says *Can two walk together except they agree.* So many people claiming that they know God—who claim that they are children of God—don't have a good picture of Who the Father is. And, look at this. The younger son was on his way back home from wasting His Father's resources and wasting His Father's inheritance. Now, the kind of Father that we think that we know is the kind of Father that will actually want to do what we call tit-for-tat. It means *if you do well, I will do you well, if you don't do well, you won't get anything good from me.* And we're surprised that after the younger son wasted the Father's resources, it was the Father who was waiting for him to come back home—

in fact, the Father ran towards him. And that was very strange. And one thing we said is... we said something... we said, it seems like the Father doesn't know the implication of what the son did—and that's not true. The Father knew the implication of what the son did. But what the Father did is what we call substitution. Which means, if you noticed, as soon as the son got back, what did He do? He decided to kill a calf. Now, this is what we call the power of redemption. Because, there's always Jesus smuggled into the story—the death of a calf. And that's why we say to people that when we talk about the grace of God, the grace of God is not the fact that we're watering down the gospel. The grace of God simply says the standards—the demands of God are too high that no man can keep it. Now, if anybody thinks they can keep God's standards... if anybody think that they can live up to the demands of God, they don't know what God's standard is. We said before that the Bible says that what> It says *All have sinned and come short of God's glory*... Now, when you see someone who think they are very good, it's simply because they are comparing themselves with their neighbour. A times, when somebody say *I'm a good person*... I mean, I was speaking to someone two weeks ago, and he told me, he said *I think I'm a good person*. I said *Are you sure?* Now, people say they are good because they think they are not as bad as the next person beside them. But unfortunately, God will never compare us to our neighbour, God will compare everyone to His glory. The bible says *All have sinned and fallen short of the glory of God*... The glory of God is Jesus. The Bible says that *He is the expression of God's glory*... And if we use Jesus as a parameter, no one—nobody can actually meet that standard. And because of that, God concluded everyone on the scene. And what did God have to do? It means, the Bible says that *All we like sheep have gone astray*... And God has laid upon Jesus the iniquity of us all... So nobody can keep this standard. Only Jesus kept this standard and God decided to do something—substitution. It means, if Christ kept the standard, why won't God then give us the benefits of Christ's standard? And the sin and the nature of sin and death that we deserve, He put it upon Jesus. And that's why the Bible says *He that knew no sin became sin for us so we can become the righteousness of God in Christ*. We can become the righteousness of God in Him. So in summary, the younger son was on his way back home and it seems like the Father didn't really care about what the younger did in wasting His resources. The Father cared. How did we know that? Because right in the story, there was the killing of a calf. I... somebody has to pay. So the calf... the Father said to the servants, *Quick, bring the robe*... Now, watch it. He said *Bring the robe*... You see, that means, the younger son had something being given to him; something that he didn't have—

Anchor Lady: before...

Peter: something that he didn't deserve; it was put on him as a cover. It's called a robe of righteousness... and that's what comes on us in Christ Jesus. That's why the Bible says anytime we pray—we say this last time but we didn't clarify this—many Christians don't understand what it means to pray in the name of Jesus. Now, we think praying in the name of Jesus is like using a magic wand and saying *In Jesus name, In Jesus name*. No. It's more than that. Praying in the name of Jesus is far beyond using a magic wand to say Jesus name. How did I know that? We've seen scriptures where we've seen the Apostle Paul prayed without even mentioning

Jesus name. In fact, there was a time when they had this child...this girl who was demon possessed...

Anchor Lady: yeah...

Peter: and she was following Apostle Paul, and the demon-possessed girl keep saying that *These are the servants of God who keep showing us the way of righteousness—*

Anchor Lady: ...*the way of salvation—*

Peter: —*the way of salvation...* and it got to a point where Paul was vexed in the spirit and Paul said *Get out of her!* I mean, he didn't say *in the name of Jesus...* We've seen prayers from the scriptures and there's no name of Jesus on the New testament. Now, it means the Bible is not simply saying we should use the name of Jesus as a magic wand. What it's simply saying is that once we come before the Father, come in the name of Jesus, come in the person of Jesus, come in the place of Jesus. Do you have the revelation that once the Father sees you, He's not seeing you, He's seeing you clothed in Christ. That's why in this parable, as soon as this son arrives back home, they put a robe on him—a cover—which means from that time, when the Father is looking at him, the Father was not just seeing the younger son, He was seeing the robe—the cover on his life... and it's the same understanding that we need to have that anytime we stand before the Father, we are not praying in our name... we are not talking on our credit... we are not talking on the basis of our performance. We are talking on the credit and performance of Jesus. So don't stand before the Father in prayer except you are standing in the name and in the person of Jesus and this is what this is all about. And you see, once we do that, it is very hard for Satan to put condemnation on us. The Bible says in Romans chapter 8, it says *There is therefore, now, no condemnation for those who are covered...who are under...for those who are IN Christ Jesus.* Now, for those who are not IN Christ Jesus, for those who don't live in that revelation of being INSIDE Jesus, for those who don't see that revelation of being robed in Christ Jesus, they would be under condemnation. So this is the victory that we have—that we have that understanding. And that is why as soon as that younger son arrived home, they put that robe upon him. That's what it signifies—a cover for him. So from that day, the Father is no longer seeing the younger son, he's seeing the younger son that was dead and now put in that robe. That is why the next thing says they had to kill a fattened calf. That means somebody had to pay for the what? The fact that the younger son disobeyed the Father. Walked out and wasted his Father's inheritance... So you are wondering... What you are wondering is, *How come the Father decided not to treat the younger son based on the way he wasted the resources? How come the Father from that time on decided not to treat his younger son on the fact that he was a prodigal son?* Now, the answer is simple: Because they killed a fattened calf! All his iniquity, all the sin, all the shortcoming of the younger son was transferred to this calf. That's why, if you notice, this fattened calf was put into the story. And that is why the Bible says *without the what? Without the...without the remission of what?* It says *there's no remission of sins without the shedding of blood.* So this is what we understand. So we understand that anytime we talk about the grace of God, we are not watering down the

gospel. What we are simply saying is that God's demands are too high that it takes only God to meet His own demands and Christ met it and we receive the benefit by which we have faith in Him for that shedding of blood.

Anchor Lady: Oh! Wow! Wow! Wow! So, there is still redemption story in this parable—

Peter: It's redemption! That's why the calf had to be killed. There had to be a sacrifice. And that's what we do when we talk about the grace of God—we exalt the sacrifice of Jesus. That's what we do. We exalt the fact that we are simply saying Christ has become the sacrifice for us. There was a substitution that happened at Calvary and will lead... See, anytime we talk about these things, you know what amazes me about these things? It's that a lot of Christians end up thinking that this is the salvation story. They think *o, yes, I think I'm born again, I think I'm a Christian, so this is not really...errm...about me. This is talking about those people who need to give their life to Jesus.* But let me tell you this. What we are talking about today is not talking about giving your life to Jesus, because the Bible says *As you have received the Lord Jesus Christ, so walk in Him.* The same way you receive Christ is the same way you have to work in Christ. This is not about receiving Christ in order to be saved. The Bible says *As you have received Christ Jesus the Lord, so...* can you see that? In the same manner, in the same pattern, you have to walk in Him. So the implication of the gospel is not just for salvation; it is for everyday living...

Anchor Lady: yeah

Peter: everyone has to live in a reality of the gospel; it's not for salvation. Thank God, that's a starting point. We have to live in that understanding daily. I don't know how many Christians will come to the place of prayer and not have the confidence that God will answer their prayers. It's because of this. How many Christians, will, you know, will actually get to a place of walking with God and they are not fully sure—they are not fully confident of what they can get in the Lord. It's because of this problem. Because anytime we come, the Bible says that *if our heart does not condemn us—that's 1 John 3—it says that if our heart does not condemn us, then we know that we are free then we know that whatever we what? We ask in the Lord, we receive.* Can you see that? *If our heart does not condemn us...* Now, if we don't understand the fact that the younger son got back home and the Father accepted the younger son on the premise that he was, he had a new robe on him...on the premise that a calf was killed for him, that is the basis for which he was accepted home and the Father did not count against him the errors that they committed and that's it.

Anchor Lady: I wish I had known this years back, because you know, when you get to this part of the story, really, I feel so disgusted about the fact that the Father was not fair and why...you just don't know...you transfer the aggression...

Peter: You will think that the Father wasn't fair, why was the Father not counting the sin of the younger son against him? The Father was doing it, but He was counting against something else and that's what happened in our redemption in Christ Jesus. That's why Satan cannot deceive

you anymore. That's why the Bible says we should be careful—in 1 Corinthians 11—it says lest the same way the devil deceived Eve that our mind may be corrupted from the simplicity that is in Christ Jesus. So we are easily corrupted in our mind in the same way he deceived Eve, so we have to be bold and understand the fact that it is not that—when we talk about the grace of God—it's not about, I say that again for the third time, it's not about watering down the gospel, it's about the fact that we understand that whatever we deserved, Jesus took it and whatever Jesus deserved, we took it and it's as simple as that. So if the enemy comes knocking the door, just remind him of that everytime.

Anchor Lady: Just like what this Exposé 247 is all about, it's just about turning the light on Christ. It's just like the Emmaus story... so when Christ was trying to explain to those two disciples, it said he went through ALLLLL the scripture, through all the prophet to see what has been said ahead of Him, showing it. So, like today, I wasn't expecting the redemption story in this. This Luke 15... I do not... I have never thought of Christ being inside of it. So, we can see that this is what this programme is all about... So, showing Christ, turning the light on Christ even from every story that is spoken of Him from all the prophet—

Peter: It's all about Christ. So all the prophets prophesied until John...from that time, God's kingdom has been preached, it's all about Jesus Christ

Anchor Lady: So if you are going to take anything away from this episode, we just want you to know that the... God's grace, there's nothing we can do about it, it's the reality. No matter whether people feel offended about it, we can do nothing against the truth. It's God's grace. And then you can see the Father being shown... we can see the story of grace being shown again... the Father is ready to transfer that aggression upon something...

Peter: *Quick!* You can see that He said *Quick! Quick, kill the calf; Quick, bring the robe; Quick...*

Anchor Lady: So don't cheat yourself out of the Father's benevolence because the aggression is already transferred on His Son so don't try to put it on yourself.

Peter: The anger is already put on His son. And that's why it's amazing... if you tell people that God cannot be angry with you

Anchor Lady: anymore

Peter: anymore and people say how is that possible... You see, God cannot be angry with you. If God is angry with you, it means you don't really believe the reality that He transferred His anger and aggression on His Son...

Anchor Lady: ...for those who have accepted

Peter: ...because He said... the Bible says *all we—that's Isaiah chapter 53—it says all we like sheep have gone astray. that's Isaiah chapter 53—it says all we like sheep have gone astray. It says God has laid upon him—who is the Him? That's Jesus—the iniquity of us all.* That's what the Bible says. It says all we like sheep have gone astray. Whatever we did wrong, whatever laws

we broke, whatever we did in Adam, it says God has laid upon Christ, anger---the consequence—the repercussion. God's wrath was upon Jesus. Therefore, how can God be angry with you? That's the big question. If He has transferred it to His son...

Anchor Lady: As long as you have accepted that and you don't walk out...

Peter: that's the point. And if you accept that, God will keep looking at you through that lens. And you see, there's one thing I found out. There's one way God looks at us, it's a whole new way the way we see ourselves, and that's the most important thing. The reason why we are on this episode is to make Christians understand the reality of the nature of the Father—the true nature of the Father. Who is the true Father? Is it the way culture has taught us? Or the way religion has taught us? Or the way Christ Himself has taught us? In fact, there's a place in the scriptures that says *No one at anytime has seen God. No one has seen the Father at anytime but it said the son of God who has come from His side has revealed Him.* Only Christ has revealed to us who the Father really is. And if we are going to understand who the Father is, we have to look at what Christ did reveal about Him. In fact, when Philip did ask Him, and he said *Show us the Father, what did he say? He said 'if you have seen me, you have seen the Father'* So we need to look at Christ and the revelation of the Father that Christ brings and only then can we be free from the manipulation of Satan. Don't forget that the first temptation that Satan used to bring down Adam and Eve was the fact that he manipulated the picture of who the Father is to them by lying to them about the true intention of the Father and that's how he brought them down in the garden of Eden and I submit to you, the most dangerous attack of Satan against humanity is not anything else than the fact that he wants to distort who the Father really is—

Anchor Lady: the image of the father

Peter: the image of the Father. That is the most successful attack that Satan can bring against anyone and that's what we need to know on this episode.

Anchor Lady: I cannot over emphasize the response, you know, from the past two or three episodes that was telling about when we were trying to reconcile the old testament picture of the Father and the New Testament. So, if you are so well versed in the old testament representation of the Father based on what you have read, just like somebody reading a part of the story that's only part 1 and has not gotten to part 2 and the person is confidently thinking he has known all the full story... so until you get to the part—you get to the part B and which is Christ which is the summary of everything, you know, you get to the part of Hebrew that said that He has end up speaking so there's no more any other part coming, because Christ is the representation of everything

Peter: He is the sum of all spiritual things. Bible says He's the sum of all spiritual things. God has spoken to us...at different times through the prophets at different times in different manners but the Bible says in these last days, he has spoken to us finally through His son, so His son, Christ Jesus, is the final expression of Who the Father is. So if we look at the son, we

look at the revelation of Christ, we see who the Father really is because Christ has become the true nature of the Father. I know you read in the scriptures—

Anchor Lady: If you are confused about Exodus, Job... just look through Christ.

Peter: You know, you are wondering, in the scriptures, we've seen Moses who Bible says, I mean God said *he speaks to me face to face*. That's Moses. But yet, Jesus did say *In the whole of the Old covenant, nobody knew Who the Father truly is except until The Son came to reveal Him*. So He's the final expression of the Father and as we look at the son, we can see the Father because He...because the Son is the FULL representation of Who the Father is.

Anchor Lady: Yeah. I thought we were going to get to the elder brother but we are still not yet at the elder brother. So viewers, we hope you will join us next week on this episode. We just really need to, we need to get to the end of this. We need to get everything that is packed in this story. We want to get everything—every gem—we want to bring them out. So till we see you next week, just...I think you should just run to the embrace of this loving Father.

Peter: Amen.

Anchor Lady: Take everything He has to offer—His graciousness,

Peter: Don't let religion cheat you out of your reward in Christ

Anchor Lady: And remember that you should not put yourself in arms way. He has transferred that aggression on the Son—on His son—and we can see in this story the substitution of that lamb

Peter: They had to kill the calf in the story

Anchor Lady: So the aggression of the Father, the justice of the Father is satisfied in the Son, So don't don't don't go with the impression that you have to suffer for this...or you have to carry this. So till we see you next week, so byeeee and stay in God's grace. Byeee

Peter: Byeee