REDEMPTION – Paid In Full

Ephesians 1:7 and Selected Scriptures

12-3-2023

The word "redemption" basically refers to the price that was paid to free or bring deliverance to someone. The word “Redemption” was used of freeing captives from captivity and of delivering people from torture (Heb. 11:35).

God's plan of redemption is precisely pictured by the Old Testament sacrificial system.

See God’s Plan of Redemption in Ephesians 1:7

1. The <u>source</u> of redemption is <u>Jesus</u>
“in whom” – In the beloved (v. 6)

2. The <u>time</u> of having redemption is <u>right now</u>
“we have”

3. The <u>price</u> of redemption was His <u>blood</u>
“through His blood”

4. The <u>result</u> of redemption is release from the penalty of <u>sin</u>.
“the forgiveness of sins”

5. The <u>value</u> of redemption is according to His immense <u>grace</u>
“According to the riches of his grace”

a. His grace makes redemption last <u>forever</u> (Heb. 9:12).

b. His grace makes redemption available for <u>everyone</u>

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2. **The _____ of having redemption is _____**
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3. **The _____ of redemption was His _____**
“through His blood”

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Fanny Crosby's testimony about redemption:

"Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child, and forever, I am."

Philip P. Bliss wrote this song about redemption:

"I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

Sing, oh, sing of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt, and made me free."

Redemption DEFINED:

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The word “Redemption” was used of freeing captives from captivity and of delivering people from torture (Heb. 11:35).

1. Old Testament terms

   a. "Gaal" - to free by the payment of a price (*the emphasis is on the price that is paid)

      Literal example: the Kinsman Redeemer (Ruth 3:9; 4:4, 6)

      The LORD alone is our "Gaal" (Redeemer) -

      Job 19:25; Is. 43:14; 44:6, 24; 47:4; 59:20 -

b. "Padah" - to free by the payment of a price (*the emphasis is on the freedom received)
[this word may have more overtones of grace than "gaal" simply because the one who redeems has no obligation to do so]

Literal example: God's redemption of Israel out of Egypt (Deut. 7:8; II Sam. 7:23)
God's redeeming of people: Ps. 130:7-8 -

2. New Testament terms:

a. "Exagorazo" - lit. to buy out (the emphasis is on the price that is paid) Gal. 3:13 -

b. "Lutroo" - lit. to release or free by paying a price (the emphasis is on the freedom, actual deliverance, or liberty that is received [cp. Vine, p. 263])

NOTE: "Apolutrosis" is a strengthened form which adds even more emphasis to the idea of the deliverance of redemption.

Redemption ILLUSTRATED

God's plan of redemption is precisely pictured by the Old Testament sacrificial system.

Animal sacrifice, which began with the fall of Adam (Gen. 3:21, 4:4, 8:20-21, 15:9-18), was legislated by the Law of Moses (Lev. 1-6, 16).

All Old Testament sacrifices are a picture or symbol of the great sacrifice of Jesus Christ on the cross of Calvary.

In this way the slain innocent animals foreshadowed or pre-figured the innocent Lamb of God whose blood was shed as a substitute sacrifice for the sins of the world (John 1:29).

The substitutionary sacrifice of Christ is the predominant theme of the Bible.

Note the following truths which correlate O.T. sacrifices with Christ's sacrifice:

The Sacrifice had to be:

1. A voluntary sacrifice (Lev.1:3; Jn.10:15,18)
2. A unblemished sacrifice (Exod.12:5; I Pet.1:19)
3. A innocent sacrifice (Heb.7:26-27; II Cor.5:21)
4. A bloody sacrifice (Lev.17:11; Heb.9:22)
5. A vicarious sacrifice (Lev.16:15-22; Is.53:4,5)
6. A satisfying sacrifice (Heb.2:17; Is.53:11)

Important note:

The O.T. sacrifices could not take away sins (Heb.10:4)

While Old Testament animal sacrifices could never remove sin and spiritual guilt from the offerer (Heb. 10:4, 11), those sacrifices did provide an "atonement" (Lev. 4:35, Num. 15:25, 26).

"The Scriptures tell us that something really did happen to the Israelite offerer when he came to the right alter with the appropriate sacrifice. What happened was temporal, finite, external, and legal -- not eternal, infinite, internal, and soteriological" (Dr. John C. Whitcomb, Israel My Glory, April 1987, p. 13).

**** See God's Plan of Redemption in Ephesians 1:7***

Ephesians 1:7:

1. The source of redemption is Jesus

"in whom" – In the beloved (v. 6) (via our union with Christ, we have redemption)

Note all of the spiritual blessings which we have in Christ (v.3)

- Chosen us IN HIM (v.4)
- Adoption of Children BY JESUS CHRIST (v.5)
- Accepted IN THE BELOVED (v.6)

Redemption is ONLY in the Messiah, Jesus

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Luke 2:38 And she (Anna – an 84 year old widow) coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.
Even the O.T. prophet Job predicted the arrival of the Redeemer.
Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:
Romans 3:24 - Being justified freely by his grace through the redemption that is in Christ Jesus:
1 Cor. 1:30 - But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

2. The time of having redemption is right now

"we have" – to have and to hold deliverance NOW; Redemption is something you can have today!

There is a future aspect to redemption, but you can hold a position of being redeemed today!

Note: The future aspect of redemption has to do with Jesus returning to receive those He has bought with His blood

- Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
- Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Note: the definite article before the word "redemption – apolotrosis" points to a very specific redemption. The redemption paid for in full by the Messiah's death.

It is in Christ that we have (present tense) redemption.

Redemption - One who has a complete release based on the payment of a price.

The word redemption was used of the "deliverance of slaves from bondage or of prisoners of war from captivity" (Vaughan; p. 34).

NOTE: By His death Jesus did not pay a ransom to Satan to free us; but His death satisfied the holy demands of the Triune Godhead, and thereby God freed us

Is. 53:11 - "He shall see of the travail of his soul, and shall be satisfied: by His knowledge shall my righteous servant justify man; for he shall bear their iniquities."

3. The <u>price</u> of redemption was His <u>blood</u>

"through His blood"

1 Peter 1:18-20 - Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [received] by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

> ***"Redeemed" -*** to be released by payment of a ransom (to be bought - passively by God).
> ***"Corruptible" -*** perishable, subject to decay
> ***"Silver and gold" -*** will perish, and that which it buys will perish.
> God said to the O.T. Jews, "Ye shall be redeemed without money" (Is. 52:3).
> Silver and gold was used in purchasing slaves in the ancient world. We, too, were once slaves of sin, but now are slaves of Jesus Christ (Rom. 6:17-22)

Acts 20:28 - "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Rev. 5:9 - "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"

"Through His blood" - refers to that one time act of Christ whereby He shed (Lev. 17:11; Heb. 9:22) His literal blood (Heb. 2:14) on Calvary's cross (Col. 1:20).

It is the blood shed on Calvary's cross that saves

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Mt. 26:28; cp. Mk. 12:24; Lk. 22:20).

"Without the shedding of blood is no remission" (Heb. 9:22).

1) The cross of Christ and the blood of Christ are theologically indivisible in Scripture -"And having made peace through the blood of his cross, by him to reconcile all things unto Himself" (Col. 1:20).

2) Christ's death and blood are linked together in Scripture.
"Christ died for us. . . justified by His blood" (Rom. 5:8-9).

3) Jesus' suffering is linked with His shed blood.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without [outside] the gate" (Heb. 13:12).

4) Note the connection between Christ's blood, his offering of his flesh and His death on the cross in Eph. 2:13-16.

"By the blood (v.13). . .in His flesh (v.15). . ."by the cross" (v.16)

*Salvation is provided because of the fact that Christ's literal, physical blood was shed on the cross to make atonement for sin.

Note: In the Old Testament sacrificial system, the blood of the animal was applied to the horns on the altar (Exod. 29:12; Lev. 4:18). Just as the horns held the sacrifice to the altar, so Christ was fastened to the cross by spikes - the blood applied to the horns was perhaps a symbolic foreshadowing of Christ's blood that would spurt out when He was held to the cross.

Note: The rest of the blood was then poured out at the base of the altar into the ground. In similar manner, Christ's blood was spilled below the cross (Exod. 29:12; Lev. 1:15; 3:2; 4:18, 25, 30, 34, etc.; cp. Jn. 19:34).

Whenever the Bible speaks of salvation by "His blood," it is speaking of the momentous, great, final, complete, and fully efficacious sacrifice that Christ made once and for all on Calvary!

Christ's act of redemption was His death - "…the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 20:28).

Note: Redemption was **paid in full on the cross**

John 19:30 - When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost.

v. 30 – "It is Finished" - tetelestai - paid in full (this word would be stamped on a receipt indicating that complete payment had been made)

When Jesus said, "It is finished" (Jn. 19:30), he was indicating that His work was complete; that is, the end/goal had been reached (Bill Jackson). The fulfillment is accomplished; the debt has been paid in full.

ILLUS: Hymn - "Jesus Paid It All" If Jesus paid it all, there is no more to pay.

4. The result of redemption is release from the penalty of sin.
"the forgiveness of sins"

"The forgiveness of sins" - this phrase is in apposition to the phrase "redemption through His blood." Redemption and forgiveness are conveying synonymous ideas.

Forgiveness – the removal of sin and its consequences

Sins – The times we have stepped into forbidden territory (paraptoma - transgressed God's Law)

Note: Colossians 1:14 describes the forgiveness of everytime we missed God's standard of perfection (Hamartia).
Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins (Hamartia)

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus 2:14)

5. The value of redemption is according to His immense grace

"According to the riches of his grace"

"Riches" - God's grace imparts spiritual riches (EX: the high price to bail some people out of jail)

"Grace" - God's Riches At Christ's Expense

a. His grace makes redemption last forever (Heb. 9:12).

Hebrews 9:12 - Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

b. His grace makes redemption available for everyone

Christ died to redeem both Old and New Testament believers

Hebrews 9:15 - And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Romans 3:25 - "...the remission of sins that are past, through the forbearance of God"

How could God remit (pass over) the sins committed previous to Christ's atoning death? How could He "forbear"?

Answer: God saved the O.T. believer because of the guaranteed certain payment His Son would make in the future.

They were, in a sense, saved "on credit" (i.e. with a view of future payment).

God could forgive and justify Old Testament believers because in His sovereign, omniscient mind payment was as certain as if it had already been made.

According to God's plan, Christ was so destined to die that He is called: "The Lamb slain from the foundation of the world" (Rev. 13:8). His dying as a Lamb and shedding His precious blood "was foreordained before the foundation of the world, but was manifest in these last times for you" (I Pet. 1:20)

Christ's death is effective to pay for the sins committed after the cross (N.T. saints) Romans 3:26 - "To declare, I say, at this time His righteousness..."

Christ died to redeem even those who will end up <u>rejecting Him</u>

2 Peter 2:1 - But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that <u>bought</u> them, and bring upon themselves swift destruction.

Note: “bought” = “agorasanta” to buy (at the marketplace); To Purchase. The price of their redemption was paid, but they never benefited in the Lord’s gracious act for them.

His death is sufficient for all men, but is only efficient for those who believe (See: Chafer)

The Bible teaches that Christ died for all:

This, of course, does not mean that all are saved (universalism), but that all have the same opportunity to be saved. The payment has been made, whether or not it is accepted, imputed, or benefitted by.

1) I John 2:1-2 - "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."
2) I Timothy 2:4 - "Who will have all men to be saved and come unto the knowledge of the truth"
3) I Timothy 2:6 - "Who gave Himself a ransom for all"
4) I Timothy 4:10 - "Who is the Savior of all men, specially of those that believe" (Christ's death is sufficient for all, but only efficient for those who believe)
5) Hebrews 2:9 - "Christ...tasted death for every man"
6) Titus 2:11 - "The grace of God that bringeth salvation hath appeared to all men"
7) God offers salvation to "all" (Is. 53:6; Mt. 11:28; Rom. 3:22; 5:18; Acts 17:30; II Pet. 3:9)
8) God offers salvation to the "world" (Jn. 1:29, 3:16-17; II Cor. 5:18-20; I Jn. 4:14)
9) God offers salvation to the "whosoevers" (Jn. 3:16; Rom. 10:13; Rev. 22:17) ("Whosoever" occurs 110 times in the New Testament)

God commands us to “preach the Gospel to every creature” (Mark 16:15) because His offer of salvation is made available to everyone.

"The death of Christ is like some benefactor paying the tuition of all students in all schools everywhere. If that could be true, what should we be telling students? The good news that their tuition are paid. *Christ died for all. What should we be telling the world?" (Ryrie, p. 323)