

THE STORY OF REDEMPTION

Intro: This is the third of the three words we have been considering which go together to make up the finished work of Christ:

- 1) Propitiation -- toward God.
- 2) Reconciliation -- toward man.
- 3) Redemption -- toward sin.

I. THE BACKGROUND OF THE WORD.

It is a familiar OT word. In fact, it is used much more in the OT than it is in the NT.

Two OT examples will serve to prove this:

- 1) The exodus from Egypt was a redemption. Cf. Ex. 15:13a,
"Thou in thy mercy hast led forth the people whom thou has redeemed."
- 2) The story of Boaz and Ruth, especially in Ruth 4 -- the kinsman redeemer which so perfectly typifies our Lord Jesus Christ.

Always the word speaks of the payment of a price in order to rescue something or someone.

II. THE PLACE OF REDEMPTION IN THE GOSPEL.

Most of the time we use it we use it as a synonym for salvation. However, to be accurate we need to recognize that it portrays only a part of the whole work of salvation: our deliverance from sin, its penalty, and its power!

III. THE IMPORTANT FEATURES OF THE DOCTRINE.

- A. As we learned in studying propitiation and reconciliation, we see also in connection with redemption, it is a work of God, not man. Cf. 1 Cor. 1:30, 31,

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; That, according as it is written, He that glorieth, let him glory in the Lord."

And so Paul not only tells us that our redemption originated with God, but he also tells us why: "that no flesh should glory in his presence" (v. 29).

B. God redeems us through Christ.

This is brought out in 1 Cor. 1:30 without telling us how specifically in that particular verse.

Add to this:

1) Gal. 3:13,

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree."

2) Eph. 1:7,

"In whom (speaking of Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

3) 1 Pet. 1:18, 19

"Forasmuch as ye know that ye were not redeemed with corruptible things, like silver and gold, from your vain manner of life received by tradition from your fathers, But with the precious blood of Christ, as of a lamb without blemish and without spot."

In other words, there is no redemption from sin for any man apart from Christ.

C. The same passages above teach us that our redemption was purchased by the death of Christ.

Add to them the words of the four living creatures and the four and twenty elders in Rev. 5:9,

"And they sang a new song, saying, Thou art worthy to take the scroll, and to open its seals; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

In no passage is there any indication that there is anything left for man to do.

D. The consequences:

1. We have it as a present possession. Cf. Eph. 1:7.

2. Our sins have been forgiven. Cf. Eph. 1:7.

3. We can be at peace in our hearts because it is an "eternal redemption." Cf. Heb. 9:11, 12,
"But Christ being come an high priest of

good things, lit., that have come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, 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."

And we can add Eph. 4:30 to this,
 "And grieve not the Holy Spirit of God, by whom ye are sealed unto the day of redemption."

4. Redemption in its ultimate realization will include the body as well as the soul. Cf. Rom. 8:21-23,

"Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of the body."

5. We are no longer under bondage to sin. Cf. John 8:34, 36,

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin . . . If the Son, therefore, shall make you free, ye shall be free indeed."

Tit. 2:14 -

We now belong to the Lord and must live for His glory. Cf. 1 Cor. 6:19, 20,

"What? Know ye not that your body is the temple of the Holy Spirit who is in you, whom ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's."

6. We are no longer under bondage to Satan. Cf. Heb. 2:14, 15

7. We are no longer under bondage to the law.

This applies both to its penalty and to its requirements.

Cf. Gal. 3:13; 4:4, 5.

Concl: Do you not feel as you survey these wonderful truths like Paul must have felt in Rom. 8:31 when he wrote, "What shall we then say to these things? Since God be for

us, who can be against us?" Words seem totally inadequate to describe the glory of our salvation.

Hodge, in his Systematic Theology (II, 520) has summarized it with these words:

"It is therefore the plain doctrine of Scripture that, as before said, Christ saves us neither by the mere exercise of power, nor by his doctrine, nor by his example, nor by moral influence which He exerted, nor by any subjective influence on his people, whether natural or mystical, but as a satisfaction to divine justice, as an expiation for sin and as a ransom from the curse and authority of the law, thus reconciling us to God, by making it consistent with his perfections to exercise mercy toward sinners, and then renewing them after his own image, and finally exalting them to all the dignity, excellence, and blessedness of the sons of God."