

The Tabernacle
The Goal of Redemption
Part Two

By

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The Similarity Between Israel And Those Who Are Redeemed

There are a number of similarities between us and Israel:

- a) God had thoughts for their being brought to Himself long before they were ever born. He had promised Abraham that his descendants would be captives in the land of Egypt and afterward He would bring them out (Gen. 15:13-14). It was a promise reiterated to Isaac and Jacob (Ex. 2:24), a promise that Joseph lived and died in the good of it. (Gen. 50:25).
- b) Long before we were ever born God had thoughts of us and for us, for the Holy Spirit reveals to us that we were:
 - i) Chosen in Him before the foundation of the world (Eph. 1:4)
 - ii) Predestinated to be conformed to the image of His Son (Rom. 8:29)
 - iii) To present us faultless before the presence of His glory with exceeding joy (Jude 1:24)
 - iv) To be brought unto Himself, that is, we were to be fully reconciled (2 Cor. 5:18)

Various Shades Of Meaning For Redemption, Reconciliation, and Purchase

As with many words, its etymology and context determines the meaning of the word. In the scriptures there is a variety of words translated reconcile, reconciled, reconciling, and reconciliation. They are subdivided into three major sections, those which have to do with the secular sphere and those which have to do with the spiritual, and sometimes with both. Since this is not a paper on the doctrine of reconciliation, they are briefly mentioned:

Greek words	Reference	Translated	Meaning
Peripoieomai	Acts 20:28	Purchased	Which means: “get for oneself, purchase”
Apokatallasso	Lk. 21:28	Redemption / deliverance	To bring into a state of harmony
Lutrosis	Lk. 1:68	Redeemed, redemption	A ransoming
Kapar	Lev. 6:7	Atonement, 71 times	It means to purify from the guiltiness of sins.
Hilaskomai	Heb. 2:17	Make reconciliation	To reconcile those who are at variance, to restore to favor, to be propitious.
Katallage	Rom. 5:11 Rom. 11:15	Atonement Reconciliation	To exchange things of equal value, a thorough change and making adjustments to conform to that which is right.
Exagorozo	Gal. 3:13	Redeemed / redeeming / redeem	To buy out, a word used for the purchasing of a slave, or in Gal. 3:13 for the deliverance of Christ from the law and its curse.
Lutroo	Titus 2:14	Redeem / Redeemed	It means to release having received the receipt of payment.

Depending on context, it can indicate:

- a) The act of redeeming or the condition of having been redeemed.
- b) Recovery of something sold because of hardship.
- c) The payment of an obligation.
- d) Deliverance upon payment of ransom; rescue.
- e) In the spiritual context it is one of the blessings secured by the Lord through His vicarious sacrifice.

The Pre-redemption Decisions That Had To Be Made

That which we must never lose sight of is the contrast between Israel and those who are redeemed. Theirs was a physical, mental, and emotional bondage. It was also spiritual for while Exodus does not tell us that they were idolators when in Egypt, Ezekiel does (Ezek. 20:6-7). However, our separation against God was more intense than theirs for we were at enmity against God. Indeed, we were blatant and stubborn enemies (Rom. 5:10).

God had promised Abraham that He would take His people out of Egypt and now some four hundred and twenty-eight years later a man called Moses walked into the camp and called for the elders. (It was four hundred and thirty years they actually spent in Egypt (Ex. 12:41), but since we are not told how long the plagues lasted, I have given a suggested time frame).

Looking back, we know Moses was a man sent from God, but they would have had questions, and these had to be faced before redemption could be realized. Some of the questions would have been:

- a) Would they accept God's verdict that they were in a world under condemnation? They had to if they ever wanted to be delivered.
- b) Would they accept God's verdict that the firstborn as an individual was under condemnation? They had to if they ever wanted to be delivered.
- c) Would they accept that Moses was a man sent from God with a message of truth? They had to if they ever wanted to be delivered.
- d) Would they accept God's way of release and redemption? They had to if they ever wanted to be delivered.
- e) There was no options here, it was an either or situation.

Before anyone is saved those same decisions must be made:

- a) There must be the belief that Jesus was a man sent from God
- b) They must accept God's verdict concerning the people of the world and then His verdict on themselves as an individual.
- c) And then accept God's way of redemption through blood.

Christ The Redeemer

There are few titles of Christ that rejoice the heart of the saint greater than that of Redeemer. One has only to think of such hymns as: "My Redeemer, O what beauties, in that lovely name appear". The reality is that before Christ could be our Reconciler He had to be the Redeemer.

As a "trunk" title, "Redeemer" is always associated with a prefix, of which there are seven.

They are:

- a) Their Redeemer It occurs 3 times (Psa. 78:35; Prov. 23:11; Jer. 50:34)
- b) My Redeemer It occurs 2 times (Job 19:25; Psa. 19:14)
- c) Your Redeemer It occurs 1 time (Isa. 43:14)
- d) His Redeemer It occurs 1 time (Isa. 44:6)
- e) Thy Redeemer It occurs 7 times (Isa. 41:14; 44:24; 48:17; 49:26; 54:5, 8; 60:16)
- f) The Redeemer It occurs 2 times (Isa. 49:7; 59:20)

At times the title is rightly given to God for it was by His power He redeemed Israel, and such is found when the Psalmist wrote: "And they remembered that God was their rock, and the high God their redeemer" (Psa. 78:35). It was Jehovah, when speaking concerning Israel, said: "Thus saith the Lord, thy Redeemer, the Holy One of

Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go” (Isa. 48:17). There can be no doubt that Isaiah was speaking about God when he wrote: “For thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called” (Isa. 54:5).

Although there is not a verse in the New Testament where Christ is called “Redeemer”, there can be no room for debate concerning the truth of Him being such. The following verses make this plain:

- a) “The Lord . . . hath visited and redeemed His People” (Lk. 1:68)
- b) “Christ hath redeemed us from the curse of the law” (Gal. 3:13)
- c) “To redeem them that were under the law” (Gal. 4:5)
- d) “Who gave himself for us, that He might redeem” (Titus 2:14)
- e) “Redeemed . . . with the precious blood of Christ” (1 Pet. 1:18-19)
- f) “Thou has redeemed us to God” (Rev. 5:9)
- g) “And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself” (Col. 1:20)
- h) “Wherefore in all things it behoved him . . . to make reconciliation for the sins of the people” (Heb. 2:17)
- i) “God was in Christ, reconciling the world unto Himself” (2 Cor. 5:19)

Furthermore:

When Job said: “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth” (Job 19:25-26), there can be no debating that He is speaking about the Lord.

Jesus Christ is the only qualified redeemer (Isa. 53:9; Jn. 8:46; 19:4; 2 Cor. 5:21; Heb. 1:3; 4:15; 7:26-28; 1 Tim. 3:16; 1 Pet. 1:18,19, virgin birth, kenosis, impeccability)

Redemption removes the condemnation of the Mosaic Law: “Christ has redeemed us from the curse of the law, being made a curse for us: for it is written [Deut. 21:23], cursed is everyone that hangeth on a tree” (Gal. 3:13); “For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them” (Gal. 3:10).

[The Three Sides Of Reconciliation](#)

- 1) The first aspect is the sinner needs to be reconciled to God
- 2) The second is when the saints need reconciled to God. Ofttimes in gospel preaching verses are taken out of context and over time they become the meaning of the verse, even though they are an application and not the interpretation. One such verse is: “Be ye reconciled to God” (2 Cor. 5:20). Within the context the saints at Corinth were much the same as the disciples in when they sought to send the women and children away. They were out of fellowship with God, that is, they needed to be reconciled to Christ.
- 3) The third side is man’s obligation and responsibility to, in reverence, approaching God and enjoying the acceptability with Him. God has done all that is necessary for man to be reconciled to Him, but man must learn the high responsibility this puts on him. In a conflict, for one person to provide reconciliation which another accepts, but who despite the reconciliation provided, treats the reconciler with contempt, the reconciliation would be greatly curtailed.

[The Blessings Of Reconciliation](#)

The results of redemption are:

- a) Deliverance from the curse of the Law (Gal. 3:13; 4:4-6)
- b) Total forgiveness of sins (Isa. 44:22; Eph. 1:7; Col. 1:14; Heb. 9:15)
- c) Basis for justification (Rom. 3:24)
- d) Basis for sanctification (Eph. 5:25-27).
- e) Basis for eternal inheritance (Heb. 9:15)

- f) Basis for strategic victory of Christ in the Angelic Conflict (Col. 2:14, 15; Heb. 2:14, 15)
- g) Basis for redemption of the body in resurrection (Eph. 1:14)

The fulness of our reconciliation:

- a) The first doctrinal truth of reconciliation is mentioned in the New Testament when Paul states: “By whom we have now received the atonement”, and the word “atonement” ought to be “reconciliation” (Rom. 5:11). It has come at the concluding comments of the first aspect of sin in Romans.

Often when hearing the gospel preached one hears about the forgiveness of sins as if that is all that is entailed. It is a major factor but it is not the whole picture. In Romans Paul deals with sin on three levels. He will make us aware that for reconciliation there had to be a clearing of “what we do” and “our parentage” and the matter of “sin in us”, and these include a change in our attitude toward God. A salvation which enabled God to forgive our sins but left us still enemies to God would have been an inferior salvation with an inferior reconciliation.

Argument No. 1

- a) Man is a stubborn sinner irrespective of what enlightenment they have been given (Rom. 1:18), (Lit. “who suppress or hold down the truth” by association ch. 1:18)
- b) Man is a bias sinner accusing or excusing one another, ignoring the character of God (ch. 2:1-15)
- c) Man is a hypocritical religious sinner telling others what to do as a teacher but not doing the things himself and trusting in his own righteousness (ch. 2:17-29)
- d) The divine summary (ch. 3: 9-18)

The Remedy

- a) Salvation without the law but witnessed to by the law and the prophets (Rom. 3:21)

The Results

- a) Salvation which provides justification, clearing one of all guiltiness (Rom. 3:24)
- b) Salvation is by faith and there is reconciliation (Rom. 5:1)

Reconciliation illustrated

It is a profound fact that the redeemed are in a higher position with superior blessings than that which Adam ever knew. The parable of the prodigal son is a beautiful story illustrating the fulness of God’s reconciling grace. This was a lad who had wasted that which the father had given to him, he had no thought of how the father worked for to give him that which he trashed, nor did he care. All he wanted was the “good life”. Broken, humiliated, and ashamed, he began the long slow walk back to the father. But the father saw him and “ran to meet him and kissed him” (Lk. 15:20) with excited enthusiasm the father shouted, “This thy brother was dead, and is alive again; and was lost, and is found” (Lk. 15:32). There was no hard feelings or casting up of how foolish the lad had been. He was reconciled to the father and again able to enjoy the father’s love.

By contrast, David had a son who did that and worse than the prodigal son ever did, and what a difference there was. Absalom, despite being deeply loved, was a rebellious son. By pressuring his father David (2 Sam. 13:26-27) he had Amnon go with him and others to a feast in which he had Amnon slain (2 Sam. 13:28-29). When Absalom was made aware that David knew of this, he fled (2 Sam. 13:34, 37), and after a time the “soul of David longed to go forth unto Absalom” (2 Sam. 13:39). Time passed, and although unrepentant, Absalom was allowed by David to come back to Jerusalem (2 Sam. 13:21, 23) but it was not a full reconciliation, for David said: “Let him not see my face” (2 Sam. 14:24). Time again passed before there was “outward” reconciliation. Despite the king kissing Absalom (2 Sam. 14:33), the heart of Absalom showed he was never one with the father’s heart.

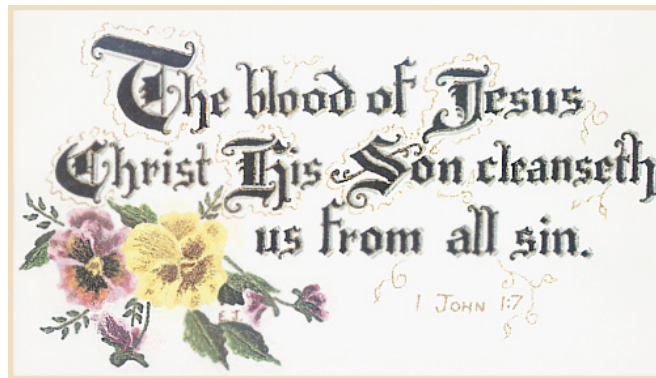
It is evident from after Adam sinned it was the desire of God for man to be reconciled to Him. We never read of the voice of the Lord walking in the garden before Adam sinned, yet after man sinned we read: “And they heard the voice of the Lord God walking in the garden” (Gen. 3:8). It was God who made not only the first move, but

every move. He supplied the sacrifice (we are not told it was a lamb), He slew it and he provided the covering. In other words, God did everything that could be done to reconcile man to Himself.

The ultimate fullness of God's reconciliation is observed when concerning the millennium we read: "And there shall be no more curse . . . and His servants shall serve Him: And they shall see His face; and His name shall be in their foreheads" (Rev. 22:3-4). Concerning the eternal state we read: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3-4).

In Christ we have:

- a) The Person who is the Redeemer, who is incomparable, for:
 - i) The perfections of His life are unequalled
 - ii) The price He paid to redeem is infinitely precious
 - iii) The people who have been redeemed by Him are innumerable
 - iv) The power in His redemption to change man is unlimited
 - v) The pleasing of His redemptive work to God is immeasurable
 - vi) The praises which will accrue to Him as Redeemer are unending



**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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