

Scriptural Truths

E-Mail Meditations

The Lord May Come . . . Perhaps Today . . . Behold, I Come Quickly . . . Rev. 22:7

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Redemption

Introduction

There are few who would argue that the greatest Old Testament picture of redemption is the liberation of the children of Israel from the bondage of Egypt. Hundreds of years had passed since God promised Abraham that He would take the Israelites out of Egypt after they had been afflicted (Gen. 15:13; Acts 7:6). At the time appointed, Moses went into Egypt to inform the Israelites the time had come and God had come down to deliver them (Ex. 3:8). While they believed the promise of God, yet when Moses came into the camp it must have been difficult to accept that the time had truly come. Looking back we know Moses was a man sent from God, but they would have had questions and these had to be faced before their redemption could be realized. Had I been one of the elders of Israel I would have had questions such as:

- a) What evidence can you (Moses) give me that God has sent you for I do not want to get my hopes built up and then dashed completely?
- b) How can we believe the message you preach of liberation and redemption by the sacrificial offering of an innocent animal? It seems so outlandish.
- c) Why should we believe that the greatest world power, namely Egypt, is under the condemnation of God?

On these matters there was no room for compromise. They either had to accept God's verdict, agreeing to his verdict on Egypt, His conditions for redemption, or remain slaves without any hope of deliverance. That which God promised was a magnificent redemption, to be freed from the slavery and tyranny of the taskmasters, and a promised inheritance in a land their eyes had never seen.

We recognize the similarity between Israel and those who are redeemed since the Lord suffered at Calvary. Theirs was a physical, mental, spiritual, and emotional bondage. Ours is also a physical, mental, spiritual, and emotional bondage with some more prominent than others. For some there is the physical bondage of drink; another that of the emotional bondage of abnormal depression; others of a mind filled with delusions; yet all under the spiritual bondage of the inability to stop sinning. By way of contrast, the Israelites knew they were slaves but many today refuse to accept such a descriptive term claiming that by rehabilitation and self determination they can defeat that which curtails and dictates life.

Great as their redemption was, the redemption God has made available to the whosoever through the finished work of Christ on the cross is far superior to that which Israel ever experienced. Their redemption ultimately led them to their promised earthly inheritance, but that which God promises to all who put their trust in Christ is an inheritance that is, "reserved in heaven for you" (1 Pet. 1:4), for all humanity without exception, for the Holy Spirit has caused it to be written that the desire of God is to, "have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). Not a single individual will ever be in Hell because God willed it. The angel said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Lk. 2:10); again, "But we see Jesus, who was made a little lower than

the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man” (Heb. 2:9).

However, before anyone is saved, decisions similar to those the Israelites had to make 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 His verdict on oneself as an individual.
- c) And accept God’s way of redemption through blood. The foundational fact which must never be lost sight of is there is only one way to be assured of deliverance from the bondage of sin and ever eternally living in Heaven.

What Does It Mean To Be Redeemed?

When the Old and New Testament were written God graciously used everyday terms to describe His way of salvation, one of which is “redeem” or “redemption”. I take two illustrations:

- a) In the redemption of the Israelites from Egypt God made it plain that being a nation of slaves they needed to be set free. To be liberated they were to take a lamb and kill it, sprinkle it’s blood on the lintel and side posts of the door of the house where they were (Ex. 12:22). Because the judgment of God came on every home which had rejected His provision and command, the Egyptians told the children of Israel to leave to serve God. They were set free, God said they were redeemed (Ex. 15:13; 1 Chron. 17:21; Mic. 6:4).
- b) When Boaz was going to redeem Ruth a price had to be paid, and in this situation redemption was not as much liberation as exaltation. Ruth, who had no claims by nature, was made one who belonged to Israel and ultimately became the grandmother of King David and a progenitor of the Lord Jesus (Matt. 1:5, written as Rachab).

Therefore, redemption indicates deliverance and exaltation. When writing to the saints at Colossae Paul wrote: “Giving thanks unto the Father, which hath made us meet (fit, or qualified) to be partakers of the inheritance of the saints in light (that is exaltation): Who hath delivered us from the power of darkness (that’s liberation), and hath translated us into the kingdom of his dear Son (that’s exaltation): In whom we have redemption through his blood, even the forgiveness of sins” (Col. 1:12-14). This is glorious. Not only can an individual today be liberated and made free, they can be forgiven all their sins! What a liberation. Any sinner who, by the sovereign grace of God, can be free from the bondage of sin (Jn. 8:33; Rom. 6:18); free “from the law of sin and death” (Rom. 8:2). The Holy Spirit exhorts the believer to: “Stand fast (or firmly)-in the liberty wherewith Christ hath made us free” (Gal. 5:1).

And what shall be said of the exalted place God’s redemption gives to the individual? God designates them “Saints” (Rom. 1:7); “Sons and daughters of the living God” (2 Cor. 6:18); “Heirs of God, and joint-heirs with Christ” (Rom. 8:17); “Kings and priests” (Rev. 1:6); “Sons of God” (1 Jn. 3:2); “We are called “unto His eternal glory” (1 Pet. 5:10; 2 Pet. 1:3); “Unto fellowship with His Son” (1 Cor. 1:9); and “out of darkness unto His marvelous light” (1 Pet 2:9).

What a liberation and exaltation!

Christ The Redeemer

The only one who can provide redemption and freedom from sin is Christ who said: “If the Son therefore shall make you free, ye shall be free indeed” (Jn. 8:36). He is the Redeemer, no work of merit can redeem, no fulfillment of religious duties can redeem, no amount of prayers or penance can redeem, it is found exclusively in Christ. He is “The Redeemer” (Isa. 49:7; 59:20). It is Christ “Who gave himself for us, that He might redeem” (Titus 2:14); “Thou has redeemed us to God” (Rev. 5:9); and Peter wrote: “Redeemed . . . with the precious blood of Christ” (1 Pet. 1:18-19). As one redeemed by the blood of the Lamb every saint can say, Christ is “My Redeemer” (Job 19:25). I can look at another saint and say Christ is “Thy Redeemer” (Isa. 41:14) and “Your Redeemer” (Isa. 43:14).

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 “cursed is everyone that hangeth on a tree” (Gal. 3:13).

Why did God redeem Israel and why does He redeem all who will come to Him today for salvation? God redeemed Israel “to bring them to Himself” (Ex. 19:4) and that is why He redeems those who put their trust in Him. It appears to me that this aspect is often overlooked in gospel preaching with the focus being for individuals to get delivered from the wrath to come and assure them of Heaven. Wonderful as that is, however, to be with the Lord in Heaven requires a full reconciliation to Himself.

To be brought unto God is more than being able to come near Him. It means the removal of all that causes guiltiness, slavery, disharmony, and distortion. Clearly then there must be justification, peace and redemption, and resurrection for:

- a) Without resurrection there could be no removal of distortion.

- b) Without peace there could be no removal of disharmony.
- c) Without justification there could be no removal of guiltiness.
- d) Without redemption there could be no release from slavery.

This is what it means to be redeemed.

[That Which It Cost for God to Redeem the Sinner](#)

When the Lord took Israel out of Egypt it was a work of love, power, and will, but it cost God nothing. When God provided redemption it was at an infinite cost to the Father and the Son.

In the providing of redemption the cost to the Father came in two ways:

- a) "He gave His only begotten Son" (Jn. 3:16) and on the cross, for salvation to be righteously provided (Rom. 3:25)
- b) "He spared not His own Son" (Rom. 8:32).

Had Jacob known that which would befall his son Joseph, I am sure he would never have sent him to see how his brethren fared (Gen. 37:13-14). No one could enter into the heart of Abraham knowing that which he was to do to his beloved son. For three long days they walked together, and despite Abraham knowing God would raise his son from the dead, to deliberately slay his son must have been a burden of incomprehensible grief. I knew a father who had to "pull the plug" on his only daughter of twenty-seven years. He could not do it on his own and asked another brother to come with him, and neither of them ever got over it. It is referring to God's dealings with Christ when it is said:

- a) "Thou hast brought me into the dust of death" (Psa. 22:15)
- b) "The Lord hath laid on Him" (Isa. 53:6)
- c) "Stricken, smitten of God, and afflicted" (Isa. 53:4)
- d) "He hath made Him to be sin for us" (2 Cor. 5:21)
- e) "It pleased the Lord to bruise Him; He hath put Him to grief" (Isa. 53:10)
- f) "See if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me" (Lam. 1:12).

The provision of redemption was not the activity of a cold emotionless God, functioning in cold clinical activity. To hear His Son cry: "Oh my Father, if it be possible, remove this cup from me" (Matt. 26:39; Lk. 22:42), such was the greatness of His love for humanity that He could not respond. To see His son mocked and spat upon, to stand back and watch His Beloved Son being lashed and the hair plucked off His face and do nothing, must have been immeasurably hard. Then at midday, to forsake Him and start the deliberate measuring of righteous justice, sparing nothing, and do such for three long hours is incomprehensible. We listen to His orphaned cry: "My God, My God, why hast Thou forsaken me" (Matt. 27:46; Mk. 15:34) and we hear words so profound: "He spared not His own Son" (Rom. 8:32).

Ponder it deeply, Christ suffered as a guilty hell deserving sinner. God had to not only look on Him as that, not only judge Him as that, but execute judgement on Him as such. There could be no minimizing the severity of the executed judgment. He had to be treated as one under the condemnation of God by birth and self will. Such things are too wonderful for me and as I ponder it my heart sings the words:

My Redeemer! Oh what beauties, In that lovely Name appear;
None but Jesus, in His glories, shall the honoured title wear.
My Redeemer! My Redeemer! Thou hast my salvation wrought.

Sunk in ruin, sin, and misery, Bound by Satan's captive chain,
Guided by his artful treachery, hurrying onto endless pain;
My Redeemer! My Redeemer! Plucked me as a brand from hell.

When in Heaven I see Thy glory, when before Thy throne I bow,
Perfected I shall be like Thee, fully Thy redemption know.
My Redeemer! My Redeemer! Then shall hear me shout His praise.

... Rowan Jennings

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