

Redemption

Hatred is wrong. Even from a human perspective.

Hatred is a sin in the divine realm. It breaks fellowship with God. It can cause you to say and do things that are bad.

If you get into hatred, you must realize what has happened and acknowledge your sin and move on in faith dependence on the Holy Spirit.

I'll reiterate what other pastors have said. The health of a nation depends on the spiritual health and maturity of the believers in society. Doctrine plus faith.

Hebrews 4:1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

Hebrews 4:2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

It is not just that there are believers in a society, but mature believers.

2 Peter 3:17 You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness,

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2 Peter 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

It has been a couple of weeks since we last studied the words of Romans chapter 3. So let us review starting with Romans 3:21.

Romans 3:21 But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

The Mosaic Law is perfect. There is no law that is better. But, salvation is not the purpose of the Mosaic Law. If it cannot save, and it is the best, then there is no law that can save because both are based upon human effort, human works. Salvation is by faith alone in Christ alone. One of the purposes of the Law is to guide us to the need for a salvation that comes from God. He supplies this salvation, based upon His righteousness, through our faith in Jesus Christ. Jesus is the mediator of that salvation. Jesus Christ, as mediator, must be God and man in order to bring God and man into a righteous relationship.

It is important to know what the purpose of the Mosaic Law is and is not. Some today think that salvation in the Old Testament was accomplished through fulfilling the Law. Paul is very clear in Romans that it is not through works of the Law but through faith alone.

Romans 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

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The purpose of the Mosaic Law was to accomplish the following¹:

- (1) Reveal the holy character of the eternal God to the nation of Israel (Leviticus 19:2; 20:7–8).
- (2) Set apart the nation of Israel as distinct from all the other nations (Exodus 19:5).
- (3) Reveal the sinfulness of man (cf. Galatians 3:19). Although the Law was good and holy (Romans 7:12), it did not provide salvation for the nation of Israel. “No one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin” (Romans 3:20; cf. Acts 13:38–39).
- (4) Provide forgiveness through the sacrifice/offerings (Leviticus 1—7) for the people who had faith in the Lord in the nation of Israel.
- (5) Provide a way of worship for the community of faith through the yearly feasts (Leviticus 23).
- (6) Provide God’s direction for the physical and spiritual health of the nation (Exodus 21—23; Deuteronomy 6:4–19; Psalm 119:97–104).
- (7) Reveal to humanity that no one can keep the Law but everyone falls short of God’s standard of holiness. That realization causes us to rely on God’s mercy and grace. When Christ came, He fulfilled the Law and with His death paid the penalty for our breaking it (Galatians 3:24; Romans 10:4). By faith in Him, the believer has the very righteousness of Christ imputed to him.”

The Law and the Prophets, i.e. the Old Testament Scriptures, prophesied concerning Jesus. Those were fulfilled by Jesus Christ by His birth, life, work, death, burial, resurrection. These were visible events in Jesus’ life which were fulfillments of Old Testament prophecy. Now those same prophecies stand as witnesses to who Jesus Christ was and is.

¹ <https://www.gotquestions.org/Mosaic-Law.html>

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Romans 3:22 even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

Romans 3:23 for all have sinned and fall short of the glory of God,

Romans 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

Romans 3:25 whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

Romans 3:26 for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

There are three doctrines that are important to know about the atoning work of Jesus Christ: redemption, propitiation and reconciliation. These take us back to the barrier between man and God.

Redemption is the work of Christ toward sin: payment

Propitiation is the work of Christ toward God: satisfaction

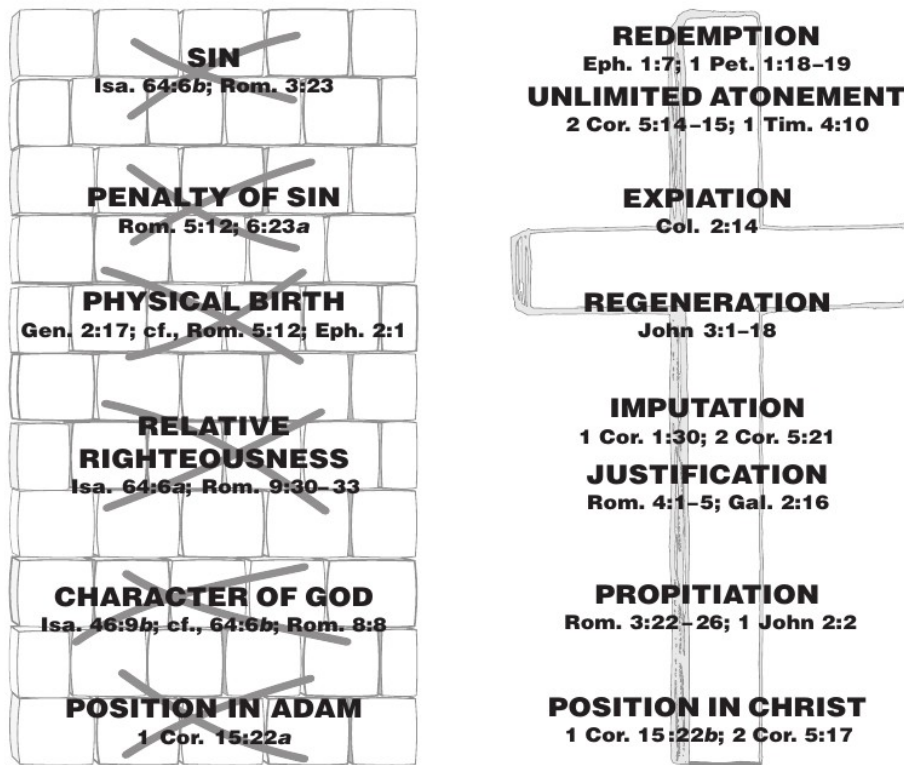
Reconciliation is the work of Christ toward man: transformation.

In Robby Dean's words: "Reconciliation is...the work of God for man in which God undertakes to transform man's position of hostility to peace

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in order to make possible and actual eternal fellowship with a righteous and just God.²”

Remember the barrier between God and man. Below is the illustration from R. B. Thieme Jr.



From R. B. Thieme.³

The barrier is the reason man needs to be saved. Man is born in Adam (position in Adam) and inherits the sin of Adam. Man receives a sin nature as a result of birth. The sin nature produces sin (Sin) which distances us from the character of God. The only righteousness that man can produce is relative righteousness which we know is abhorrent to God when it comes to salvation. Sin must be judged. Hence, there is a penalty of sin. We are born physically alive but spiritually dead. Each category requires work from Jesus Christ which is accomplished at the cross.

² <https://deanbible.org/dbmfiles/slides/2011-Colossians-020b.pdf>

³ https://www.rbthieme.org/images/Illustrations/TheBarrier_2a.gif

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According to Romans 3:21, through the Law comes the “knowledge of sin.” Human beings know when they have done something wrong. Human beings know there is a God, even if they deny this knowledge. One of the works Jesus provides is redemption. His work, not ours.

This word, redemption, is not just a theological term. It has a financial application which figures into the theological understanding of Biblical redemption.

When I want to have a vanilla definition of a economic term, I often go to Investopedia.com. So looking up redemption, this website gives an illustration of buying back stocks. For various reasons, a company that issues stocks may at some time in the future want to buy back or redeem stock. The company pays the holder of the stock to get it back.

So, redemption in the Bible is linked to a “payment.” There is a deficit because of sin. Before faith in Jesus as savior, we are in the “slave market of sin.” Jesus paid the purchase price to redeem or buy us out of that market. That is the basic idea of redemption. It has come to my attention that a study of the concept of sin would be very helpful in understanding the magnitude of Jesus’ work on the cross. However, there is not time or place here to include such a study. Perhaps at a future date.

But, in the fabric of Scripture, there are many associated concepts that must be looked at, even in a brief coverage of the topic of redemption. If you want the in depth coverage of the doctrine of Redemption (all 34 pages), please look up Herman’s notes;

<http://www.springvalleybiblechurch.org/Audio/Ephesians/notes/Doctrine%20of%20Redemption.pdf>

What follows is an abbreviated coverage based upon Herman’s notes.

Before we get started, let me encourage you in this study. Redemption is one of the actions that Jesus accomplished on the cross FOR YOU. It is a

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part of what Jesus did for you. Did I already say that? It is important to understand what Jesus did.

Rather than footnote each and every quote from Herman's Doctrine of Redemption, I will reference it once here.⁴ It is covered in Herman's notes from Ephesians 1:7.

“In the Doctrine of Soteriology, Salvation, there are three key words: redemption, reconciliation, and propitiation. The phrase “the blood of Christ” applies to all three doctrines.”

Without going into all the details, all humanity is born with Adam's imputed sin, a genetic sin nature which produces personal sins. As a result, sin, which puts us at enmity with God must be judged. This covers doctrines of imputation, sin nature and even the virgin birth. All these doctrines are intertwined. In order to get through them in one lesson, I have to refer to them and stay on track with just redemption.

As a result of sin, man is a “slave to sin” (Romans chapter 6). The word for redemption in the New Testament was often associated with buying or redeeming a slave from a slave market in ancient Rome. So that terminology is often used when talking about “slaves to sin” in the New Testament. It is also translated as “paying a ransom.”

Matthew 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (also Mark 10:45)

But what then is the price of that redemption for humanity? It is the Blood of Jesus Christ. Herman also had a voluminous document on that

⁴ <http://www.springvalleybiblechurch.org/Audio/Ephesians/notes/Doctrine%20of%20Redemption.pdf>

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doctrine. It needs to be explained briefly here and not skipped since it is central to redemption.

Let us start with the concept of blood of animal sacrifices in the Old Testament.

1. Blood is the life of the animal. Leviticus chapter 17.

Leviticus 17:11 For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'

The point of the atonement is that the life is in the blood. It is by the death of the animal that ritual atonement was accomplished. The blood of animals is not sufficient to actually take away sins of man. The ritual was only a ritual and an illustration or type of what needed to happen on the cross.

Hebrews 10:1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

Hebrews 10:2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

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Hebrews 10:3 But in those sacrifices there is a reminder of sins year by year.

Hebrews 10:4 For it is impossible for the blood of bulls and goats to take away sins.

Here is a key to understanding what Jesus did on the cross. He did not bleed to death. What Jesus did was to be judged for sin by God the Father and thereby die spiritually.

The ritual sacrifice used the blood of the animal as its life. The life of a human is in the soul. But we are not talking about human life. Jesus died spiritually. Spiritual life is dependent upon a human spirit. When we believe that is one of the items we receive in regeneration, a human spirit. So it is the human spirit that dies. There is no physical blood associated with the human spirit. But it is the death of Jesus' human spirit as a result of receiving judgment for the sins of the world that results in redemption (and other associated accomplishments).

Let me say this again, slightly differently:

Animal blood = life of animal. Removal of blood = death of animal

Human spirit = spiritual life. Removal or death of human spirit = spiritual death.

It is through this spiritual death of Jesus that we receive redemption.

Ephesians 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.

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**Colossians 1:14 in whom we have redemption,
the forgiveness of sins.**