

Redemption

Are you ready?

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Are you ready for the international chaos that may be about to engulf us? If you are a believer you have to realize that not only Jews, but conservative Christians are under attack. Remember, that Satan is the ruler of this world (John 12:31, John 14:30, Ephesians 2:2, John 16:11, 2 Corinthians 4:4). That said, Satan has to get permission from God before he does things. We are in the Angelic Conflict. But God works all things for good (Romans 8:28). We should learn to depend on God's grace and how to live the Faith Rest life. God has provided information about Him in His Word on how to deal with adversity. If you are not walking by faith in the Father's Plan, then you are in danger of falling apart and being swayed by every wind of false doctrine. The forces against conservative Christianity are only going to get more vicious.

Reading about the early work on nuclear physics including before and during WWII is fascinating and sad at the same time. Some of the physicists at that time were Jews living in Germany. Early on they were fired from their jobs. Those that got out of Germany early were spared what was to follow. The Holocaust.

We are Christians and have access to God the Father directly because we are positionally in Jesus Christ. Please learn to use the promises and doctrines in the Scripture by faith.

The Christian school that was attacked this past week was affiliated with a Presbyterian church. The head of the school was murdered as was the daughter of the pastor of the church as well as a substitute teacher, a janitor and two other children. Law enforcement officials said the attack

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was a targeted attack. It was attacked because the perpetrator of these murders considered that school to have less security measures than other schools on the target list. Please pray for the school, the church and the families of the victims. For their recovery from this terrible act and that they may focus on the grace of our Lord.

Simplified explanations. When I was working as an engineer, it was sometimes advantageous to simplify a block diagram in order to communicate the function of some electronic system the company was selling to the Air Force.

Albert Einstein never said, “If you can't explain it to a six year old, you don't understand it yourself.” Goodreads.com says Einstein did say it. <https://www.goodreads.com/quotes/19421-if-you-can-t-explain-it-to-a-six-year-old>. But, it gives no source.

However another source provides a similar quote from Ernest Rutherford, New Zealand nuclear physicist who won the Nobel Prize in chemistry in 1907. In so doing, it denied that Einstein ever said the quote attributed to him.

But Ernest Rutherford did say, “An alleged scientific discovery has no merit unless it can be explained to a barmaid.” https://en.wikiquote.org/wiki/Ernest_Rutherford. More and more, I am attempting to simplify my presentations. But as I study the topic of redemption, it is obvious that there are many associated words, concepts and doctrines.

I can't stress enough to check your sources before posting something on the internet. I know it takes time and effort and sometimes creativity in crafting an internet search for information.

Back to our study of redemption.

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The words we are looking for in our text are redeemed and redeemer which leads to the doctrine of redemption.

Last week we read Isaiah 42:10 – 43:28. This moves us forward in the study of the Suffering Servant. But, it also identifies a basic doctrine with which a new believer needs to be familiar. Redemption and redeemer were two words used in that portion of Scripture, although in a different context than is generally used in the New Testament. But it does give us a paradigm for the usage.

In particular, reread these two verses:

Isaiah 43:1 But now, thus says the Lord, your Creator, O Jacob, And He who formed you, O Israel, “Do not fear, for I have redeemed you; I have called you by name; you are Mine!

Isaiah 43:3 “For I am the Lord your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place.

Isaiah 43:14a Thus says the Lord your Redeemer, the Holy One of Israel,

In Isaiah, Israel is being redeemed out of the world by God and claimed as His own by the payment of a ransom, Egypt, Cush and Seba. The details of that redemption is for another time.

Redemption is a basic doctrine that every Christian should be familiar with.

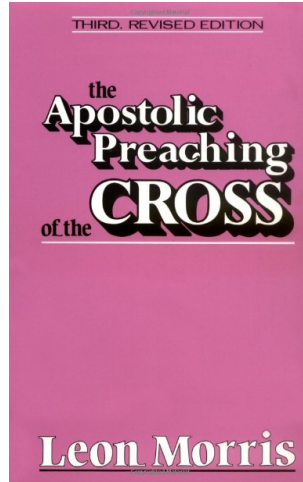
Here is L. S. Chafer on the importance of the doctrine of redemption:

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“There is a justification for the fact that the two great doctrines—*sin* and *redemption*—go hand in hand. It is sin that has drawn out redemption from the heart of God, and redemption is the only cure for sin. These two realities, in turn become measurements of each other. Where sin is minimized, redemption is automatically impoverished since its necessity is by so much decreased. The worthy approach to the doctrine of sin is to discover all that is revealed about the sinfulness of sin and then to recognize that God's provided Savior is equal to every demand which sin imposes. It is one of Satan's most effective methods of attack upon the saving work of Christ to soften the voice which is set to proclaim the evil character and effect of sin. Apparently not all who are known as teachers of God's truth are awake to this satanic strategy. It is too often assumed that it is wiser to leave this loathsome monster called sin to lurk in the dark, and to dwell on the more attractive virtues of human life. Sin is what God says it is, and here human opinion and philosophy must bend to the testimony of the Word of God in which He declares the true nature of sin. Opinions of self-flattering men are of little value in a matter which can be determined only by revelation.” L. S. Chafer's “Systematic Theology,” Volume II, page 224.

Here is some comments by Leon Morris who in my opinion was very perceptive in his reading of the Bible. This is from the introduction to his book “Apostolic Preaching from the Bible.”

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“REDEMPTION IS A TERM which is employed very loosely in much modern theological writing. It is often used almost exactly like ‘deliverance’. Or Christianity may be classed as ‘a religion of redemption’, i.e. one which promises man salvation from his predicament as a sinner, in contrast to ‘religions of law’, which look to man to bring about this desirable state of affairs by his own efforts. It would be going too far to say that there are as many meanings as there are users of the word. But there is certainly a bewildering variety of meanings for it in circulation. This wide use of the term ‘redemption’ is a modern development. We find it neither in antiquity in general nor in the Bible in particular. Indeed, when we consider how widely the term is used in modern theology we may well be surprised at the comparative rarity of its occurrence in the New Testament. And just as it is used less often in antiquity than with us, so also it is used with a narrower and more precise connotation. As we shall see, it does not mean deliverance in general, but a particular kind of deliverance. Another difference is that we use such words as ‘redeemer’, ‘redemption’, etc, as religious terms. Whenever we hear them our thoughts turn to religion. But when the man of the first century heard them he immediately thought in non-religious terms. Indeed, that was the reason words came to be used by the early Christians. Men in general knew quite well what redemption was. Therefore Christians found it a convenient term to use. It is our task to

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try to recapture this meaning and not simply to assume that redemption meant to the ancients exactly what it means to us.” (my underlines).

As you read your Bible, which I recommend doing daily, keep in mind that it was written in a different time, culture and language with some history attached to each word. Translators of the Bible can only go so far in explaining what is meant by individual words. People like L. S. Chafer, Leon Morris, R. B. Thieme, Robby Dean and Herman Mattox are needed to explain these words which will be illuminated by the teaching ministry of the Holy Spirit.

Herman has given an in-depth, long (34 pages) version of the doctrine of redemption.

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

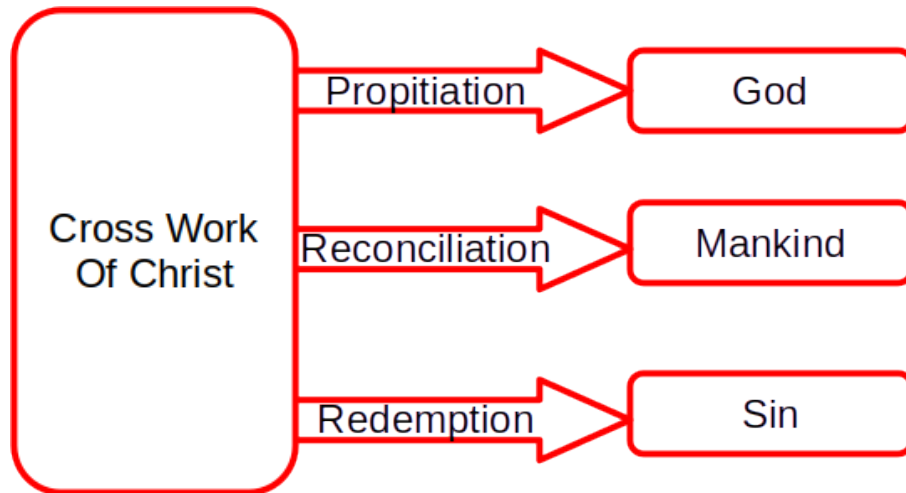
It is a doctrine a new believer would want to understand. It deals directly with the concept of salvation and the underlying concept of “atonement.” I will attempt to shorten Herman’s treatment of redemption but keep the salient points.

Under the umbrella of Salvation/Atonement there are three key words in the Bible that believers should be familiar with: *redemption*, *reconciliation* and *propitiation*. On the cross, Jesus Christ accomplished redemption, reconciliation and propitiation along with many other works. This lesson will briefly deal with redemption.

1. Redemption is the work of Christ **toward sin**. Christ redeemed mankind from sin. He paid the ransom which was His work on the cross, also known as the Blood of Christ. Reconciliation is the work of Christ **toward mankind**. Christ reconciled or bridged that gap between man and God. Propitiation is the work of Christ **toward**

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God. It satisfied the Justice and Righteousness of God. As a result, God is free to act in grace without perverting His righteousness.



The focus on Propitiation, Reconciliation, Redemption

Propitiation: God is satisfied by the work of Jesus Christ on the cross.

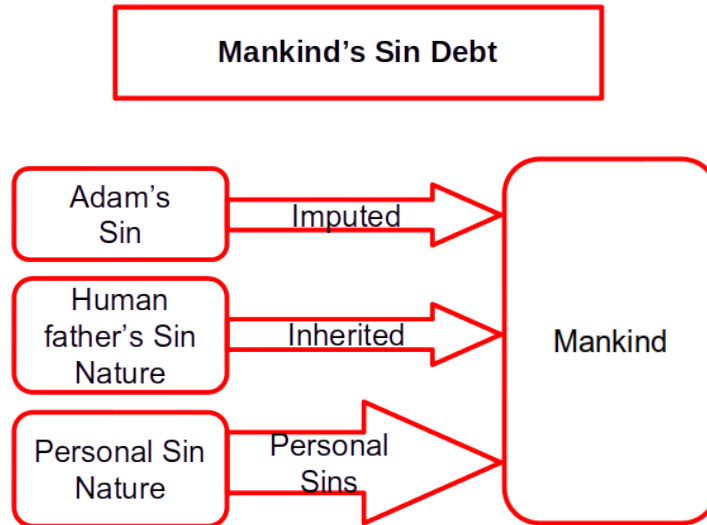
Reconciliation: Man is reconciled to God by the work of Jesus Christ on the cross.

Redemption: Sin was paid for by the work of Jesus Christ on the cross.

The repetition is intentional. If you see these terms and their meanings enough times, you will begin to understand them.

2. As Leon Morris said, redemption started out as a non-religious word in Greek and Roman societies. The basic concept is paying for something, often paying a ransom to “redeem” or buy something.

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The reason something needs to be redeemed is due to the fact that there is a debt that needs to be paid. In this case, the debt is the penalty of sin. Sin comes from three different sources

Adam's sin is imputed or put on our account as a debt.

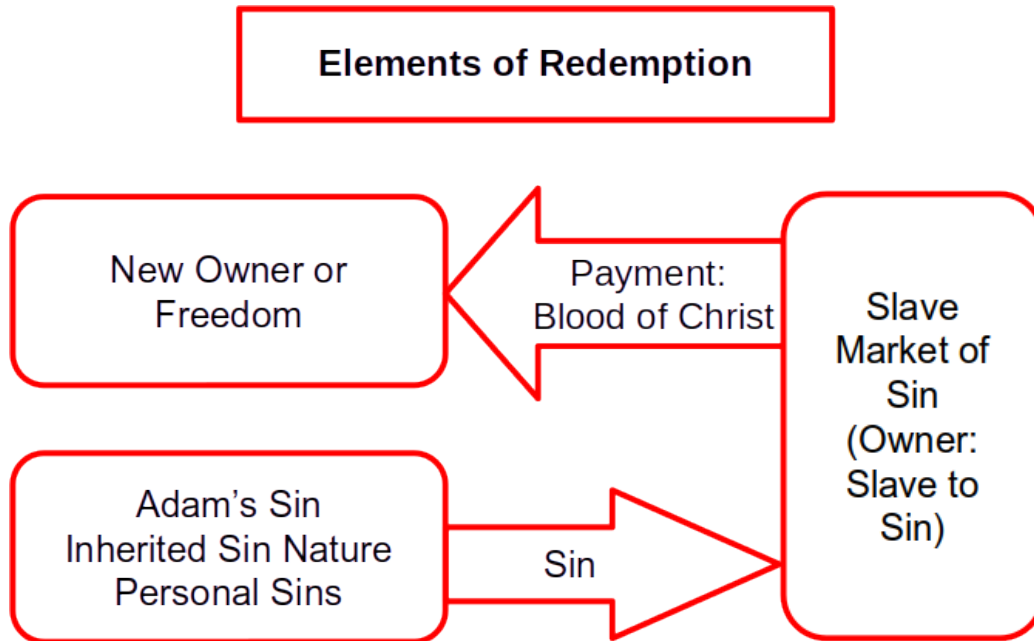
Our sin nature is inherited in our human bodies from our fathers. Our nature is imperfect and in debt from the start. The reason Jesus did not have a sin nature is that His human father did not provide any of His DNA. The Holy Spirit provided DNA to match up with Mary's DNA. No sin nature.

As a result of having a sin nature, each of us commits sins...many sins. This puts us more in debt.

3. In the case of salvation, Adam sinned and experienced spiritual death. That state, spiritual death, was inherited, or more properly was imputed to all in the human race. We start in the "slave market of sin." We are in debt and unable to pay that debt. As a result God provided Jesus Christ to go to the cross to be judged for all sin resulting in the debt against us being paid. The payment is called the Blood of Christ. Herman gave a rather extensive coverage of that

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doctrine. That debt required God judging sin in a perfect, sinless man, Jesus Christ. Someone who is in debt with no source of income cannot get out of debt. Jesus was not in debt and lived a perfectly righteous life. He was the only one qualified to bear the sins of the world.



1 Peter 1:17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth;

1 Peter 1:18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

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1 Peter 1:19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

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

There are many concepts touched on in this study. Most of them are not covered in any detail here. So that is the task in the coming weeks.

To start with, we will cover sin, slave and redeem.

A broad definition of sin was provided from three different people last week. From Scripture, there are three sources of sin: Adam's sin, the sin nature which resulted from Adam's sin and personal sin which is produced by the sin nature.

Romans 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

1 John 1:9 is bracketed by two descriptions of sin:

1 John 1:8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

From Kenneth Wuest:

““Sin” here is singular in number and is used without the definite article, all pointing to the fact that the nature is referred to, not acts of sin. Here

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we have the denial of the indwelling, totally depraved nature passed down the race from Adam. John says therefore, “if we say that sin we are not having, ourselves we are deceiving.””

**1 John 1:10 If we say that we have not sinned,
we make Him a liar and His word is not in us.**

Again, from Kenneth Wuest:

“In verse eight, we have the denial of the indwelling sinful nature. In this verse we have the denial of specific acts of sin. The verb is in the perfect tense, which tense in the Greek refers to an action completed in past time, having present results. The denial here is of any acts of sin committed in past time with the implication that none are able to be committed at present. This is sinless perfection with a vengeance.”

“The person that makes that claim, John says, makes God a liar, and does not have the Word of God in him.”

You likely have read this passage before. Here, Kenneth Wuest, an expert on the Greek of the New Testament in the last century explains two different aspects of sin. And these are two that every Christian has, not just unbelievers. But we have been redeemed. We have perfect righteousness imputed to our heavenly account.

Jesus explained that whoever sins is the slave of sin

**John 8:31 So Jesus was saying to those Jews
who had believed Him, “If you continue in My
word, then you are truly disciples of Mine;**

**John 8:32 and you will know the truth, and the
truth will make you free.”**

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John 8:33 They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free’?”

John 8:34 Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.”

John 8:35 The slave does not remain in the house forever; the son does remain forever.

John 8:36 So if the Son makes you free, you will be free indeed.

This leads us into the concept of slavery. We have a narrow understanding of slavery. As Wikipedia pointed out, “Slavery was practiced in almost every ancient civilization. Such institutions included debt bondage , punishment for crime, the enslavement of prisoners of war, child abandonment, and the enslavement of slaves' offspring.”

Debt bondage is like bankruptcy.

Today, in the USA, there is documented slavery as a result of human trafficking. So when we talk about ancient slavery practices, it is not so far removed from current events. Some comments from Wikipedia:

“Human trafficking is the trade of humans for the purpose of forced labour, sexual slavery, or commercial sexual exploitation for the trafficker or others.”

“Human trafficking is the third largest crime industry in the world, behind drug dealing and arms trafficking, and is the fastest-growing activity of trans-national criminal organizations.”

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Here is some background on slavery as a form of bankruptcy in the ancient world.

“As long as there has been money, there have been people in way over their heads.”

“Even the Old and New Testaments counsel lenders on how to deal with those who owe them money, urging the forgiveness — naturally — of a neighbor's debt every seven years. The term bankruptcy comes from the Latin words for "broken bench" — ruptus and bancus. In ancient Rome, business was often conducted and money exchanged from a simple bench in a marketplace, much like a modern merchant's counter. If a merchant got into trouble with his creditors, they had the right to literally smash his bench, or alternatively carry it off, to signal the merchant's financial distress and stop him from continuing to conduct business.”

“There is also some historical evidence for the execution of Romans who owed money, but debtors were more often forced into slavery for their creditors, as was the custom in parts of ancient Greece.”

From <https://www.livescience.com/3629-history-bankruptcy-dungeons-slavery-executions.html>

Another Biblical perspective is given by Gordon Wenham in his book “The Book of Leviticus” commentary.

“In our minds slavery conjures up pictures of slave-ships from Africa and oppression on plantations. Slavery in Israel was intended to be very different, as these laws make clear. It was somewhat akin to imprisonment in the modern world, and served a roughly similar purpose of enabling a man who could not pay a fine to work off his debt directly. In some respects it was less degrading and demoralizing than the modern penitentiary; for one thing the man was not cut off from society as he

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would be in prison. Ideally one of his relatives should buy the debtor and so pay off the debt (vv. 39-43).”

“If this is not possible, because none of his relatives has enough money at that moment, they should still try to redeem him later if their funds permit (vv. 48-53). If this proves impossible he is to be freed in the year of jubilee (vv. 40-41, 54). 18”

A personal comment. There are three reasons we are identified with sin: Imputation of Adam’s sin, the inherited sin nature and personal sins. As a result we end up in the “slave market of sin.” Although unbelievers are in the slave market of sin, we are not being sold by Satan. We belong to “sin.” When I was in college a question was asked about an unbeliever belonging to Satan. The answer was that we are not redeemed from Satan. We are redeemed from the slave market of sin. We are under sin. God doesn’t pay Satan anything.

As I studied redemption again, I realized that there is a vast list of related terms and concepts which cannot be taught in a single lesson.

I will try to mesh study of them into the study of Isaiah.

Last week I promised to give you the website where you can find L. S. Chafer’s lectures on spirituality in mp3 format. Here it is

http://ancientpath.net/Bible/PBU/PCB/Chafer,%20Lewis%20Sperry/about_LSC.htm

I found them fascinating and informative even if the audio quality is lacking.

Next week is Resurrection Sunday, often called “Easter.” We do not have a place to meet to celebrate this holiday together. But I may attempt to put together something special on the resurrection.