Bible Basics Conference 2010: Results of Christ's Death

Part 3

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[00:00:01] It's good to be with you, and we have our subject of redemption. If long English words frighten you, then I hope long Greek ones won't frighten you even more. But if I can understand them, then I assure you that you'll be able to as well. But redemption, in general, redemption means the freeing of the one in bondage or in captivity by the paying of a price.

It's the liberation of the slave, of the prisoner, through the paying of a price.

We read in the Word, God says of His people in Egypt, Thou wast a bondman in Egypt, and the Lord thy God redeemed thee. [00:01:01] When they were enslaved, it was then that a price was paid and they were set free. And so we have two words in the New Testament for redemption. We have apolutrosis, which means a release through payment of a ransom.

And it comes from the word lutron, which means ransom. And the ransom is the means of loosing. And a ransom meets a demand.

And the demand has been made by God. It is the demand of His holiness, the demands of His righteousness.

And what does that holiness demand? Well, in Ezekiel, chapter 18, verse 20, we read, The soul that sinneth, it shall die. That is the demand of God's righteousness. [00:02:02] And so we had sinned against God.

We had fallen short of His glory, the demands of His glory. We had fallen short. We were in captivity to death on account of our sins.

And yet God, in triumph, He cries out in Job, chapter 33.

We read of the one who is captive.

It says, Then God is gracious unto him, and saith, Deliver him from going down to the pit.

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On what ground is that grace shown? Grace must be righteous. God cannot show grace and, as it were, shut his eyes to the sin.

Because then he will be denying his own holiness. And grace must be in accord with his own holiness. So he says, Deliver him from going down to the pit. [00:03:02] I have found a ransom. He has found that which satisfies his glory in regard to our sins.

And the Lord himself is that ransom.

We have the scripture, didn't we, in Matthew 20, where the Lord says, The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many.

The many there, as we've heard, they are the ones who have put their trust in Him. They are the ones that He has freed on account of that ransom. And so the thought of apolatrosis, redemption, means the freeing of a captive on the payment of a ransom.

But then we have another word which completes the picture of redemption. It's the word exaggerezo. [00:04:03] And that is the thought of a price paid for the purchase of a slave.

In order that he might be set free. And, well, a king can be ransomed, but we weren't kings, were we?

We were in bondage. We were in bondage to sin.

We were in captivity to death on account of our sins. We were in bondage to sin because we had turned away from a righteous and holy God. In Adam, we had died.

In Adam, we had inherited a nature which could only show self-will and insubjection against God.

And so we were in bondage to sin itself.

But the word aggerezo, which we have, which means to buy, to purchase, [00:05:07] literally it means, aggora, means the marketplace.

And aggerezo, it's to buy in the marketplace. It's the thought of the purchase of a slave. But exaggerezo goes further than that. It's to purchase the slave and then to set him free. And that's the thought of redemption. The purchase of the slave. He is transferred, as it were. He is brought under the authority of another master, the Lord Jesus himself, who has paid the price through his own death, through the shedding of his own blood. And he comes under a new master. And that new master has the power to set him free.

So in redemption, we get the thought of a price paid, the blood, [00:06:01] but also we get the power of the redeemer.

So we are redeemed on the ground of his death. We are redeemed by blood, but we are redeemed through power. And we'll look at this as we go through this subject. Perhaps we should just mention the thought, too, in the thought of aggerezo, purchase. In one sense, the Lord, through his death, he has purchased everything.

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We read in Matthew, chapter 13, verse 44, about the treasure in the field.

And in that chapter, we understand the field because the field is mentioned in other contexts. We're told quite clearly by the Lord himself, he says, the field is the world. But there's treasure in the field. There's that which is precious to Christ that he wants. [00:07:02] And in order to have that treasure, he sells everything and he buys the field.

So the Lord, in his death, he restored that to God, which had been lost by man.

We read that in Psalm 69, don't we? They that hate me are more than the hairs of my head, he says.

And that scripture continues.

I can't remember the whole verse. But he goes on to say, then I restored that which I took not away.

And so God has given him the right to all things on account of his death.

And so in that sense, he is Lord of all. In that sense, he has purchased everything and he has the rights of ownership of everything. [00:08:01] And so in John 17, verse 2, in his prayer to the father, he says that thou has given me power over all flesh.

He has power over everything as the creator, as the son of God who made everything. But as the son of man, he has given authority over all flesh on account of his death, he has given authority over all flesh on account of his death, on account of the fact that he has propitiated God in regard to everything so that God has put all things into his hands. Man, though, although in his unbelieving state, although Jesus is still his Lord, he doesn't own it.

He is still bound willingly under sin.

He refuses that Lord. He doesn't want him. And he continues in his sin. [00:09:02] But those who put their trust in him, they're not only bought, but they are set free. And I suppose in a special way, whenever the believer is spoken of as being purchased, it's always spoken of in the context of the fact that he belongs to the Lord in that special way. The Lord has made him his own and he has set him free, liberated him from all bondage of sin and from the guilt of sins.

So, if we could just look at the price that the Lord Jesus paid in obtaining our redemption.

It might be helpful to look at Exodus chapter 12, the type of Israel in Egypt.

And it was then that the Lord redeemed them. [00:10:02] So we have the thought of redemption there. And if we read from Exodus 12, start at verse 1.

And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months. It shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls. Every man according to his eating shall make your count for the lamb. Your lamb shall be without

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blemish, a male of the first year. You shall take it out from the sheep or from the goats. And you shall keep it up until the fourteenth day of the same month. [00:11:01] And the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper doorposts of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire and unleavened bread, and with bitter herbs they shall eat it. Eat not of it raw nor sodden at all with water, but roast with fire his head with his legs and with the pertinence thereof. And he shall let nothing of it remain until the morning, and that which remaineth of it until the morning he shall burn with fire. And thus shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand. And ye shall eat it in haste, it is the Lord's Passover. For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast. And against all the gods of Egypt I will execute judgment, I am the Lord. And the blood shall be to you a token upon the houses where you are. [00:12:04] And when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt. So Egypt was under God's judgment.

He was going to bring his judgment upon them because of their iniquity and because of their idolatry. But here was this people whom he loved in Egypt. And if God was to judge Egypt's sin, well God's judgment cannot be partial. He could not shut his eyes to the fact that there was sin in his own people. He would have to judge them also, bring his judgment upon them. But he gave them this provision.

The lamb, the lamb slain, its blood put upon the doorpost and the lintel.

Speaking of a death accomplished.

[00:13:03] And when he saw the blood, he would pass over them.

Because that which he demanded in his righteousness, the death of the sinner, he saw in the death of the lamb, that which satisfied him. Because it spoke of his son, the Lord Jesus Christ. Who we read in 1 Peter 1 verse 18.

For as much as you know, you were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a lamb without blemish or spot.

And so we have the price that must be paid in order that we might go free from the guilt of sin.

The Lord himself must offer himself up to God. [00:14:02] He must suffer the judgment of God upon our sins.

And take that and himself exhaust God's wrath upon our sins.

And therefore it would have been upon us. And it would have involved for us an eternity of suffering. Because we had sinned against the eternal God. We had offended him. So the only way that his judgment, his holiness could be satisfied, would be through an eternity of suffering in hell. We read, don't we, in Psalm 49 verse 8. The redemption of their soul is costly and must be given up forever.

It's an eternal issue, this redemption. It involves that which must be, that which is eternal. If it was man, well it would be forever as it were in hell. [00:15:03] With the Lord Jesus is involved an eternal

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weight of suffering upon the cross. But he is the eternal God. And in those three hours, he exhausted that judgment.

That eternal weight of judgment. That infinite judgment. He bore it in three hours.

He bore it in three hours upon the cross.

And in those three hours for him the sufferings went beyond anything that we could know or reckon.

But it is in the contemplation of his sufferings that we comprehend more of his love.

Because if we are to know how much God loves us, how much the Lord Jesus loves us, it is seen in relation to the depths of the sufferings that he was willing to endure on our account.

[00:16:12] And so in Lamentations we read, behold, the Lord says, behold, look upon this steadfastly, behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. The sorrow, how great it was.

That was the cost to the Lord Jesus in suffering.

And again in Lamentations chapter 3, verse 19, prophetically he says to the prophet, this is the word of the Lord himself prophetically, remember thou mine affliction and my misery, [00:17:03] the wormwood and the gall. My soul hath them still in remembrance and is humbled in me. The Lord would have us to think upon his sufferings and of course every Lord's Day morning he would bring us into his presence with that sole purpose that we might remember him in his sufferings and that we might learn more of his love.

We might learn more of himself through that remembrance. So the price of redemption is indeed costly.

We've got a scripture at the end of this slide, the shed blood speaks of a finished work which abides eternally. I thought really we should perhaps contrast this eternal redemption with the temporal redemption of Israel [00:18:04] because this scripture does in fact contrast that. Israel was redeemed through the blood of an animal shed. As we have said the value of that is in what it speaks of, not in anything intrinsic in that animal. But Israel was brought because of that into an outward position in regard to Egypt which was true of them only while they were in the earth.

But the Lord Jesus through his death, he has wrought an eternal redemption on account of him shedding his blood. So it is spiritual, eternal to do with the soul. The love of the Lord Jesus is seen in the price that he was willing to pay.

[00:19:03] But also in redemption we not only get his love but we get his power. And Nehemiah speaks of that, doesn't he? Now these are thy servants and thy people whom thou hast redeemed by thy great power and by thy strong hand. And if we are to look at that typically then we must turn to the crossing of the Red Sea in Exodus 15.

In Exodus 15.

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Exodus 14.

If we begin verse 21.

Verse 21.

[00:20:14] Verse 26.

Verse 27.

The Lord Jesus in his death, he has the right to redeem because he paid the price.

[00:21:04] But we see him in his risen life.

He has the power to redeem. There's a lovely picture of that with Boaz, isn't there, in Ruth. If we read Ruth 3 and 4 we see Boaz, the mighty man of wealth. The one who could redeem Naomi, her inheritance. And along with that inheritance was Ruth. And that speaks of a redemption that Israel will come into. By power.

They will be redeemed.

Their souls will be redeemed. Every individual within that nation, that remnant nation Israel, will have that work of God wrought in them. And that whole nation will turn to their Lord, to their Messiah. And they shall be saved and then they shall be brought into their inheritance. [00:22:02] But we can, in our type, we can stay with our own type.

And we can see Moses as a picture of the Lord Jesus in resurrection.

His very name means drawn out. Because he was given that name, you remember, by Pharaoh's daughter because she had drawn him out of the water. And in Psalm 69, Psalm 18, verse 16, he sent from above, he took me, he drew me out of many waters.

Moses speaking of the Lord in resurrection, the rod of God in his hand. The authority and power given to him. And on account of that, in Titus, chapter 2, verse 13, we read these words.

[00:23:07] The great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity or all lawlessness. And purify unto himself a peculiar people, zealous of good works. There is not so much sins, but sin itself, lawlessness.

It's that spirit of disobedience which governs the flesh.

We see it, don't we, in Pharaoh in Egypt, who could say, who is the Lord that I should obey him?

I know not the Lord, he says, I will not let Israel go. That's lawlessness, it's opposition to God, in subjection to him. And that whole sphere of lawlessness, that influence of lawlessness, we have been removed from it completely. [00:24:06] Just as Israel was taken out of Egypt and delivered from Pharaoh and from Egypt, that whole realm of things and brought under the authority of Moses. We have been redeemed from all lawlessness, from Satan.

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We have been liberated from Satan, liberated from the world, liberated from sin, that terrible tyrant which we had to obey.

We have been liberated from all these things on the ground of his death, through his power. We have been taken out, as it were, from that realm completely and brought near to him. So that we might be, as Titus would continue, that he might purify unto himself a peculiar people, zealous of good works. My time is going quickly, I'm afraid. I'm going to go on to the next slide. [00:25:04] I would have liked to have spoken on the redemption of the body and the redemption of the purchased possession, but I'm not going to have time. So I'm going to go on to the next slide and just speak briefly about the purpose of redemption. We often see our salvation in terms of what God has blessed us with, and there's nothing wrong with that.

It's a happy thing to dwell on.

And indeed, Moses and the children of Israel, when they sang that song in 17, they say in Exodus 15 verse 12, Thou in thy mercy has led forth the people which thou has redeemed. Thou has guided them in thy strength unto thy holy habitation. A lovely thing, isn't it, to think that we have been redeemed in order that we might be brought to the Father's house, that we might be guided by the Lord throughout our lives, that we might know his love, that we might know the joy of his presence. [00:26:07] But God says of Israel, I will take you to me for a people. I will be your guard, and you shall know that I am the Lord.

This is God's sign. He wants to have us for himself.

And so in Titus chapter 2 verse 14, we read that he redeems us from all lawlessness to purify to himself a peculiar people.

That means a people that belong to him only. That's his desire. In order that the love which was expressed at Calvary might be satisfied.

And in Peter, 1 Peter chapter 2 verse 9, we read that it's a people for his praise.

[00:27:02] That doesn't mean they're a people who praise him, although no doubt that's true. But it means a people who by their very existence cause the whole universe to praise him for his grace, for his love, for his power.

They will praise him because in this people they will see those things so wonderfully displayed. In that people, but by their very existence, a people for his praise. And that is in order that his glory might be shown forth. So we've had that thought already, haven't we? The thought of God, the thought of the Lord being satisfied and his glory displayed. And it's through this people that he is redeemed through his own precious blood. And then finally, we get the joy of redemption. Redemption's joy.

[00:28:04] The slave, he groans in his bondage, he sighs in his bondage. The prisoner too, groans in his chains. But the redeemed ones, they sing for joy.

They sing the praises of their Redeemer.

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They rejoice in him. They rejoice in all that he has wrought through that redeeming work. In Isaiah chapter 52, God says his people have sold themselves for nothing.

They'll be redeemed without money. And then in Isaiah 53, we get the sufferings of the Redeemer. And at the end of that chapter, he shall see of the fruit of the travel of his soul and he shall be satisfied. And then Isaiah 54 begins with the word, sing. [00:29:04] Redemption brings joy to the redeemed, but also to the Redeemer.

We read in Exodus 15 that it was Moses and the children of Israel who sang this song. Moses is a type of Christ. Israel, a picture of his people. So both the Redeemer and the redeemed, they sing this song of joy.

We read of the Lord singing in the midst of the congregation.

In Hebrews chapter 2, in the midst of the great congregation, I will sing praise unto thee. He will sing praise unto God. His joy will be expressed in that praise, in that song.

But also in Zephaniah, we read the Lord thy God in the midst of thee is mighty. [00:30:05] In the midst of his people, he is mighty. He will save, he will rejoice over thee with joy. He will rest in his love. He will joy over thee with singing. He joys in his God, he sings praise to his God. He joys in his people, the people that he has redeemed unto himself. And he sings over them in his love.

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