Laying the Foundation

REDEMPTION THROUGH FAITH IN HIS BLOOD

Catechism Two, Lesson 11

Reading: Ephesians 1:5–14; Psalm 49:7, 8

1. What Is Redemption?

Redemption is the effective power of salvation resulting from our faith toward God. Justification is a legal decree of acquittal from guilt and penalty. Redemption is the actual transaction resulting in our deliverance from sin.

Our English word “redemption” comes from the Latin redimere, to buy again or redeem. The prefix “re-” means “again”; the root “emere” means “to buy, take, or acquire a possession.” Webster lists four meanings which apply to the theological use of the verb “to redeem”:

(1) to buy back or repurchase; to regain title by purchase;

(2) to liberate from slavery or captivity by paying a price;

(3) to release from alien claims or clear from debt;

(4) to repossess upon fulfillment of an obligation.

Redemption, whether by purchase or by power, re quires the personal intervention of a Redeemer.

A. Redemption is the payment of a set price or ransom to secure the release of one in debt, bondage, or slavery.

When man sold himself into the slavery of sin, he lost not only his covenant inheritance, but his personal freedom. He was unable to redeem himself but needed someone from outside to come and pay the price of his release. Christ gave Himself as our ransom.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10:45).

B. Redemption is the basis for justification.

Only because the blood of Jesus Christ fully satisfies the demands of God’s justice, is He free to declare us righteous. When we look at this satisfaction from a priestly standpoint, as accepted sacrifice or expiation or propitiation, we are dealing with the idea of atonement. But when we look at this same satisfaction in terms of a payment price to repurchase a lost possession, we are dealing with the idea of redemption. In either case, the blood of Jesus Christ met all demands.

Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God (Rom. 3:24, 25).

C. Redemption is the personal intervention of the nearest of kin to restore persons or property to those with a rightful interest in them.

God never intended for His people to continue as slaves under foreign dominion, or to lose their family inheritance through poverty and indebtedness. He made provision for regaining personal possessions and maintaining family honor. Christ became man and our elder brother in order to be our nearest of kin.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons (Gal. 4:4, 5).

D. Redemption is the exercise of power to effect deliverance.

When those who hold God’s people do so unlawfully, God may not pay a price to redeem them. Instead, He may exercise His Almighty power and bring them out of bondage and captivity by His outstretched hand. The exodus from Egypt is a beautiful picture of our deliverance from the power of darkness.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore (Exod. 14:30).

2. How Does The Old Testament Law Defining “Rights Of Redemption” Illustrate Our Redemption In Christ?

The Old Testament specified rights of redemption to the nearest of kin regarding both close relatives and property. These rights were carried out when Boaz took Ruth as his wife and thereby restored the family inheritance and preserved the honor of the family name.

This and the many other examples of redemption rights in the Old Testament were types picturing the “rightness” of God’s repossession of His people through the blood of Christ.

The kinsman-redeemer or Goel had several specific rights under the law. Everyone had to respect his rights. He could either exercise them or neglect them as he chose. The Goel had these options:

(1) to purchase back a forfeited inheritance (Lev. 25:23–28).

Christ bought us back, but also restored our right to share an inheritance in God. He not only set us free, but made us heirs, joint-heirs with Himself.

(2) to ransom his kinsman from bondage to a foreigner (Lev. 25:47–49).

Sin is an aberration; it is a foreign taskmaster. We were not designed to be enslaved to sin. Christ gave Himself to pay the price to God’s justice; but He went even further and effectively destroyed the power of sin over us.

(3) to avenge the death of a slain kinsman, to maintain family honor (Num. 5:8; 35:12; Deut. 19:6; 1 Kings 16:11, etc.).

We were dead in our trespasses and sins. But God had always purposed that we should be His children, members of His family and household. He destroyed the Murderer and made us alive again together with Him.

(4) to marry the widow of the deceased kinsman (Deut. 25:7–9; Ruth 3:12; 4:1–14).

Christ not only bought the Church with His own blood (Acts 20:28), but made her His Bride.

3. From What Does Christ Deliver Us Through His Redemption?

Redemption is the full recovery of God’s people, a complete restoration to His possession. To make this possible, Christ strips every competing claim from power and cancels every lien or debt. Deliverance in Christ is total and complete:

A. Christ redeemed us from sin.

Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities (Psa. 130:7, 8).

B. Christ redeemed us from the law and its curses.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith (Gal. 3:13, 14).

C. Christ redeemed us from death.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction … (Hos. 13:14).

4. How Does Redemption Result In a Changed Life?

Redemption only becomes real to us as we appropriate it by faith toward God. As we agree with God that the blood of Jesus was a sufficient price to purchase us, we begin to enjoy the liberty He purchased for us as children of God. But liberty, even when it is real and objective, is not enjoyed until it is accepted as fact and acted upon. We have many stories on record of liberated slaves or prisoners of war who remained in their sad condition because freedom seemed too good to be true. When we embrace the gospel (or good news) by faith, we experience our freedom or redemption in these practical ways:

A. Zeal for righteousness.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Tit. 2:14).

When we are sluggish about serving the Lord, it is often because redemption does not seem very real to us. We are more aware of our continuing hang-ups than the fact of deliverance. The term “peculiar” here means “of great value.” It comes from an ancient practice of valuing things in terms of how many cows it would take to buy them. God has made us a people of His own possession—valued in terms of the blood of Christ! What more do we need to become enthusiastic?

B. Spontaneous and joyful return to God.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel (Isa. 44:22, 23).

Many times our spontaneity and joy in the Lord are squelched because we allow doubt and condemnation to put a wet blanket over our faith. God has blotted our sins out of His remembrance. Wemust forget them too, as a discipline of faith. We will look forward to times of fellowship with God when guilt is not nagging inside.

C. Freedom from sinful habits.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins (Col. 1:13, 14).

Through redemption we are entitled to even more than forgiveness each time we repent; we can have the power of habit broken through the authority of the name of Jesus. This deliverance has already been purchased and will become ours when we receive the faith to accept it and stand in our right to freedom.

D. A deep knowledge of belonging to God.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s (1 Cor. 6:19, 20).

We no longer belong to ourselves. The purchase we call redemption makes us God’s property. He has the right to decide what to do with us. This means we must use our bodies, personalities, and spirits as He desires. Not until we realize the fact that we are God’s possession and that He comes into us to live do we have the motivation we need to live holy lives and to take care of our bodies and minds.

E. Internal rest and quietness from oppression.

Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong: the Lord of hosts is his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon (Jer. 50:33, 34).

5. Is Oar Experience Of Redemption Complete?

No. Salvation is past, present, and future in all its applications. Redemption is no exception. While we have already received forgiveness of sins, and are presently finding release from the power of sin, we have yet to receive complete removal of the presence of sin—“the redemption of our body.”

A. The redemption of our body does not take place until Christ’s return.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [placing as sons], to wit, the redemption of our body (Rom. 8:23).

We hope and wait for this because it has not happened yet (vv. 24, 25).

B. We will all be gathered before the Lord in heaven to sing His praise.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation (Rev. 5:9).

C. We will one day be completely separated from the world.

And I will put a division between my people and thy people: tomorrow shall this sign be (Exod. 8:23).

Division is one of the Hebrew words for redemption (p’dooth). These words quoted above were said by Moses to Pharoah before the plague of flies began. God sent flies to overrun Egypt, but Goshen—where His people lived—was free from them. Why? God in redemption made a difference between those who were His and those who were not. He will do this again at His return to take His people away with Him.

Home Study: Lesson 11

Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_

1. List the three biblical meanings of the term “redemption.”

a.

b.

c.

2. In what way is redemption the basis for justification?

3. List the four rights of redemption as given under Old Testament Law.

a.

b.

c.

d.

4. From what does Christ deliver us through redemption?

5. What are the visible results of redemption in our lives?