

## W305-REDEMPTION.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book. The series is entitled Short Studies for Young Believers, and already we have had four of these studies concentrating our attention upon the scriptures themselves. Now, of course, we may be interested in these scriptures as a book. We may be think we're doing God's service to say it's the most wonderful piece of literature in the world. But whether it be or no, that's not the point. This is a revelation of God. Using the mind's language of men. And it's not merely speaking to us in poetry and figures of speech to delight us or to occupy our time and leisure. It's coming to us with the urgency of a message which is burdened with the issues of life and death. If you notice the distribution of subject. And if you have no key to it, you wonder why the disproportionate. Have you ever thought of a book that starts? With the creation of heaven and earth. And ends up with a coffin in Egypt. It's a strange book, isn't it? I wonder how it got there from the creation of heaven and earth to speaking about somebody in a coffin in Egypt. Or if you look at the number of verses that are devoted to the record of creation of the six days. And then think of the number of verses that are devoted to describe the furniture of a little tent.

[00:01:47] That's not much bigger than this chapel. In other words, the tabernacle far more attention is given to the tabernacle than the creation of heaven and earth. Why is there a reason for it? There is. We were already speaking earlier today among ourselves the many things that we do not know. That's very modest of it, isn't it? And the many things that God hasn't even told us, which is a better way of putting it. We are shut up for the moment to the ages. We know not what's going to take place afterwards. Only we can be sure that whatever is coming will be well justifying all the pathway that has led to it. God will justify himself in his own good time. And the key to this apparent enigma of the distal disproportion of subject matter is the word redemption. Now the word redemption itself. Immediately suggests someone who is in a precarious position. You're either saved or lost according to the Bible. And if you're lost, you need to be delivered. And if you need to be delivered, it's not merely snatching you from a physical entity. It's snatching you from a moral enemy. And God is very, very concerned that the way in which he saves a sinner shall never compromise His holiness or his righteousness. So I'm going to ask you now to look at Romans the third chapter and look at a few verses, which will start us off on this question of redemption.

[00:03:25] And in the second study this afternoon, it's balancing feature, the atonement, how we're going to deal with such mighty subjects in two brief sessions of about 20 minutes each. I do not know. But these elementary studies are that pointers, they will be value. They are value to you if then you are stimulated to search and see. Romans Chapter three. He has already gone over the question of the absolute need of a savior for both Jew and Gentile. And in verse 19, he sums it up. Every mouth stopped. Before God. Now then. He reached out. Therefore, by the deeds of the law, there shall no flesh be justified in his sight. Paul is very concerned, or God is through Paul to stress justification. This series we are looking at now, these four. I hope to comprehend these terms. Redemption. Atonement. That's to. Action and predestination. Dear, dear, what an attempt. But you see, the moment we start its justification in the mind of the apostle. It's not the pardon of a king that can be rescinded and a man put back into prison again. This is the acquittal of a judge. That's where we stand in the sight of God. If we are redeemed, therefore, by the deeds of the law, there shall no flesh be justified in his sight. For by the law is the knowledge of sin.

[00:04:58] But now he is one of those changing words. But now the righteousness of God without the law is manifested being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, for all, have sinned and come short of the glory of God. There's the first stop. Redemption has to do with the bondage and the enmity of sin. And when you start reading the Bible, you only read one chapter and a small portion of the next before you begin to get into the theme of the book. Man is created and man sins, and then comes the covering of themselves and God stripping it and providing a covering by the sacrifice of some animal, a coat of skin. Then outside the garden you get the conflict again between Abel and Cain. And the difference between the two is the one came under the shelter of the blood of the lamb and the other would not. And so the thin red line runs right through every part of the Bible into the Gospels, the acts, the epistles and the revelation itself. You cannot cut this, as it were, Scripture anywhere without exposing the thin red line of redemption. Here it is. So far as we are concerned, we may tolerate the divergence of opinion that some of us express on this or that or the other.

[00:06:25] For none of us are infallible. But I think those of us who are who belong to this work in heart and soul realize that it is utterly impossible for us to walk hand in hand

with anyone who has no place for the sacrifice of Christ. I know some people will put that aside and say it's old fashioned. We ought to leave behind all these primitive things. But Christ didn't leave them behind. Neither did his apostles, and neither must we. Now, the first thing is to see our need. And this is a universal need. There is no difference. I mentioned in our reading that there is a difference between the Jew and the Gentile in this chapter. Oh, he has many advantages, but he's got no difference, no advantage here. There is no difference. And in chapter ten, he says it again. No difference. But it is the same Lord that saves Jew or Gentile. There is no difference for all have sinned and come short of the glory of God. Now just a word with regard to the trouble we are in before we get the redemption that lifts us out of it. And if I cannot include everything I want to say in the first quarter of an hour or 20 minutes, we shall overlap then into the next one where we are comparing redemption with atonement.

[00:07:41] So I must stop here for a moment. Why does it say come short? How has that bearing on the subject? Well, you must remember the man who wrote this book was by race and upbringing, a Hebrew. And I'm going to ask you to turn to the Book of Judges chapter 20, verse 15. Because here you have the word in its primitive meaning the word sin in its primitive meaning. Judges 20:16. Now these are the verse above all these people. There were 700 chosen men left handed. Now, it doesn't mean to say the left handed death is sin. That's not the point. That's their dexterity. Everyone could sling stones and have hair breadth and not miss. Now the word there is that word, miss, is the Hebrew word for sin, just exactly the same as if the writer was going to say and they did not sin. That's the basic Hebrew word for sin. All the criminal element of sin, all its uncleanness, arises out of the fact that you come short of the purpose of your creation. You've taken the wrong turning, and the turn may be a very few angles out of the true, but the further you go, the worse you'll get until you get desperate. Transgression, disobedience and ultimate death. So the apostle who wrote the Epistle in Greek, he knew that sin meant to come short, not to miss. Then you may say, Why does he say come short of the glory of God? Well, there again, we've got to stop.

[00:09:23] Most of us know the Greek word for glory is the word doxa. Now, that is a big family of words. And when the apostle wrote Timothy's epistle and said, Study to show thyself approved unto God. That was another one of the Doxa family. That means to be tested. And when Peter said, the trial of your faith, which is much more precious than gold, that perishes, that is the same family. So Paul says in Romans three, you have

come short of the acid test. You looked or you thought you looked or you pretended to look like genuine gold. But the moment the chemist tested you, you were proved to be base metal. You failed. Signally failed. And that is true of all. It's true of the poor pagan heathen gentile that were in view. It was true of the self-righteous pious Pharisee. No difference. All sinned and come short of the acid test. The glory of God. It's not the acid test of men. It doesn't mean to say you got to pass their examination. You've got to pass a deeper one. And it's already been expressed. There is none righteous. No, not one. Well, there's the need, the universality of the need. Now, the provision. If you were reading the original, you would be conscious of the order.

[00:10:50] Take a good breath and make no stop at the end of verse 23. Let's do it. For all have sinned and come short of the glory of God. Being justified freely. That's what it says at the very minute that you're short. That very minute you are justified. Let's turn the page to chapter five with you. Verse six for when we were yet. Notice the word yet. No change of mind. No repentance. No turning over a new leaf. When we were yet without strength. In due time, Christ died for the penitent. No, the ungodly. For scarcely for a righteous man. Will one die yet peradventure for a good man. Some would even dare to die. But God commendeth his love toward us. Look at the extraordinary thing he's done in that while we were yet. Notice the yet again sinners. Christ died for us. So we've come short of the glory of God being justified freely. No interval. No putting the man in a corner and telling him he's got to do this, that and the other. He's got to put himself under law. He's got to repent. He's got to shed tears. All those things come after salvation. Here's the salvation it's given to you, like the Lord commanded in the parable, the publican. I tell you, that man who didn't say in the presence of God I give tithes, I do the best I can.

[00:12:21] I'm not like this Pharisee. No, he forgot everybody. He said, God be merciful to me, the sinner. I tell you, that man went down to his house. Justified. So. All have sin come short of the glory of God. Being justified now justified is the third one of our studies, which you see how intertwined it is. I haven't got the redemption yet. It's all emphasizing the need of righteousness which we do not possess, but it's coming now. We are being justified freely. In John's gospel, our Savior quotes an Old Testament. They hated me without a cause. That's the word freely. Emphasizing that you cannot buy it. You cannot merit it. They hated me without a cause. So slip that injury being justified without a cause. Then the very next word is a cause by his grace, That's the

cause. So there is a cause. But the cause is found in God and not in me. He finds it in his grace. And the epistle to the Romans makes a great distinction between grace and works. In fact, he says, if if you mingle works with grace, then grace is no more grace. If you mingle grace with works, then work is no more work. You either earn your wages or you receive a gift. And the salvation of God here is a gift being justified freely by his grace through His, the mediating cause, through the redemption that is in Christ Jesus.

[00:13:54] Now the the redemption comes to us in two forms in the New Testament. I'll have to give them to you. But don't be frightened of the words. I'll lift up the central expression when I've said the two. When I've said the word Apolutrosis. An agoso or you say thank you for nothing. Well, never mind for a moment. The word in Apolutrosis is the word Lu Lu. Now, that doesn't burden your intellect to remember that, does it? And it sounds very much like its meaning Loose. The basic meaning of the word redemption is to set someone free. Sets are one free. It's the word that we go back to when we are reading about the Jubilee in the Old Testament law when everyone went out free. And then the exaggerate is a word that is not found in Romans three, that is found in the epistle to the Galatians twice. It says in the epistle to the Galatians ex Agoso. Now you don't need any instruction as to the meaning of the word ex. That means out of. And the agora was the marketplace and ex Agora came to mean a beneficent person going into the marketplace and paying the price to purchase the freedom of a slave and give him his liberty. So the epistle to the Galatians ends up by saying to the liberty wherewith Christ hath made us free. Stand fast and be not entangled again in the yoke of bondage.

[00:15:30] So the basic idea of redemption is deliverance from bondage. It doesn't give you the divine nature. It doesn't supply you with holiness. It has nothing whatever to do with sanctification. It is just deliverance. It is. After you are delivered, you come into touch with the atonement. And the other aspect which we have to look at in a moment. So it says here being justified freely by his grace through the redemption that is in Christ Jesus. I'd like to turn back now for a moment to two passages in the Old Testament. And by that time I shall be getting fairly near to the end of my first section. The first one is the Book of Job. Now, the Book of Job is a puzzle of a book in many ways. But there is one element that comes into this book of job that I think we do well to ponder. After the three friends had nearly driven Jobe out of his mind with their difficulties and the inability to touch the spot. Elias steps forward and Elias says to Jobe now, he said,

Don't you be afraid of me. The passage I have in mind is Chapter 33. Job Chapter 33. And because of time, I just pick out a few verses in verse four. Elias says, The spirit of God hath made me and the breath of the Almighty hath given me life.

[00:17:15] If thou couldst answer me, set thy words in order before me. Stand up behind told I am according to thy wish. In God's stead I also am formed out of the clay. Now you may say, What is he referring to? Well, earlier in the book of Jobe, Jobe said this all that there were two days man between us to put his hand upon his mouth. He's crying out for the Christ of God. All that there were are days, man, to put his hand upon us both to represent God and man who can do it. No man can do it. An angel couldn't do it. But the man. Christ Jesus, he alone could. And Elijah says, I'm representing him. I also am formed out of the clay. I'm a man like you. And then presently he speaks to Jobe and we must miss out a tremendous lot. Verse 23, If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then he is gracious unto him and say, Deliver him from going down to the pit. I have found a ransom. Look what's embedded in those words that Eli, you said to Jobe. What a wealth of teaching in the first book of the Bible for Jobe comes earlier than the writing of the Book of Genesis, although not earlier than Genesis one in history.

[00:18:41] Naturally a messenger. Why does he say that first? Why? Because the gospel is a message sent by God. An interpreter means that you are at a distance and you're speaking a language, or you do not understand the language of heaven. You need a mediator, one among a thousand, and that is away in the Scripture to speak of the altogether lovely one, the one that's incomparable to show unto man his uprightness. Needs a bit of understanding because at first the very last thing you do to go to a sinner, you show him his uprightness. But don't forget that was Joe's boast. Joe boasted in his uprightness and he said, You know what's going to happen to you, Jobe? You're going to be shown just how much your uprightness is worth. He says, All we said, I've heard of thee by the hearing of the ear. Now mine eye. See if thee are repent. I'm vile. I'm finished. So sometimes it's good to go to the man who's boasting and say, Let's have a look at your righteousness and see if it will stand the searchlight of heaven. So here when he's got to that position, he is gracious unto him and said, deliver him from going down to the pit. I have found a ransom. There's the last word, but that is the last word. And our savior took that word himself. And he said, You remember in the

gospel, according to Matthew, the son of man came not to be ministered unto, but to minister and to give his life a ransom for many.

[00:20:08] We would never be saved if the son of man came to minister and stop there. We should never be saved because he spoke as no man ever spoke. We should never be saved because he uttered parables or spoke prophecies. We should never be saved because he himself knew no sin that would have condemned us. We are saved because he came to give his life a ransom for many. And the word for ransom is another word like Lytrosis. It's the new word. The setting free word. I'll give it to you. Anti-lutheran. Anti is a word that looks like a pair of scales. Anti lutron a ransom equivalent to set you free. Whatever was necessary. I don't know. God does. And whatever was necessary. Christ did. He died the just for the unjust that he might bring us to God. And when Paul wrote the first epistle to Timothy, he repeats this. He says, There is one God and one mediator between God and men, the man, Christ Jesus, who gave himself a ransom for many. For all to be testified in due time. And so we have the wrath. Often in the gospels and the ransom in the epistles and the ransom, the loosing from sin is the basic element in the gospel we preach.

[00:21:30] All other is vanity. All other is tantalizing. Until we can realize that we have a redeemer in that capacity, we haven't really started on the way that leads to everlasting life. The last word I must utter in this first section is to ask every listener to this tape recording whether they can, from their heart, say the words of job that comes in another chapter. He said, all we wished these words were going to be printed. There are a good many people I know who worry me because they want to have things printed. He said all that. They were graven in a rock with an iron pen and filled with lead to last so that people could read it for centuries. But what do you want to say? Job like that. What's worth all that effort? These are the words I know that my redeemer live it all. Friends. If he could go back and be as antique as Job and say those words, you're on the right track. You're on the road. That leads to glory. Well, that brings us with the best intentions of the world, with all we can possibly crowd in the first section of this tape recording so that you don't have to sit and get weary by a long address. Now we'll have a moment's interval and then we'll pick up the story and make the comparison between redemption and atonement.