

## W310-REDEMPTION.mp3

[00:00:02] In an earlier study of this series, we devoted two periods of 20 minutes, one in which to cram some few words about redemption and the other to do something with regard to the vast question of predestination. It looks almost like rushing in where angels fear to tread. Now I want to come back and give another view of the great subject of redemption. And once more, I think of Romans the third chapter as our jumping off ground this time. Moving on from our redemption and our justification to notice how careful the passage is to ensure God's justification. It says at the end of verse 25 to declare his righteousness. You see, we mustn't be so taken up with our righteousness that we forget that if God isn't righteous in His dealings with our salvation, we are in a very powerless position. And so it says to declare his righteousness for the remission of sins that are past through the forbearance of God. To declare, I say at this time his righteousness that he might be just. Not merely whither. We might be, just that he might be just and the justifier of him that believeth in Jesus. So I'm going to ask you to look in this brief survey at Redemption from four different points of view. And the first one will be God's point of view. Don't forget that if he doesn't approve of redemption, well, then it's ineffective and we are without hope.

[00:01:44] So the first passage will be found in Hebrews. The ninth chapter. And verses 11 onwards. Hebrews the ninth chapter and starting at verse 11. Of course, it's in contrast with the Tabernacle and its services just explained. But we can't go into that. Hebrews 9:11. But contrasted with Christ being come an high priest of good things to come by, a greater and more perfect tabernacle not made with hands, that is to say, not of this building, neither by the blood of goats and calves. You see all that type and shadow being acknowledged, but now set aside. But by his own blood, he entered in once into the holy place. Now here comes having obtained eternal redemption for us. Now, you see, this goes further than the birth at Bethlehem. It goes further than the Cross of Calvary. It goes further than the ascension from the Mount of Olives. It goes at last to the right hand of God where he sits. You see, until that took place, there was no absolute guarantee that the work that was offered was the work that was accepted. We bought a belief that it might be so because of the one who did it. But here it is. He was delivered because of our offenses. He was raised again because of our justification. Death couldn't hold him and neither could this earth. And there he sits, the triumphant

one at the right hand of God. So the first thing is, from God's point of view, he is absolutely satisfied with the work of his son.

[00:03:36] Well, of course, it goes without saying, doesn't it? If God is satisfied with that finished work, surely we must be. Surely we are. Surely we should be. So I won't dwell on that point except to say that that must be. If you will notice how the Ascension comes in. Hebrews, perhaps you haven't noticed. It'd be worth a moment. Look at verse three of chapter one. Who, being the brightness of his glory and the express image of his person and upholding all things by the word of his power when he had by himself purged our sins. You see, there's the redemptive work at Calvary. Then straight away, without any interval, sat down on the right hand. Of the majesty on high. All the interval swept over from one moment at the cross to the next on the throne. Or while we have Hebrews. Look at chapter eight, verse one. The apostle is summing up and someone's very good for most of us to do that for one another so that we see just the point that's been aimed at now of the things which we have spoken. This is the son. We have such an high priest who is set on the right hand of the throne, of the majesty in the heavens. That's what we have. That's summing it up in that sanctuary and true tabernacle which the Lord pitched and not man a seated priest.

[00:05:07] And finally, chapter ten, verse 12. In contrast to the priests in the tabernacle that stood daily, offering the same sacrifice which never took away sin. But this man, in contrast, after he had offered one sacrifice for sins forever. There it is again, sat down at the right hand of God. Well, friends, that's a comfort to all of us. He has obtained eternal redemption, and it's because he entered into that tabernacle which God pitched and not man, and sat down at the right hand of the father. Oh, that it's accepted. Well, that's the first point. Now we have three others to face. Ephesians 114. The Ephesians. Oh, I'm sorry. Ephesians one seven. Immediately we turned from the will of the father, which goes back before the foundation of the world and his purpose that we should be holy and without blame, and that we are accepted in the beloved. Surely into our hearts and minds must come the thought. Oh, dear, oh, dear. All that said of me, I should be holy without blemish. And accepted. So immediately God puts his finger on the spot and removes it. In whom we have redemption. See, this is the work of the sun. Carrying out the will of the father in whom we have redemption through his blood, the forgiveness of sins. Now, that word forgiveness. Is the word which we find in the Old Testament or in a matter of.

[00:06:45] That in the new. It's found in Luke four, where our savior quotes the prophet Isaiah when it sets. Delivering captives. It's the word that used of the year of release, the Jubilee year in the Old Testament. And the first great thought of redemption is it sets you free. From bondage, the bondage of sin and death. But you've got a long way to go through the wilderness and a good many lessons to learn before you reach perfection. Oh, yes. But you're set free. That's the next step in redemption. Now, that, of course, needs a good deal of exposition. But we've got four aspects particularly I want to bring before you. We've had two. One, God's aspect. He's accepted it. Two, God has come down and said, Now I've chose you. And you ought to be holy. And I'm going to see to it that the all that is necessary to stand in my presence in the Saints, in the light is going to be accomplished. Blessed be God for that. Now we turn to the 14th verse of the same chapter, and we have redemption again. But what is this third aspect? It says in the early part of verse 13, the latter part in whom also after the believed ye were sealed. This is the sealing of the spirit. And this is a commercial term the same as the word earnest in verse 14. It means something has been settled, a seal and an earnest.

[00:08:21] And the word sealed with that Holy Spirit of Promise doesn't so much mean that the Holy Spirit is promising something like the spirit of prophecy or something, but it would twist it around the other way. This is the holy promissory spirit. Now, if you've had any transaction in business world, you know, there is such a thing in use today of a promissory note. It's only a sheet of paper. It contains your signature. And you make an undertaking. I promise to pay. It's a promissory note. Well, some of those promises are never kept. Because the man fails, he becomes bankrupt, and you have to put up with it. But there's no bankruptcy with God when he gives a holy promissory note, when he gives you the earnest of your inheritance. Oh, friends, that's secure. And this word earnest is a word which comes right out of the Old Testament language. It's in the Greek a bond. But the word is lifted out of the Old Testament, and the essential character of the word earnest is to mingle, to mix. Well, you say, what meaning is that? It means that the surety so mingle and mixes himself with the person for whom he stands surety that one is treated as the other. I will be surety for him of my hand shalt thou desire him if I not if I bring him not unto thee. Let me bear the blame forever, said Judah.

[00:09:53] And he made some very great mistakes. Judah did. But one thing he knew the wonderful guarantee of Suretyship. So here we have then three aspects of redemption. There's the one which speaks of God's acceptance. There's the next one that sets us free from our bondage. But this one has to do with an inheritance, which is the earnest of our inheritance. Until the redemption of the purchased possession unto the praise of his glory. This is the redemption of a possession which has been purchased. You don't talk about being saved from sin by purchasing a possession. Now a possession is the word used. You remember in the acts of the apostles, they sold their possessions or whatnot, and you go into the land to possess it. It had very much to do with the parcel of land that belonged to you, your tribe. If you were in Israel, the inheritance that you had because you belonged to that people. But you know the story. And here we ought to be able to extend our tape recording long enough to read right through one book of the Old Testament. But you say what a monstrous idea. Well, the book of Ruth, if you will, only those of you who are listening to this, when you finish this little talk, if, then you'll open the book of Ruth and you'll read it right through at one reading, you'll have set before you what it means to have a kinsman redeemer.

[00:11:25] You'll see that it was possible for a person to lose an inheritance by death. That is to say, two men married two women in the land of Moab, and then the two men who were Israelites died, and the two women were widows and they had no children. And that inheritance was suspended. It was lost. To whom did it belong? And then you remember the story that Ruth eventually was married by Boaz, who was the next of kin, and he redeemed the inheritance and what Ruth could never have done, Boaz did. By being joined together with him, he would raise up a seed to the man that was dead. His name would not be blotted out in Israel, and the redemption was accomplished. I wouldn't be at all surprised. Those of you who are listening to this that I shall have to break in again at another one of these opportunities and say, well, we've had two attempts to explain redemption. I think we'll have to have a third one to give the whole of the 20 minutes to the consideration of what is meant by a kinsman redeemer for this is very, very vital and very near to the heart of the whole matter. It involves the incarnation of Christ and the fact that he took upon himself the nature of man. But I think we won't anticipate that any further, because I can never possibly cover it in time.

[00:12:49] But there is one other aspect of redemption that sometimes is forgotten. I don't say it's ignored fully, but it's still waiting for us and we turn for that to Romans the

eighth chapter. If you will see the current issue of The Babbler, you'll see that our brother, Mr. Harrop, who has been writing on Romans eight, he felt he ought to have a golden pen and golden ink. Well, yes, but all the golden pens and all the golden ink he knows as well as I do will never express the depths and the heights of the riches of this priceless chapter. Now, here we have in this redemption from another angle. Yet. First of all, I want you to notice verses 14 and 15. In fact, I think we'll read a few verses together rather than let me speak for as many as are led by the Spirit of God. They are the sons of God. For Ye have not received the spirit of bondage again to fear. But ye have received the spirit of adoption whereby we cry. Abba Father. We haven't got the adoption in reality yet. There's a bit more to it than we can ever find in this life, but we've got the spirit of it. That's the earnest of the promissory note that's coming. Now then, the spirit itself beareth witness with our spirit that we are the children of God. So if other people don't know that you are and you can't prove it to them, well, let's hope you manifest it by your witness and your works.

[00:14:28] But the first thing is the spirit beareth witness with your spirit. And, you know, even though you can't explain it to others. If I, as a child at school, was challenged by a boy? How do you know it's your father and mother? Well, how would I know? And yet I would know down in my own depths in a way that I could never explain to anybody. And so can you. Now it goes on. And if we are children, there's one thing that follows. We must be heirs. In a sense, that's true, I suppose, of all children. But in many cases there's nothing to leave to the children because the parents may have been very poor except perhaps leave a good night or a bad one. But here, if children, then heirs and heirs of God and joint heirs with Christ, if so, be that we suffer with him, that we may be also glorified together. Now he's on the question of suffering, for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. He's coming for the earnest expectation of the creature, waited for the manifestation of the Sons of God. You see, we are sons. We've got the spirit of it. He's waiting for it to be revealed.

[00:15:42] For the creature creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same. That's Adam again, who let sin into the world and death, but subjected in hope. Because the creature itself also shall be delivered from the bondage of corruption. Bondage. Again, you see, into the liberty of the glory of the children of God. Now it continues. For we know that the whole creation

groaneth and travaileth in pain together until now. But we are not exempt. We are a part of it. Still, we shall be exempt one day. We shall belong to a new creation where it is written so blessedly No more sorrow, no more sin, no more death, no more pain. But for the moment, we share it. We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves. Also we, which have the first fruits of the spirit. Referring to verse 15. Will you have the spirit of adoption? We share this groan. Even we ourselves groan within ourselves. But what? What's coming? Look, waiting for the adoption. Waiting for the win that forfeited inheritance. Shall we once more restored and we portion. Shall be at last in the full glory of sons of the Living God. The word adoption containing to it thou. That slipped in, of course, in the old English, to wit, simply means namely. I'll tell you what I mean.

[00:17:21] In other language, the redemption of the body. There is a there is a redemption. You see, That's future. So the resurrection of the body, which is the blessed hope of the believer, is a redemption, a deliverance from the bondage of corruption and sin and death. And so we've had four aspects. The one the satisfaction of God himself, the other the deliverance at the immediate moment by redemption and the forgiveness of sins. The next are promissory note that our forfeited inheritance is secure and waiting for us. And ultimately we shall enter into that inheritance when the manifestation takes place of the Sons of God redeeming the body. Although one Corinthians 15 emphasizes the resurrection in more sphere than one, it says there is a natural body. But it says also there is a spiritual body which will not be spirits in that sense of the world. We should have a spiritual body to fit a spiritual calling. But it seems as though for all eternity we shall not be disembodied spirits. I'm rather glad of that. I think somehow, because we are created as we are, we carry it with us. But we shall have a body like unto his body of glory. But it's a body just the same. So redemption finally touches us in every angle. And the last word we have is to emphasize the redemption of our body, resurrection likeness to our Lord. And I bring this little study again to a conclusion by those words.