

Perfect Redemption, the Purchase of Blood

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 04 March 2020

Preacher: Robin Gray

[0 : 0 0] Mark chapter 10 and verse 42, Jesus called them together and said, You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them.

Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all.

For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

So Jesus tells us here that he, the Son of Man, did not come to be served, but to serve. And then he explains what that servanthood was, or how it manifested itself, and that was to give his life as a ransom for many.

So tonight we're looking at the idea of redemption. And redemption is the paying of a price to bring something or someone out of ownership.

[1 : 2 0] It can even be the release or the liberation of a slave. And it can be the recovery of something which was lost. So it can have a number of similar but slightly different meanings.

We see redemption before we see it at the cross. We see it in the Old Testament, throughout the Old Testament. And if you read the first five books of the Bible, in particular books like Leviticus, they talk about lots of very complex redemption laws.

And we saw how some of these laws play out in reality in the book of Ruth. That was about redemption and how redemption applied in that society in those days.

Boaz was someone that, because he was related to Naomi and Ruth, had certain obligations and rights of redemption in that family. But the big redemption that we see in the Old Testament is the redemption of Israel.

They come down just really as an extended family down into Egypt. But over hundreds of years, they prosper. God blesses them in Egypt.

[2 : 3 0] And they become numerous. They become a nation. From being a family, they become a nation. But this puts the Egyptians' noses out of joint.

They think, this is dangerous now. We've got this other nation living in our midst. And they seem to be doing really well. And they're increasing in numbers. So what they do is make them slaves in Egypt.

And what God does is, with his mighty hand, he liberates them out of that slavery. Out of Egypt. Takes them out of Egypt. It's release liberation from slavery.

That's the picture of what redemption is. It's being taken out of bondage, of oppression, of being under the power of a taskmaster that the people themselves can't throw off.

But an outside party comes in and liberates God's people. And then when we come in to the New Testament, we see redemption again all over the place.

[3 : 36] It's this idea of being freed, of being liberated. But it's not slavery to human taskmasters. It's slavery to sin. And the other difference is, is that rather than it being a financial price, as redemption might have been in Israel, if you were to redeem a field, or redeem someone out of slavery, then it would be money.

Now it's blood, and it's the blood of Christ. It's the blood of God's own Son. And that is what Jesus is describing about himself there in Mark chapter 10 and verse 45.

He came to give his life as a ransom, as a payment to liberate many people, to liberate them out of slavery.

Slavery, as we see elsewhere, to sin. So that's the first question we can ask and answer. We've sort of gone some way to answering it already.

We can look at if the cross accomplishes redemption, what does it redeem us from? What are we redeemed with? And then what are we redeemed for? And if we look at, say, a verse, or verses like Colossians and chapter 1, and verses 13 and 14, Paul says this about what Jesus has done, or what God has done, through Christ.

[5 : 04] For he has rescued us, rescue, from the dominion of darkness. So see there the idea of being dominated, of being owned by something else.

He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.

So see there how it's a transfer out of being under the ownership or the dominion of one thing, which is horrible. This dominion of darkness sounds terrible, doesn't it?

It is terrible. But the glorious thing is we've been bought out of that, rescued, liberated from that, into the kingdom of the Son he loves, in whom, so it's in Christ we have redemption, and Paul immediately follows up that word redemption with what it means.

And what it means, he says, is the forgiveness of sins. You see how he's just, he follows on without saying redemption and the forgiveness of sins. He says, in whom we have redemption, the forgiveness of sins.

[6 : 12] That's what it is. And then he says it again in Ephesians, in chapter 1 and verse 7, he says, in him, in Christ, we have redemption through his blood, the forgiveness of sins.

Then in Titus, in chapter 2 and verse 14, Jesus, who gave himself for us to redeem us from, this time, all wickedness, to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

To redeem us from sin, both its power and its penalty. Sin's power is, we just can't stop sinning. Sin's penalty is, is the curse, is death.

And we get more of that in Galatians, in chapter 3 and verse 13, where Paul says, Christ redeemed us from the curse of the law by becoming a curse for us.

That is, he took the curse for us, for it is written, cursed is everyone who is hung on a pole or hung on a tree. He's directly linking that to the crucifixion.

[7 : 23] It was the cross that brought about this redemption because he took the curse thereby freeing us from it. So that's what we're redeemed from.

We're redeemed from sin, its power, and its penalty. And that in itself is amazing, isn't it? It's the idea of a freed slave. You know, imagine you've been in slavery all your life and in this case it is a cruel master.

A master that does not have your best interests at heart. One that doesn't care about you in the slightest. And then someone that does care about you to the very bottom of their heart cares about you comes and at a great cost to them buys you out of that slavery so that you now belong to that person.

Just imagine how you would feel the joy of being away from all that and the power that you were under there to be freed and to now live in the house of this lovely person who at great cost to themselves set you free.

So what are we redeemed with? And of course the answer there is what are we redeemed with? How are we redeemed? It's Jesus and his blood specifically.

[8 : 36] We read in Psalm 49 no one can redeem the life of another or give to God a ransom for them the ransom for a life is costly no payment is ever enough so that they should live on forever and not see decay.

The idea there being that no ordinary person could stand in for someone else and say take me instead. I'll pay the price for their sin. It's not an acceptable sacrifice.

All the sacrifices of the Old Testament every single one every one and there were so many different kinds all had to be without blemish to show that the one to come had to be a perfect sinless individual to pay the price for others' sins and no one else could possibly do that.

not only that this is God's own beloved son yet the son of God himself who's taken a human nature to himself who's the word made flesh and so if he stands in for us his value is infinite isn't it for any number of people for a multitude of people and so that's why we see it could only be Jesus his life his blood he's the only one that could do it he's uniquely placed to do this and praise be to God and thanks be to Christ he willingly did it.

We read in 1 Timothy in chapter 2 verses 5 and 6 for there is one God and one mediator between God and mankind the man Christ Jesus who gave himself as a ransom for all people so again he paid that price so we see Paul there saying Christ Jesus who gave himself as a ransom for all people and he in Mark as we've read Jesus himself said he came not to be served but to serve and to give his life as a ransom for many so give himself give his life but then it gets narrowed down elsewhere in scripture specifically to blood we see in the Bible the fact that blood is simply that this very powerful symbol for Jesus' death Ephesians 1 7 in him we have redemption through his blood 1 Peter chapter 1 verses 18 and 19 for you know that it was not with perishable things such as silver or gold that you were redeemed see that the picture of being redeemed is with money that's how you would redeem someone but he's saying it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors but with the precious blood of Christ a lamb without blemish or defect so again saying there it was only this one lamb

[11 : 31] Jesus the one without blemish or defect it was his precious blood that paid for your redemption Hebrews chapter 9 and verse 12 this is talking about Jesus as this great high priest yeah the one who on all our behalf now goes in to the most holy place with blood that ensures our total pardon and forgiveness he did not enter by means of the blood of goats and calves but he entered the most holy place once for all by his own blood thus obtaining eternal redemption that's a striking image isn't it is Jesus entering the most holy place with his own blood we see it in Leviticus chapter 16 that's the day of atonement Yom Kippur where the high priest would enter in with the blood of the sacrifices and sprinkle it over the mercy seat that was just a picture or a copy of what Christ would do which is enter in to God's presence with his own blood as the redemption price for us and you can see there there's no question of God not accepting that is there his own son comes into his presence with his own blood to say I have paid for these people well then we know it is finished don't we we know it is done eternal redemption and finally about blood we looked at it a few weeks ago Romans chapter 3 and verses 23 to the first part of 25 for all have sinned and fall short of the glory of God that's reality all have sinned and all that's all who believe are justified freely by his grace through the redemption again through the redemption the liberation the paying of a price to free someone that came by Christ

Jesus God presented Christ as a sacrifice of atonement through the shedding of his blood yes to be received by faith so again we see there the centrality of Christ's blood for our redemption Christ's death the cross is what accomplished our redemption but it's eternal redemption it's once for all there's no need to pay any more prices you know there's no need for him to shed any more blood there's no need for any more sacrifices that's it's done and so that's a really wonderful reality as well so we've thought about what we're redeemed from and that's sin it's power it's hold over us and it's penalty which is which is death you know and hell so we've been saved from both of those things then we think about how that came and it was clearly through

Christ's death on the cross that brought that about sometimes the question is well who was the ransom paid to you know if the ransom is paid to someone else for the price of our liberation well did God you know did Jesus pay the devil or something because the devil's the one that's got power over us at the moment or has the power over death and of course not that's God doesn't owe the devil anything yeah he's under he's under his power it was it was the price that for our release from sin's curse and sin's curse is a curse instituted by God himself you know God was in himself paying the ransom price for us that is justice required so so it as once again we see then it was love that motivated this wasn't it it was love that motivated the redemption from Egypt in Israel in Deuteronomy chapter 7 and verse 8 we read but it was because the

Lord loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery from the power of Pharaoh king of Egypt so this is all a loving God acting as Trinity father son and Holy Spirit to accomplish our redemption for us just finally and briefly what are we redeemed for so God has gone to extreme lengths hasn't he to redeem us out of the power of sin and it's penalty so that's no more Jesus has poured himself out unto death on the cross for this but what's the end what's the purpose that's the really amazing thing because we see what redemption is tied to here remember I was telling you the idea of imagine you were a slave and you had this horrible master and then a really lovely person came to save you out of that well in

Galatians 4 and verse 4 and 5 Paul says but when the set time had fully come God sent his son born of a woman born under the law to redeem those under the law that we might receive adoption to sonship adoption to sonship and again in Romans 8 23 says not only so but we ourselves who have the first fruits of the spirit grown inwardly as we wait eagerly for our adoption to sonship the redemption of our bodies again redemption so there's a future element to redemption that hasn't been realized yet and that is our being brought into God's presence as his children now this term adoption to sonship ladies might go well what about daughtership what is really good about this language is that it is adoption to sonship for men and women but the reason sonship is used is to show everyone becomes an heir in Paul's day and in the

[17:55] Old Testament days before that to be a son meant you were an heir that meant you got the inheritance whatever your father had laid up for you so for every believer to have adoption to sonship means adoption to to become an heir so that means the ladies and the men are heirs co-heirs with Christ to this great inheritance then again in Ephesians chapter 1 verse 13 14 said when you believed you were marked in him in Christ with a seal the promised Holy Spirit who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession to the praise of his glory remember how I said this person comes to liberate you from that horrible master but now you come in to live in the palace of a good king you know and he's now your lord but he's wonderful and so living in his palace and living to serve him also as one of his children is totally different and so you're

God's possession to his praise and Hebrews again the verse just after the one that I read before for this reason Christ is the mediator of a new covenant that those who are called may receive the promised eternal inheritance now that he has died as a ransom to set them free from the sins committed under the first covenant under the law so that's a beautiful picture isn't it of the reason we're redeemed is not just so that we can run off into the sunset free to do whatever we want is we're now under new ownership and this gets realized in the end because we read in Revelation chapter five and verse nine and they sang a new song saying you are worthy to take the scroll this is to the lamb and to open its seals because you were slain and with your blood you purchased for God persons from every tribe and language and people and nation you have made them to be a kingdom and priests to serve our God and they will reign on the earth that's why we were purchased by this precious blood it was to be a kingdom it was to be God's people who would reign over the new earth the new creation so we've seen first of all then what we're redeemed from sin its power and its penalty how are we redeemed through

Christ giving his life dying on the cross for us and then what are we redeemed for it's to become God's children to become his possession with a future inheritance still waiting for us the redemption of our bodies so our new bodies or renewed bodies and this eternal inheritance over a new creation where there's no sin or death or sadness or sorrow or disease or decay or anything like that so that's what we've got to look forward to is the future part of redemption what does that say to us about how we live now well Paul actually uses it to charge elders in Ephesus to remember how they're to act as elders he says in chapter 20 of Acts and verse 28 keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers be shepherds of the church of God which he bought with his own blood so we remember those who are elders we're looking after people that

Jesus bought with his own blood every single person in the flock is a blood-bought individual and they're very precious and very important to God there's no little people in a congregation every single person is precious and important because they were bought with the precious blood of Christ they were redeemed out of slavery to sin by Jesus dying on the cross so they're so precious they're so important and that means we make every effort to acquit ourselves properly because of that but it has an implication for what we do with our bodies Paul says in 1st Corinthians chapter 6 and verse 20 this is this was a church that had a big problem with sexual immorality but it extends to all ways in which we might use our bodies he says you were bought at a price that means you were redeemed he someone has paid your ransom and you now belong to them therefore honor God with your bodies so we think about our bodies our physical bodies and what we do with them because we're redeemed and we now belong to

God finally in all areas of life we remember that we belong to God we are the redeemed and so we live a certain way we seek to live a certain way by God's grace and in the power of the Holy Spirit not on our not in our own strength Ephesians chapter 4 and verse 30 Paul gives this charge and it's pretty serious well it's very serious and do not grieve the Holy Spirit of God that is don't offend the Spirit the Spirit that dwells within you the one who is the guarantee with whom you were sealed for the day of redemption the Holy Spirit who dwells in every believer is the one who seals us for that day when our final redemption will take place so we dare not grieve him and live in a way contrary to how God calls us to live as God's people today you know and we see all the ways in which we're we're called to live according to the fact that we now don't belong in that old dark sinful under the dominion of darkness and sin way we seek to live in the light as children of light as children of God in the new way often that's a struggle but the one who is the

[24 : 13] Holy Spirit who is the one who seals us for the day of redemption is the one who convicts us when we have done wrong brings us back to the throne of grace and and is the one who is the comforter and our helper the one that will help us get there