

The Cost of Our Redemption

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[0 : 00] In the Lord's blessing, let us now turn back to the portion of scripture that we read together in the letter of Paul to the Ephesians on chapter 1, and we'll read at verse 7.

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us in all wisdom and insight, making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven, and things on earth. But our focus will be this evening upon verse 7, where we have these words, In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

In him, obviously that refers to the one who has been described at the end of verse 6 as the beloved.

The apostle has told us that we are highly favoured in the beloved, and now he says that in him we also have redemption.

Now this verse 7 also brings us to a point of transition in the chapter. As we see from this chapter that the work of salvation is divided up between the three persons of the Godhead, Father, Son, and Holy Spirit.

[2 : 04] We see the work of the Father from verse 3 to 6, wherein we see the great purpose of the Father, the eternal redemptive plan of God, which he purposed before the foundation of the world.

His purpose was that we should be holy and without blame before him in love.

That we receive the adoption of sons by Jesus Christ to himself, and all to the praise of the glory of his grace, wherein we have been made to be highly favoured in the beloved.

The apostle tells us that God has done all that to us in the beloved.

Now this is a phrase that we find in connection with the baptism of Christ and also on the Mount of Transfiguration.

[3 : 19] And it certainly is a phrase that brings before us the Father's relationship with the Son. He is the Father's beloved.

And I think that by using this term, the apostle in coming to conclude the Father's action in the plan of redemption, he is giving to us the idea of the magnificence and the majesty and the splendor and the glory of God's grace in our salvation, salvation in that our salvation is in the beloved.

That our salvation is in his beloved Son. Our salvation is in Jesus Christ.

And we are apt at times to overlook that aspect of our salvation. As we mentioned this morning, when we come to think of the forgiveness of sin, it is so easy for us to utter that upon our mouth, that God is a forgiving God, that God forgives us our sin, without actually coming to realise the depth that there is concerned with the forgiveness of our sin, that it is in him, God the Father, that it is in him, God the Father, sending his Son.

And not only sending his Son, but delivering his Son to the cross of Golgotha. That is where our forgiveness stands.

[5 : 09] So we ought always to sit back, contemplate, meditate, come to realise the cost of our forgiveness.

Yes, it is freely given to us. Nevertheless, there was a cost. There was a ransom price paid, as we hope to come and see that in a moment.

There was a ransom price paid for our forgiveness, for our salvation, for our redemption.

And surely it is right and proper for us, as this time has been set aside by the Church, in order to prepare ourselves, to prepare our hearts, to prepare our minds, as we rise up to the sacrament of the Lord's Supper.

To partake of that sacrament that reminds us of the cost of our redemption, of the cost of our salvation, the cost of our forgiveness.

[6 : 19] Surely then, it is proper for us to prepare ourselves and to set ourselves apart in our thinking, in order to realise that forgiveness is a costly thing.

Our salvation was at a cost, not to us, but to God the Father. Our salvation is in the Beloved. It is the Beloved that was sent. It was the Beloved that was delivered up to the cross, in order that we would be saved. That we would enjoy all these spiritual blessings that this chapter brings before us.

And the astounding thing is this, that in the Beloved, we ourselves become the Beloved.

The Apostle, in writing to the Colossians on matters of ethical conduct and behaviour, he writes this, put on therefore as the elect of God, holy and beloved.

[7 : 36] Bowels of mercy. In 2 Thessalonians 2, verse 13, Paul says, But we are bound to give thanks always to God for you, brethren, beloved of the Lord.

In the Song of Solomon, we find this term, beloved, being exchanged between the bride and the groom, between Christ and the church.

In the Song, we find the daughters of Jerusalem asking, What is thy beloved more than another beloved? So, from verse 3 to 6, we have specifically brought before us the work of the Father. Now, from verse 7 to 12, the Apostle lays out for us, how that purpose of God, his purpose of redemption, has been carried out through the Son.

How can we, who are still sinful, ever, be brought into the state that has been described for us there in verse 3 to 6, to partake of these spiritual blessings, of these great blessings?

[8 : 49] how can we be brought into a restored relationship with our God? It is obvious that sin is an obstacle because sin comes between us and God.

We are sinners by nature and we are sinners by practice. So, before we can be brought to the state already described for us here as God's purpose for us, sin has to be dealt with.

As Scripture reminds us, we, in ourselves, we are powerless in matters of salvation because the Bible describes us as those who are ungodly, who are sinners, who are the enemies of God, we are lost.

But it was to seek and save the lost. It was to seek and save the powerless. It was to seek and save the ungodly, the sinners, the enemies that the Father sent the Son into the world.

And God, in His grace, devised a plan whereby He could reconcile such as we have described that they could be reconciled to Himself.

[10 : 31] we always try to emphasize that salvation is entirely of God through the Lord Jesus Christ.

We must always remember that our salvation is entirely of God through the Lord Jesus Christ. Christ. We cannot save ourselves. We cannot make ourselves Christians. A Christian is a person who empties himself or herself of themselves and they trust completely to the revelation that God has given of Himself through the Lord Jesus Christ.

Christ. And this verse 7 reminds us that the cross of Golgotha was the only way whereby God could reconcile us to Himself.

On the cross God was in Christ reconciling the world unto Himself. God was in action at Golgotha.

[11 : 56] The triune God Father Son and Holy Spirit was in action at Golgotha. Your salvation is the work of the triune God Father Son and Holy Spirit.

No wonder Paul says how shall we escape if we neglect so great a salvation if we reject that salvation how horrendous how terrible how awful it is to reject the salvation that has involved the triune God Father Son and Holy Spirit.

How awful it is to despise such a great work of salvation. Surely that in itself should be a great motive for our evangelism.

Surely that in itself should be moving us to go out to the lost to go out into the world that is ignorant of this salvation and to show them what a great salvation this is that this salvation was at a great cost not to us but to God.

We have been redeemed in Christ. Our redemption is Christ himself. to to be saved is to be in Christ.

[13 : 56] To be united with him in his life in his death in his burial in his resurrection and in his ascension.

In him in the beloved in the darling of heaven in Jesus Christ we have redemption. And there is redemption nowhere else but in him. Now let us look more closely at this word redemption.

Redemption really means deliverance by the payment of a ransom. A thing is redeemed by the payment of a stipulated price.

And this is illustrated for us for instance in the Old Testament if a person had become a slave as result of being captured or conquered by another his nearest or her nearest kinsman could redeem that person as long as the kinsman was able to pay the required price.

[15 : 19] So it's a term that is used for setting a slave free. And here as elsewhere in the New Testament this term is used to explain to us the doctrine of salvation.

The apostle in writing to Timothy says of Christ who gave himself a ransom for all. Again to Titus the apostle says who gave himself for us that he might redeem us from all iniquity and purify into himself a peculiar people sellers of good works.

The apostle Peter uses precisely the same expression when he says for as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers but with the precious blood of Christ as of a lamb without blemish and without spot.

Jesus himself told his followers the son of man came not to be ministered and to give his life a ransom for many.

In him we have redemption. The term redemption then reminds us that we are in nature that we are in bondage or in slavery as a result of sin. We were held as slaves. We are without strength. We are powerless to set ourselves free. But here we are told that we who were in bondage and who were in that state wherein we could not set ourselves free, powerless as regarding our salvation, we are told that Christ has redeemed us by paying the ransom price. So that Paul could say to the believers, he says to them, remember, you are not your own, for you have been bought with a price. So we are to remember that we were slaves and in bondage to sin.

[17 : 57] But Christ has redeemed us by paying the ransom price. In him we are set free. And if the son sets us free, then we are free indeed. But what was the ransom price? In him we have redemption. Because he has paid the ransom price. But what was the ransom price? Well, here we are told that we have been redeemed through or by his blood. In him we have redemption through his blood. Now you may think, well, what an odd term for the apostle to use. Why did he not say that in him we have been redeemed by his death? The apostle uses this term blood often when he is making reference to our salvation. For instance, in Romans chapter 3, he says, whom God put forward as a propitiation by his blood to be received by faith. To the Ephesians he writes, but now in Christ Jesus, you who were once were far off have been brought near by the blood of Christ in the following chapter here in this letter. And in Hebrews 9 verse 12 we read, he entered once for all into the holy place, not by means of the blood of goats and calves, but by means of his own blood, thus securing an eternal redemption.

And in the same letter we read, therefore brothers, since we have confidence to enter the holy places by the blood of Jesus. And as we have already quoted, Peter tells us that we have been redeemed with the precious blood of Christ. The apostle John reminds us that the blood of Jesus Christ, his son, cleansed us from our sin. Even among the glorified spirits, reference is made to the blood of Christ. For we read in the book of Revelation, unto him that loved us and washed us from our sins in his own blood.

So why does the apostle use this term blood when he's speaking of our redemption and not just say by his death? Well, I think that the significance of using this term blood is that he is taking us back to the Old Testament. And he is here using sacrificial language.

Because if you go back to the Old Testament, and there you will find that it is a place that is saturated by the pouring and sprinkling of blood. It is all sacrificial language. So what he is doing here is reminding us that the death of Jesus on the cross of Golgotha was sacrificial. It was a sacrificial death.

We know that the term blood in the Bible means life laid down in death. It is the final proof of the fact that death has been accomplished. But it is life laid down in death.

[21 : 58] Jesus said, I am the good shepherd. The good shepherd giveth his life for the sheep. Therefore doth my father love me because I lay down my life that I might take it again. No man taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it

again. This commandment have I received of my father. It is life laid down in death.

You remember that in the sacrificial system that the lamb that was brought to be sacrificed had to be perfect.

The Passover lamb had to be without blemish. It had to be a perfect lamb in order to be accepted by God as a sacrifice. And we must remember that in Christ, in the beloved, that when he came to the point of giving his life, giving himself as a sacrifice, that the judge of all the earth, that he was judged not only merely for the few hours he was on the cross, but his whole life.

From the moment of his conception in the womb of his mother, his whole life was being judged.

He was a lamb without blemish. He sacrificed his life on the cross of Golgotha.

[23 : 49] I think it is John Owen that says that the sacrifices of the Old Testament taught at least four things and I'll just go over them briefly.

First of all, he says they were directed towards God. Their design was to propitiate God. They're turning away of the wrath of God.

And this is something that we have to remember about the cross of Golgotha. This is something we have to remember about our redemption. That it was first of all, the sacrifice was directed towards God.

The Godward aspect of the cross. We are apt to always think of the manward aspect of the cross. What we receive. And there's nothing wrong with that.

We must do that. But we must not do that at the exclusion of the Godward aspect of the cross. The sacrifice, the giving up of Christ was first of all towards God.

[24 : 54] To propitiate God. To turn away the wrath of God. God was in Christ reconciling the world unto himself.

And the second thing Owen says is that the sacrifice cancelled the guilt of the sinner and therefore made access to God possible. The high priest in Israel dare not enter into the presence of God without blood.

We read, But into the second went the high priest alone once every year on the day of atonement. Not without blood. But Christ having come and high priest of good things to come has entered in. Not with the blood of animals. But by his own blood. Having obtained eternal redemption for us. Therefore, we have boldness to enter into the holiest by the blood of Jesus.

The third thing Owen says is that the offerer was identified with the sacrifice which was symbolically done by the laying on of hands on the head of the sacrifice.

[26 : 02] In other words, the sacrifice became a substitute for the offerer. The sacrifice suffered what the offerer as the offender deserved. So the sinner has to be identified with Christ by faith.

And Christ becomes our substitute. And suffers what we as the offenders deserved. And fourthly, the offerer was pardoned.

And fellowship was restored. So when we become identified with Christ by faith, we are pardoned. And fellowship is restored.

In him, we have redemption. Through his blood. Blood. Here the apostle tells us that redemption means that our sins are forgiven.

In whom we have redemption through his blood. The forgiveness of our trespasses. The forgiveness of our trespasses.

[27 : 13] Well, it is clear from the very beginning, is it not? When we go back to the Garden of Eden. Is it not made clear to us that without the shedding of blood, there is no remission?

You might think by simply reading this that the apostle is confining our redemption to just the forgiveness of sin. But although it includes that, redemption is much broader than just the forgiveness of our sins.

Redemption includes the whole person. Body and soul. The apostle in writing to the Romans reminds us, Even we ourselves groan within ourselves, waiting for the adoption to it, the redemption of our body.

So we are not in a sense of experience. Finally redeemed. Until our bodies have been redeemed. That is, our glorification. Our glorification. That's the day that our redemption and our experience is complete.

[28 : 34] When our bodies will rise again. And be glorified. The apex of our redemption. The purpose of God for sending his son.

And delivering him to the cross of Golgotha and the son willingly. Taking what our sins deserved and being upheld by the Holy Spirit. The purpose of it all was.

That we would be conformed to the image of Christ. And that is glorification. Who shall change our vile bodies.

And make it like his own glorious body. That's our glorification. That's the goal of our redemption. So the apostle reminds us. That our redemption. Which will end with the glorification of our body. It begins. It begins with the forgiveness.

[29 : 46] Of our sins. This is essential. For it is the first step. To our sanctification. And glorification. Here again. He reminds us that the only way.

Where by our sins could be forgiven. Was through the blood of Christ. The cross as necessary. To our forgiveness. The blood is the ransom price.

It was necessary. That the son of God should come into this world. That he should be born as a babe. That he should suffer and shed his blood. As a sacrifice.

So that you and I. Could tonight. Be among those whose sins are forgiven. And who is looking. With that hope.

To our glorification. You know our hope. Does not end when we die. Our hope.

[30 : 47] Extends beyond our death. Our hope. Goes to the day of resurrection. And we look forward.

To that day. And not one will be ahead of the other. In our glorification. Yes.

Before Christ returns. Before that day comes. Some will be. Some will be taken away. And they'll be entering into the presence.

Of the joy of the Lord. But no one will be ahead of the other. In our glorification. We'll all be glorified. Together. Don't you look with great anticipation. To that day. Don't you look forward to that day.

[31 : 45] When not only the guilt of our sin. That's being dealt with. In our justification.

And the power of sin. Is being dealt with. In our sanctification. But the day is coming. And the very presence of sin. Will be dealt with. And what? In our glorification.

In soul and body. Aren't we looking forward. To that day. And the cost of our redemption.

Means that. The Christian cannot think lightly. Of sin. Sin is so terrible. Sin is so foul.

Sin is so vile. That nothing could deal with it. But the blood. Of God's. Eternal son. That's why we hate sin.

[32 : 50] That's why it is so foul. So vile to us. When you see the guilt of your sin. In the light of the cross. You cannot continue to think lightly.

Of it. In the cross. God is bringing out sin. And showing us. What it is really like. And then he deals with it. And because he dealt with it.

In his son. He is just. To forgive us our sins. And to cleanse us. From all unrighteousness. Our forgiveness. Is based.

Founded upon. The. The justice of God. He is just. When he forgives me. If he wasn't just.

When he forgives me. It would not be forgiveness. Whatever we could call it. It wouldn't be true forgiveness. If it wasn't a just forgiveness. But it is a just forgiveness. Forgiveness.

[33 : 48] Because he has dealt with what my sins deserve. In his beloved son. He laid on him. The iniquity. Of us all. His hand.

Laid. What my sins deserved. On the darling of heaven. His own son. That's what it cost.

My forgiveness. My redemption. In Romans. Again. The apostle.

Right. Has been justified. Freely. By his grace. Through faith. And his blood. To declare his righteousness. For the remission of sins. That had passed. Through the forbearance of God. To declare.

I say at this time. His righteousness. That he might be just. And the justifier. Of him. Who believeth. In Jesus. Our sins. In Jesus. Are dealt with. Finally.

[34 : 43] And completely. Their sins. And iniquities. Will I remember. No more. He wills. Not. To. Remember.

Them. Does that mean. He forgets them. Well. You can discuss that. Among yourselves. But he has willed.

Not. To remember. To remember them. He not only. Forgoes. But he doesn't. Bring them. Back up. To remembrance. There is therefore.

No condemnation. To them. Who are in Christ. Jesus. In whom. We have redemption. Through his blood. The forgiveness. Of our trespasses. Jesus. This is not something.

That we shall have. In the future. It is a present position. Having been justified. By faith. We have peace. With God. What happened then. What happens then.

[35 : 43] When we sin. And we go forth. To seek. Forgiveness. Is that not part. Of our daily prayer. To God. To forgive us. Forgiveness.

Well you see. When we go forth. And seek forgiveness. It means this. That. God does not need. To do anything new. In dealing. With those sins.

For there is no more. Sacrifice. For sin. There was only one. That could deal with sin. And that was the sacrifice. Of the son of God. On the cross.

And that happened. Only once. But when we sin. And go to God. Forgiveness. What does he do? He applies. To us.

The benefits. Of the cross. Which was done. Once and for all. On God. So we daily go. And seek forgiveness. Of our sins.

[36 : 39] We daily go. And ask God. To apply to us. The benefits. Of the cross. Which was done. Once and for all. On God. God. And finally.

And quickly. He says to us. In him. We have redemption. Through his blood. The forgiveness. Of our trespasses. According to the riches. Of his grace.

This is what made it all. Possible. My redemption. The forgiveness. Of my sins. It is all made possible. By the riches. Of his grace.

The apostle wrote. Of the glory. Of his grace. Of his grace. And now he writes. Of the riches. Of his grace. In chapter 2.

He writes. That in the ages to come. He might show. The exceeding riches. Of his grace. In his kindness. Tells us. To Christ Jesus. The soul of grace.

[37 : 39] The soul of grace. The soul of God's unmerited favor. Upon me and you. We did not merit this at all. But he is gracious.

And he purposed. To show. The graciousness. Of his nature. In sending his son.

To die as my substitute. And your substitute. On the cross. Where. Are the riches.

Of God's grace shown. Surely it is. In the ransom price. That was paid. For our redemption. And also. The riches of his grace. Not only is shown.

In the price. That was paid. For our redemption. But in the way. That we receive. That redemption. We receive it. Freely. Freely. According to the riches.

[38 : 37] Of his grace. Oh everyone. That thirsteth. Come ye to the waters. Come by. Without money. And without. Price.

It is free. The riches of God's grace. Is like himself. They're infinite. They cannot. Be measured. If any man comes.

To me. Says Christ. He will never. Thirst. Again. In him. We have redemption. Through his blood. The forgiveness. Of our trespasses.

According. To the riches. Of his grace. Of his grace. Shown to us. At the cross. Of Golgotha. Where man. Was doing. His worst. And God.

Was doing. His best. Where man. Was acting. In hate. And God. Was acting. In love.

[39 : 34] Where man. Was destroying. And God. Was restoring. Where man. Was inflicting. Death.

And God. Was bestowing. Life. What. A redemption. What. What a salvation. What.

A God. Who is. Like unto him. Who forgiveth us. Our sins.

And does not. Bring them up. To remembrance. If we put our trust. In the ransom.

In God. The son. In him. We have redemption. Through his blood. The forgiveness. Of our sins.

According. To the riches.

[40 : 31] Of his. Grace. Oh my friends. Prepare your hearts. For what is. Ahead of you. The great feast.

The great feast. Which you will partake of. Where you will show. Your love. To the one. Who paid the price. Where you will.

Witness for him. Where you will show. That you love him. Where you show. That you appreciate.

What he has. Done. For you.

Is it not worth it? Is it not worth it? He who gave himself. And as you come. To the table.

To have these words. On your heart. You see Paul. He could never forget it. You know the life of Paul. I'm not going to go over it. As time has gone.

[41 : 31] I'm not going to go over it. You know what he was like. And you know what God did. To him. God redeemed him. God forgave him. God forgave him. And he is the man who says.

Who loved me. And gave himself. For me. You see. What is it if he loved you. And gave himself for you.

For her. For him. The great thing is. This personal application. Who loved me. And who gave himself. For me.

And as you go to the table. May that be your soul. Who loved me. And who gave himself.

For me. Let us pray. Eternal and ever blessed God. Lord. We give.

[42 : 30] Our offering. Of praise. And thanksgiving. To thee. For the work. Of redemption. For the work.

Of salvation. Let us. This night. Be. Amazed. At the fact. That you passed. By the angelic. Wall. That fell. And that you took. Hold on. Poor man. And worked out. A salvation. A redemption. For him. Through thy son. The one. Who was in thy bosom. That thou did send. And delivered him up.

To the cross. Of Golgotha. That in him. The curse. That belonged to us. Was laid upon him. That he exhausted.

[43 : 25] That curse. That he purchased. That he purchased. Our righteousness. Purchased salvation. And redemption. For his people. Oh may our son be.

Tonight. Who loved me. And gave himself for me. Blessed are they. Who can have that new song. In their heart. And if there are those. Tonight.

Whose conscience. Testifies. That they are outside. The knowledge of. This personal application. We pray. That even tonight.

They may be drawn. By thy spirit. And that they may come. To experience. This great redemption. And this great salvation. In Christ. Be with the congregation.

In the days. That lie ahead. With thy servants. And thy people. May they know. Thy rich blessing. And all that we ask. For forgiveness. Of our sins. In Jesus name. Amen.

[44 : 23] Amen.