

# Eph 1.7-10 The Blessing of Redemption through the Son

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[ 0 : 00 ] So today we're continuing our series in the book of Ephesians.

Of course, Ephesians is a pastoral and theological letter written to Christians, those set apart to God to strengthen them, to fortify church unity with teaching in chapters 1 to 3, then exhortation in chapters 4 to 6.

First with what is to believe, then with what is to be done. Enlarge the mind, expand the heart. Gloring in the knowledge of God and his wondrous works produces a longing to serve and obey Christ.

So chapter 1, verses 3 to 14, focuses on the glory and greatness of God and the riches of his grace in the God-given, Christ-secured, Holy Spirit-applied, blood-bought privileges in God's plan of redemption, the unsearchable riches of Christ.

It is a doxology of a Trinitarian work of redemption, elected by the Father, redeemed by the Son, sealed by the Spirit. So of this section, today's focus is going to be verses 7 to 10, which focuses on the work of the Son in redemption.

[ 1 : 28 ] Now although we'll be looking at the work of the Son in redemption, the work of redemption is not an exclusive work of the Son alone. It is purposed by the Father, it is accomplished by the Son, and applied by the Spirit.

So take your Bibles and turn to the book of Ephesians. Chapter 1, we will read the whole chapter, and again our focus today is going to be on verses 7 to 10, which is a praise to God for the blessing of redemption through his Son.

So read the whole chapter. Ephesians chapter 1, Paul, an apostle of Jesus Christ, by the will of God, to the saints who are in Ephesus, and faithful in Christ Jesus.

Grace to you and peace from God, our Father and the Lord Jesus Christ. Blessed be God the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as he chose us in him before the foundation of the world, that we should be holy and without blame, before him in love, having predestined us to adoption as sons by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, by which he made us accepted in the Beloved.

In him we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known to us the mystery of his will, according to his good pleasure, which he purposed in himself, that in the dispensation of the fullness of the times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, in him.

[ 3 : 26 ] In him also we have obtained an inheritance, being predestined according to the purpose of him who works all things, according to the counsel of his will, that we, who first trusted in Christ, should be to the praise of his glory.

In him you also trusted, after you heard the word of truth, the gospel of your salvation, in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance, until the redemption of the purchased possession, to the praise of his glory.

Therefore I also, after I heard of your faith in the Lord Jesus, and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom, and revelation, and the knowledge of him, the eyes of your understanding being enlightened, that you may know what is the hope of his calling, what are the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he worked in Christ, when he raised him from the dead, and seated him at his right hand in the heavenly places, far above all principality, and power, and might, and dominion, in every name that is named, not only in this age, but also in that which is to come.

And he put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him, who fills all in all.

Let's pray. Our great God, as we turn now to look to your word, Lord, I pray that you would illuminate your word by your spirit, and that you would enlighten our minds, and cause us to behold great truths from your word, and as such, I pray that you, that you would edify the saints, and that you would draw those to yourself, and I pray that you would save lost sinners, and I pray that you would advance your kingdom.

[ 5 : 44 ] I pray that you would now enlighten our minds by the work of your spirit, as we seek to hear from you. I thank you for the finished work of redemption. I pray that you would help us to understand the greater truth of these, that you would enlarge our minds, and expand our hearts, as we seek to bless you, praise you, and ascribe to you the glory that is due to you.

I pray this in Jesus' name. Amen. So as I said, our text is in the book of Ephesians, chapter 1, verses 7 to 10, and from this text, we are going to draw three main points.

The first one is the need of redemption. That's the need of redemption. The second one is the cost of redemption. The third point is the benefits of redemption.

So that's the need, the cost, the benefits. So quickly, redemption means a payment of a ransom. So what is a ransom? A ransom is the price of release.

So simply then, redemption is the payment of the price of release. It is being liberated at a price. It is to buy back a slave or a captive. So redemption is freeing of slaves through payment of a ransom.

[ 6 : 58 ] Israel was ransomed from slavery in Egypt. New covenant redemption is being eternally redeemed from slavery, from slavery to the guilt of sin and the domineering power of sin.

So in our text, we see we have redemption. There's the fact of redemption. We have redemption.

Based on the fact of redemption, that implies then its necessity. So the fact of redemption implies a debt. So that brings us to our first point, the need of redemption.

If you remember in Matthew, in chapter 19, it says, Now behold, one came and said to him, Good teacher, what good thing shall I do that I may have eternal life?

So what's on the table here? Eternal life. And what's the question? What must be done? What must I do to have eternal life? So he said to him, Why do you call me good?

[ 8 : 02 ] No one is good but one, that is God. But if you want to enter into life, keep the commandments. So what we see here is, Do this and live.

This is a reference from Leviticus 18, Ezekiel 20, Do this and live. And also repeated in Luke 10 and Romans 10.

Now a saying you probably heard, it's a pretty common saying, is close only counts in horseshoes and hand grenades. I'm not exactly a ringer at horseshoes, so I take full advantage of the points that come from coming close.

As far as hand grenades go, I've yet to test the theory. But the saying goes, close only counts in horseshoes and hand grenades. Close doesn't count with the kingdom of God. Close doesn't count with justification before a holy and just God.

Close doesn't count with perfect, exact, entire, perpetual obedience. To be in a right standing with God and merit eternal life.

[ 9 : 11 ] James 2.10 says, Whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. And in the Baptist Catechism with questions and answer number 87, it says, No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, or deed.

In Galatians 3, we see, All who rely on the works of the law are under a curse, for it is written, Cursed be everyone who does not abide by all things written in the book of the law and do them.

Close doesn't count in the kingdom of God. Resulting from the fallen and corrupted wills, nobody seeks after God. See this in Romans 3. But follows the prince of the power of the air and are by nature children of wrath.

We see this in Ephesians 2. Daily keeping up wrath for the day of wrath. We see this in Romans 2. In John 8, we see that whoever commits a sin is a slave to sin.

Sin is an enslaving power, an abysmal captivity to bondage to sin and Satan. Sinners are separated from God. Isaiah 59.2, But your iniquities have separated you from God.

[ 10 : 38 ] This fallen world is wrapped up in wrath and curses, thorns and briars, bondage of corruption, captivity, darkness, pain, vanity, and death.

In Romans 1, we see that those who do such things as sin are worthy of death. In Romans 6, we see that the wages of sin is death. So what about death?

Sin is very grievous rebellion. In Numbers, we see it says that God indeed will by no means clear the guilty.

Every sin incurs God's wrath and curse both in this life and that which is to come. condemnation, wrath, endless, eternal torment of both body and soul in the lake of fire with all who are not in Christ and remain in their sin along with the devil and his fallen angels.

This condemnation is a condemnation under a holy and immutable God. Not only is God holy, righteous, and just, but he is without change and God's justice and holiness does not change.

[ 11 : 55 ] So is there then not a way to be right with God? Is there no way to be right with God to satisfy his unchanging righteousness, justice, and holiness? There are two options.

Either one, personal, entire, exact, perpetual obedience, do this perfectly and live, or to be covered by the blood of Christ shed as a substitute, the spotless Lamb of God who was slain, our surety or our payment and our righteousness.

All who have sinned need to be delivered from the wrath to come, need atonement made for their sins, need to be purified from uncleanness, and need to be in a ratified covenant relationship with God.

All who sinned need to be rescued, need to be set free, need to be forgiven, need to be ransomed. Hebrews 9.22 says that without the shedding of blood there is no forgiveness of sins.

So that brings us to our second point, the cost of redemption. In our text it says, in Him we have redemption through His blood.

[ 13 : 15 ] Matthew Poole explains, though the Father and the Spirit concur to it, yet the redeeming work was peculiarly terminated in the second person.

The price, that which we could not pay, was paid in full by Christ offering Himself as our substitute. God's wrath and judgment was turned aside by offering up a spotless sacrifice in the place of the sinner.

In Hebrews 9.11-12 it says, with His own blood He entered the most holy place once for all, having obtained eternal redemption.

redemption is costly. The cost or the price or the payment of redemption we see in our text is through His blood.

It is procured by sacrificial death. As we see in Romans 3, whom God set forth as a propitiation by His blood. Now this is not a pinprick of blood.

[ 14 : 27 ] This is not a paper cut. This is not merely a flesh wound. But, it is the pouring out of His life. From the soul anguish of sweating drops of blood in the garden to betrayal, illegal sentencing and condemnation, being despised, rejected, beaten, mocked, reviled, oppressed, stricken, smitten, afflicted, wounded, bruised, chastised, and put to death by the worst of deaths, death on the cross.

A most violent, painful, shameful, cursed, slow, miserable death. He was stripped, shamed, and crucified.

Hanged on a tree, stretched out, fastened with nails, jerked into place, hanging on aggravated wounds, forsaken.

The Son of Man lifted up between heaven and earth as though unworthy, unwanted, cursed, and abominable.

His life poured out. He bled and died. And all the while, bearing the sins of the elect, paying our debt in our place.

[ 15 : 53 ] Isaiah 53.8 says, He was cut off out of the land of the living, for the transgression of my people was he stricken. Redemption is costly.

You were bought at a price. The price has been paid in full for the sins of the redeemed.

When I was a kid, I remember I was with my mother, we went to Zellers, and there was a toy I wanted, I believe it was a car, and I wanted to obtain that toy, but I didn't have sufficient funds, so I was told, save up your money, and when you have enough money, you can come and purchase it.

So I finished my pennies and saved my money, and when I had enough, I came and put a mitt full of nickels and dimes and pennies, and to the very penny, I had the sum total to purchase what I'd wanted.

Redemption is the payment of the price of release. It is finished. Christ, with some in hand, which will fully satisfy and pay God the whole debt, the unimaginable judgment that our sin deserves, executed on Christ by God.

[ 17 : 13 ] I heard a song recently, Spotify has a way of suggesting songs, fortunately Spotify doesn't have theological discernment, and in this song, one of the lyrics or one of the lines in the song was, God could have saved me any other way, but instead he chose to die for me.

There is no other way. This is a wrong view of sin. This is the way and the only way. God's holiness requires justice, and God's justice requires payment.

God is holy, and nothing less than the precious blood of Christ would fulfill, satisfy, and atone. It is at the cross that we see God's perfections together most clearly.

God is not prejudicial to some of his perfections and attributes to others for the fullness of all of his attributes. We see his perfections together most clearly at the cross.

God is holy, God is righteous, and just. Sin must be punished. Sinners need divine intervention to be rescued from bondage to sin and to Satan.

[ 18 : 27 ] And the motive is the love of the Father in sending the Son to make propitiation by his blood. Mark 10, it says, to give his life a ransom for many.

Of course, 1 Peter 1, it says, you were redeemed with the precious blood of Christ as of a lamb without blemish and without spot. And in the one person of Jesus Christ, of course, we understand the two natures, divine nature and human nature.

The human nature to be suitable to suffer and die to pay the debt. The divine nature for the payment to be of infinite value. The price has been paid in full.

I'll read that again. The price has been paid in full. How often do we meditate on the implications of this? Not just as the right answer, but the implications that this has on the redeemed.

The price has been paid in full. You might say, but remaining sin still dwells in me. The price has been paid in full. But I do not do the good that I ought to do.

[ 19 : 42 ] The price has been paid in full. But I do not do what I ought to do. What I ought to do, I do not do. Price has been paid in full.

But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who will deliver me from this body of death.

I thank God through Jesus Christ our Lord. Again, the price has been paid in full. It is finished. Christ's finished work.

It's not me and Jesus, not we did this. Was it not finished that we need to pull up the slack and tie up the loose ends? What did I deliver, or sorry, what did I contribute to my deliverance?

I contributed my sin that rendered me in need of deliverance. All glory to God alone, salvation is of the Lord. Perfect, exact, entire, perpetual obedience of the spotless Lamb of God who was slain in our place.

[ 20 : 50 ] The searching, all-seeing eye of a holy and just God cannot find flaw or defect with this atonement. Therefore, let your consciences look upon view it, examine it, weigh it, and rest in Christ for justification.

John Gill worded it well. He said, redemption supposes captivity and slavery and is a deliverance out of it. God's elect by nature are in bondage to sin, Satan and the law.

Through the grace of Christ, they are redeemed from all iniquity, ransomed out of the hands of him that is stronger than they and are freed from the law, its bondage, curse, and condemnation and from every other enemy.

There is therefore now no condemnation for those who are in Christ Jesus. Don't believe me? Look up Romans 8. It moves us to our third point, the benefits of redemption.

The benefits or the implications or the effect. In our text, it says, in him we have redemption through his blood, the forgiveness of sins. The forgiveness of sins is the consequent effect of redemption.

[ 22 : 11 ] Colossians 1 says, in whom we have redemption, the forgiveness of sins. This is a current reality. It says, has blessed you.

We have redemption, the forgiveness of sins. Currently in possession, sorry, currently possesses redemption and forgiveness. This is a legal declaration.

John Flavel worded it well, saying that Christ having died, then surely there is forgiveness with God and plenteous redemption for the greatest of sinners, that by faith apply the blood of the cross to their poor guilty souls.

Forgiveness is remission of sins. John 1 29, behold, the Lamb of God who takes away the sin of the world. And in Luke 24 says, it is written that Christ should suffer for remission of sins.

What does this mean, remission of sins, forgiveness of sins? That in his sight, without blame and without spot, because of remission of sins, because of forgiveness of sins, why? What puts us there?

[ 23 : 15 ] Because of redemption. Payment has been made to the praise of the glory of his grace. John Owen, as in John Owen style, it's a weight in a short statement.

Pardoning mercy is God's free, gracious acceptance of a sinner upon satisfaction made to his justice in the blood of Jesus. Nor is any discovery of it but as relating to the satisfaction of justice consistent with the glory of God.

It is a mercy of inconceivable condescension and forgiveness tempered with exact justice and severity. What does this mean?

Forgiveness, what does this mean? Remission of sins is blotted out. In Acts 3 it says that your sins may be blotted out. It is a removal of our sins as far as the east is from the west.

Psalms 103. If you remember typologically in the Old Testament there's the scapegoat there was the shedding of the blood for the sins of the people and then the sins put on the scapegoat and taken so far out into the wilderness that it could not return, that it could not find its way back, never to return.

[ 24 : 38 ] That's what's in view here is the guilt of our sins never to return. God's justice being satisfied, ransom, paid in full, we could no longer be detained, meaning freedom from the wrath of God, freedom from the curse of the law, freedom from the power of sin, freedom from the tyranny of Satan, freed to live unto God as forgiven, adopted sons.

Redemption is efficacious, sufficient, settled, paid in full, unchangeable, never to be altered, redeemed, purchased, bought with a price, blood bought, forgiven sinners, adopted into the family of God, a purchased possession, liberated to live to God.

So this brings us then to return back to our text, to look at the formulation of redemption, or more specifically, an exegetical formulation of the spiritual blessing of redemption.

So we see from our text, it tells us who are the recipients, recipients, so the recipients of the spiritual blessings of redemption. Who are they? Those who are chosen before the foundation of the world and predestined to adopt him as sons.

So it tells us the recipients of redemption. We also see the standard of the spiritual blessing of redemption. We see according to the good pleasure of his will, according to the riches of his grace, in all wisdom, and according to his good pleasure.

[ 26 : 17 ] So what is the standard? His will, his grace, his infinite wisdom, his good pleasure. The loving purpose and good pleasure of the Father is the fountain of all spiritual blessings, purposed in himself.

So the author, the planner, the purpose, God the Father, he chose, he predestined, he planned in him, and according to his purpose.

He has purposed in love, is the foundation and wellspring of the fullness of love. Now God's justice, when we consider God's love in forgiving sinners, God's justice is not a sin to repent of, nor is his holiness to be repented of, nor is his righteousness nor wrath.

God does not repent of justices or holiness or righteousness for the sake of love, nor does he remove himself or turn from being just and righteous for the sake of love.

God is God, infinite, eternal, immutable. His perfections are not wrong ways that he needs to change his ways, nor does God change. God is not a lump of wax in our palm that we mold him according to our passions.

[ 27 : 39 ] God's perfection does not compromise nor capitulate. God is holy and just, and God is to be feared, and sin is consequential.

God is the fullness of holiness and righteousness and justice, and his justice is satisfied in the work of redemption. redemption. We see in our text also the revelation of the spiritual blessing of redemption, the revelation.

It says, a mystery revealed. This is the manifold wisdom of God ordained before the foundation of the world, if you remember from our last sermon, ordained before the foundation of the world, now revealed in the gospel.

F.F. Bruce describes that a mystery is something which has formerly been kept secret in the purpose of God, but has now been disclosed. As our text says, made known outwardly through the preaching of the gospel and inwardly by the illumination of the spirit.

Again, it says made known not theoretically but personally and experientially. Also, in our text we see the timing of the spiritual blessing of redemption.

[ 29 : 01 ] The timing. a plan for the fullness of the times. In Job 24 it says, times are not hidden from the Almighty. He orders and arranges everything.

This includes times. He eternally ordained timing. In Galatians 4.4 it says, when the fullness of the time had come. God in the covenant of redemption being worked out in human history and realized in time.

John Owen again, he describes it very well. The design in Christ shines out from his bosom that was lodged there from eternity to recover things to such an estate as shall be exceedingly to the advantage of his glory infinitely above what at first appeared and for the putting of sinners into inconceivably a better condition than they were in before the entrance of sin.

He appears now glorious. He is known to be a God pardoning iniquity and sin and advances the riches of his grace, which was his design. And he references Ephesians 1.6.

Next, we see in the text the culmination of the spiritual blessing of redemption. The culmination. It says gather. This word, to understand this word, when it says gather together in one all things in Christ, what does gather mean?

[ 30 : 32 ] It means recapitulation after having been disordered by sin. What makes this word significant? After having been disordered by sin, recapitulation.

It says gather together into one. It means to restore, to renew, to collect, to unite, to recapitulate, to sum up, to gather together, to reduce all to a head, or bring under one head to present as a whole.

So, more of the text as we look to it, it says, gather together in one all things in Christ. The collection of numbers into one sum total, the whole number of the elect, collected into one head, Christ, by virtue of redemption.

God has chosen a certain number of persons unto salvation. These he has put into the hands of Christ, who has accomplished the redemption of them, and the exact number of them will be gathered and given by him.

This is reconciliation of a divided universe, a broken and suffering world brought into unity in Christ, restoration of the cosmos to himself.

[ 31 : 48 ] The universal church, divided and scattered, will be united under one head. Christ, united to God and to each other.

Martin Lloyd Jones, summarized it while he says, God's grand and glorious purpose, when we with our whole being shall praise the Lamb that was slain.

So the son accomplishes the work, but he does so for the father's sake. Remember how this section started.

Blessed be the God and father of our Lord Jesus Christ. Blessed be the God and father. To bless God, you cannot add to the glory of God.

You must confess how glorious he is. praise God. In light of this, let's ask the question, what makes somebody a partaker of the spiritual blessing of redemption?

[ 32 : 53 ] We've looked at what it is. We've looked at the need of redemption, we've looked at the cost of redemption, and we looked at the benefits of redemption, but what makes somebody a partaker of the spiritual blessing of redemption?

There's a lot of answers that could be obtained from various sources. Is it by being born into a Christian family? Is it by saying the sinner's prayer?

Is it by asking Jesus into your heart? Is it by putting your hand up at a youth conference? Is it because somebody told you that you are a Christian? Is it because of making a decision for Christ?

None of these things make somebody a Christian. None of these things make somebody a partaker of the spiritual blessings of redemption? Remember, when Jesus died as a substitute payment for sins, he did not remain in the grave.

He rose from the dead victorious, he was seen by many, he ascended to heaven where he is seated on the throne with all authority. A true Christian is someone who apprehends their sinfulness and misery, turns and embraces Jesus Christ freely offered to us in the gospel, receiving and resting on him and his righteousness with confidence in God and his word.

[ 34 : 13 ] So if you have not closed with Christ, think of the ramifications of what we've learned about redemption, of God's holiness, of God's justice. If you have not entrusted him as your substitute, if you are still under condemnation and wrath for your sins, do not put it off any longer, lest you suddenly find yourself before the judgment of God.

Do not entrust yourself for meritorious, perfect, entire, exact, and perpetual obedience for eternal life. Now is the acceptable time.

Embrace the Lord Jesus Christ, cast yourself upon him, by faith apply the blood of the cross to your poor guilty soul, receive him and rest on him, turn from your sin to Christ.

There is no other way of salvation. Let's pray. our great God and heavenly Father, we bless you by declaring how glorious indeed you are in your work, your purposing of Christ's work of redemption.

I thank you for the work of redemption that poor lost sinners who are not in a right standing before a holy and just God can be made right by applying the blood of the cross for forgiveness of sins.

[ 35 : 37 ] I pray, Lord, that you would advance your kingdom and I pray that you would help us to enlarge our minds as we behold the glory of your work of redemption which is being realized in time.

I pray that you would bless your people and I pray that you would bless the redeemed. through the I pray these things in Jesus' name. Amen. Stand and sing the doxology.