

Scriptures and Doctrine :: Redemption

Redemption - posted by sermonindex (), on: 2003/9/12 15:35

It is from the spring of redemption that all the rivers of grace flow, for redemption is a most comprehensive term, being associated with regeneration, justification, adoption, sanctification and resurrection.

Thinking of the Bible as a whole, what would you say are the two inescapable truths forcing themselves upon our attention? Are they not *man's departure from God and God's deliverance of man*? Ruin and redemption can fittingly summarize the teaching of Scripture. In its broadest sense, redemption covers the entire work of God in Christ, delivering man from the guilt and government, penalty and presence of sin.

Here are all the dif. words used by the Holy Spirit to express the truth of our deliverance in our redemption:

LUTROO

This word means "to loose by a price"; "the price paid for freeing a captive"; "to release by a ransom." (1 Peter 1:18; Luke 1:68; Romans 7:24; Ephesians 1:7,14; 4:30; Colossians 1:6). The thought resident in this term is that of release from bondage or captivity by the judgement of a ransom, the ransom being the precious blood of Christ. He is the One who, by His sacrifice, liberates the sinner from the control of sinful and foolish self by a most costly price to Himself.

EXAGORAZO

Here is another "redemptive" word meaning "to purchase out"; "to buy up out of the possession of any one." Our Redeemer not only went into the market place to buy us but brought us out of our captivity and set us free. Now Christ exhibits the ransom He paid which perfectly met all the demands of the broken law of God.

PAD-dah

The third word, meaning "to set free, to let go," is translated "redeem" some 250 times.

PAN-rak

This further Old Testament word means "to break off, to tear away, rescue, deliver." The verb denotes "a violent action," which is always characteristic of the Redeemer's delivering power.

P'dooth

The word *division* used in Exodus 8:23. "I will put a *division* between my people and they people." If we have been redeemed by the precious blood of Christ, then there should be a division between us and the unbelieving world around.

GAH-al

This further Hebrew word implies not only "to redeem, ransom, recover," but also "to avenge." When Christ returns, He will avenge His chosen people speedily.

AGORAZO

Akin to the second word we considered (*exagorazo*), this carries a similar meaning, "to buy or purchase," and is found but three times in the Word, and then only in the book of Revelation (5:9; 14:3,4). His redemption will not cease until we are forever delivered from all iniquity. While Christ's redemption in all its fullness and power and everlasting efficacy is applied to us the moment we receive Him as our Saviour yet completion will not be ours until we see Him face to face.

The Bible is a crimson book. Repugnant though it may be to the modern cultivated yet unregenerate mind, the fact remains that the Bible is a blood-drenched Book. From the hour God made coats of animal skins for fallen Adam and Eve, down to the millennial day, blood is seen as the purchase price of access to God.

The *right* to redeem is founded up the blood of the Lamb, and the *power* to effect it is the glorious power of the Redeemer Himself.

Fully to understand the purchase price of our deliverance from sin and death, we must think of all that was involved in Christ's voluntary humiliation; His rejection by men; His agonies, bloody sweat, tears, cruel mocking and brutal death. When we remember all that it meant to God to give His Son, and for that Holy Son who knew no sin, to be made sin for us, what else can we do but hate the sin for which He died.

At this juncture, it might be fitting to describe the distinction between *purchase* and *redemption*, seeing these terms are constantly confounded in current theology. Purchase implies a change of masters- Redemption signifies a change of state and condition.

Redemption however is a very different matter from purchase for, as we have seen, purchase merely intimates a change of master. You may purchase a slave, but that is not deliverance from the state of slavery. Redemption gives freedom, an entire change of state, as well as master. The change of *position* and *state*- from Adam to Christ, from the flesh to the Spirit, is true in God's sight, and is so presented as doctrine and truth for the saint to make practically his own, and in this sense he is already redeemed.

The Scriptures, then, intimate the *purchase* of mankind, but never the *redemption* of the race. All persons and things have been purchased, and as such belong to Christ, but only believers only now share and enjoy redemption by *blood*.

Redemption rightly understood, covers three realms- past, present and prospective. The first aspect rests immovably upon the finished work of Christ, the second forms part of our daily experiences under the patient leading and testing of the Holy Spirit, the third points forward to all Christ promised us at His return. Thus, in one respect we *are* redeemed; in another we *are being* redeemed; and in another, we *wait* for our redemption.

Re: Redemption - posted by sermonindex (), on: 2004/2/19 5:15

Quote:

-----Thus, in one respect we are redeemed; in another we are being redeemed; and in another, we wait for our redemption.

I was recently in a salvation army church and above the door entrance of the sanctuary was a large wooden plaque with the words: **THE REDEEMED** carved into it. I just stared at it for 2-3 minutes in awe. It's very true that we have been redeemed from our bondage to sin and serve a new master, namely: Christ. He purchased mankind and redeemed us His Church to himself with His blood. I think one of the reasons why it stood out so much was because I barely heard the word used or emphasized at the Presbyterian church I have been going to for 7 years.

Re: Redemption - posted by philologos (), on: 2004/2/20 0:08

Greg writes At this juncture, it might be fitting to describe the distinction between purchase and redemption, seeing these terms are constantly confounded in current theology. Purchase implies a change of masters- Redemption signifies a change of state and condition.

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Hi Greg

I'm surprised that you have not heard much about 'redemption' at your Presbyterian church. Calvinists usually prefer the term 'particular redemption' to 'limited atonement' and as such it is a major tenet of their system.

I am pondering the quote above. I am personally uncomfortable with the concepts of standing and state so much beloved of the Brethren and Watchman Nee. I think it produces the kind of condition that Tozer so often attacked; textualism. i.e. This is what I am 'theoretically' although my 'experience' is something different. I am then required to 'reckon/count' on what I am theoretically to produce an experience. That's not the quite the way I see things.

The 'reckon' of Romans 6 is addressed to people who have been baptised into Christ Jesus, and who 'know' that 'our old man was co-crucified with Christ'. I think that 'reckon' is the call for expectation based on a crystal clear revelation of what Christ has done in me, rather than a struggle to believe.

So I'm not sure about distinguishing between purchase and redemption. Once something has been purchased it surely belongs to someone. For myself I don't want to be free. It is an illusion. The throne of the heart can never be unoccupied; it must have either Sin or Christ as its occupant. We are free only to become His bondslaves. The Anglicans have a lovely phrase 'whose service is perfect freedom'.

I love, I love my master,
I will not go out free!
For He is my Redeemer; He paid the price for me.
I would not leave His service,
It is so sweet and blest;
And in the weariest moments
He gives the truest rest.

Frances R Havergal based on Ex 21:5

Just my thoughts... would love to hear how others see this...

Re: - posted by sermonindex (), on: 2004/2/20 4:45

Quote:
-----I'm surprised that you have not heard much about 'redemption' at your Presbyterian church. Calvinists usually prefer the term 'particular redemption' to 'limited atonement' and as such it is a major tenet of their system.

At my church we are raised on milk.. gaga..drool..

Personally there is such a superficiality and no depth at the church it scares me sometimes. I talk to older members and they are like wow you have a special thirst for the things of God you should go to bible school. I am contemplating that move for next year, but the point is do laypeople have to go to bible school to get the fundamentals of the faith? I feel impoverished but the Lord is helping me grow in the Spirit each day. I think it would be helpful to go over main theological words here on the site, that's why I started the (<https://www.sermonindex.net/modules/newbb/viewforum.php?forum43&71>) Doctrines of the Bible forum.

Re: - posted by Agent001 (), on: 2004/2/23 4:15

Quote:
-----I am contemplating that move for next year, but the point is do laypeople have to go to bible school to get the fundamentals of the faith?

No, not necessarily. However, let me point out that seminary education today is no longer just for people aspiring to become *full-time ministers*.

I am a part-time student at Tyndale Seminary. I found it wonderful to be with a community of people aspiring to serve God in different ways--be it as laypersons or as ministers. It reminds me that I am but one individual among God's people in his economy. I am humbled by the faith and dedication of many of my colleagues.

I enjoyed the fellowship with people from different denominations (Tyndale is non-denomination) and church traditions. It is also wonderful to network with them and see what God is doing in the big picture.

I find many of the professors helpful too, not just because of their academic credentials. I have learned a lot from their knowledge, experience, and faith; some became good friends.

God works in many different ways. For me, I suppose, he works through a Bible school to help me grow in faith.

Re: - posted by sermonindex (), on: 2004/2/23 4:38

Quote:
-----I enjoyed the fellowship with people from different denominations (Tyndale is non-denomination) and church traditions. It is also wonderful to network with them and see what God is doing in the big picture.

I live in toronto and have visited tyndale before. Tyndale is on my list of possible schools :-D how did you find out about the SermonIndex.net? just curious.

Re: - posted by Agent001 (), on: 2004/2/24 10:15

The message board on the Tyndale website--a long time ago.

Re: - posted by sermonindex (), on: 2004/2/29 22:27

Quote:
-----The message board on the Tyndale website--a long time ago.

Thats awesome brother! I am so glad I posted a few messages about SermonIndex.net on that discussion board. I have been blessed by your comments on this site.

Quote:
-----Redemption rightly understood, covers three realms- past, present and prospective. The first aspect rests immovably upon the finished work of Christ, the second forms part of our daily experiences under the patient leading and testing of the Holy Spirit, the third points forward to all Christ promised us at His return. Thus, in one respect we are redeemed; in another we are being redeemed; and in another, we wait for our redemption.

I was thinking about Redemption and what we are redeemed from? We are Redeemed from the 'dominion of darkness' we were children of the devil and enemies of God, until Christ Redeemed us by His blood. What an amazing truth that Christ purchased sinners with his precious blood. We have been bought with a price, we are not our own, therefore we should honour God with our bodies.