

THE FLORAL HEIGHTS INFORMER

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Our Redeemer

by Micky Galloway

The prophet Isaiah said, “*And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.*” (Isaiah 59:20)

The word *redeemer* is not found in the New Testament, though the idea is clearly there. Paul wrote that the Lord “*gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.*” (Titus 2:14) The one who redeems would certainly be a redeemer. One who pays the price of redemption would also be called a redeemer; and Peter stated that Christ did this. “*Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without spot, (even the blood) of Christ.*” (1 Peter 1:18-19) That Christ is our Redeemer is the theme of many of our songs.

“Redeemed, how I love to proclaim it! Redeemed by the blood of the Lamb; redeemed through His infinite mercy, His child and forever, I am. Redeemed, redeemed, redeemed by the blood of the Lamb; redeemed, redeemed, His child, and forever, I am.”

“Christ, our Redeemer, died on the cross, died for the sinner, paid all his due, all who receive Him need never fear, yes, He will pass, will pass over you.”

No theme is sweeter or more pleasant to the ear of God’s child.

What is redemption? The apostle Paul wrote that we are, “*justified freely by His grace through the redemption that is in Christ Jesus.*” (Romans 3:24) From Vine’s Expository Dictionary of Biblical Words, we learn that two New-Testament words are translated *redeem* or *redemption*.

1. “*Exagorazo*, ‘to buy’ ... denotes ‘to buy out’ ... especially of purchasing a slave with a view to his freedom.”
2. “*Lutroo*, ‘to release on receipt of ransom’ ... ‘to release by paying a ransom price, to redeem.’”

Vine then notes, “*While both No. 1 and No. 2 are translated ‘to redeem,’ exagorazo does not signify the actual ‘redemption,’ but the price paid with a view to it, lutroo signifies the actual ‘deliverance,’ the setting at liberty.*”

Local News:

Welcome to all our visitors:

We pray that you will be edified by our worship service and that you will ask questions if things are not as you are accustomed to seeing. Please do come back at your every opportunity!

We rejoice with the Pyle and McBroom families due to the birth of **Elisa Marie Pyle** 7 lbs 5 oz and 19.5 inches long. Travis and Elaina are doing very well and still living in Charleston, South Carolina.

Our **Bible Correspondence course** has been overhauled and is now easier to read and study. Lets all get excited about these studies and get our friends and neighbors to take the course. If you would like some copies of the first lesson let John know.

Shut-ins:

Stella Davidson
696-1030

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692-0489

Who redeemed us? Christ gave himself as a ransom for our iniquities (*Matthew 20:28; 1 Timothy 2:6*); He gave himself to pay the price that we owed (*Titus 2:14; cf. 1 Peter 1:18-19*). In our deep poverty, condemned as sinners, we could not redeem ourselves; thus, Christ as our kinsman in the flesh, stepped forward and paid the debt of sin. *Hebrews 2:9* says that “*by the grace of God He should taste of death for every (man).*” *Hebrews 2:14-15* continues, “*that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage.*”

Man’s inability to pay his sin debt is a fact freely stated in the Scriptures. Paul stated that man did not merit the means of his redemption, “*not by works (done) in righteousness, which we did ourselves, but according to His mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit*” (*Titus 3:5*), and “*for by grace have ye been saved through faith; and that not of yourselves, (it is) the gift of God; not of works, that no man should glory.*” (*Ephesians 2:8-9*) Since I could not pay my sin debt, God in His grace, gave His Son, and He made possible my peace with God “*through the blood of the cross.*” (*Colossians 1:20*) Christ “*delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love*” (*Colossians 1:13*). Paul said, “*Ye were bought with a price*” (*1 Corinthians 6:20; 7:23*). These verses do not identify the price, but there can be no doubt, “*for Thou was slain, and didst purchase unto God with Thy blood (men) of every tribe, and tongue, and people, and nation*” (*Revelation 5:9*).

When are we redeemed? In answering this, let us return to the definition of *redemption*. Certainly, Christ paid the price (Greek-*exagorazo*) of our redemption at Calvary, but if He provided the actual deliverance (Greek-*lutroo*) at Calvary, then He delivered today’s redeemed from the bondage of sin before they were born and before they ever committed sin. The Scriptures teach that we are “*justified freely by His grace through the redemption that is in Christ Jesus*” (*Romans 3:24*). “*In Whom we have our redemption through His blood, the forgiveness of our sins, according to the riches of His grace*” (*Ephesians 1:7; cf. Colossians 1:14*).

Redemption, the actual deliverance, the setting free from the bondage of sin is “*in Christ.*” Those who are outside of Christ are not redeemed. Therefore, a person is redeemed when he becomes part of Christ’s body. The Scriptures teach that we are “*baptized into Christ*” (*Galatians 3:27*). We become free from sin (actual deliverance; set at liberty) when we obey. “*Know ye not, that to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.*” (*Romans 6:16-18*)

The price the *Great Redeemer* paid is a ransom sufficient for the release of everyone who is in bondage to sin. Therefore, “*And the Spirit and the bride say, come. And he that heareth, let him say, come. And he that is athirst, let him come: he that will, let him take the water of life freely.*” (*Revelation 22:17*)

The Book of Ephesians

Introduction:

The book of Ephesians reveals God's clear teaching on grace. The relationship between God's grace and man's obedience is a focal point of the study. The prophet Isaiah taught founding principles of God's grace and the apostle Paul simply reaffirms those truths in this book. The two religious principles of grace and obedience are inseparably connected. Jew and Gentile needed to understand their united front in grace and obedience. Paul exposes those sinful things that militate against God's will for man to walk in obedience and charges the Christian to put on the whole armor of God. Whether one is in the home, church, or the place of employment truth must be upheld in obedience. The driving force in man's life to obey the Lord's will is God's rich grace.

I. The City of Ephesus:

- A. Location of Ephesus
- B. Facts regarding the city of Ephesus.

II. Bible References to Ephesus:

- A. Paul's first encounter (Acts 18:18-21).
- B. Apollos in Ephesus (Acts 18:24-28).
- C. Paul preaches and baptizes in Ephesus a second time (Acts 19:1-10).
- D. Events that magnified God and the gospel message in Ephesus (Acts 19:11-20).
- E. Demetrius stirs up trouble against Paul and the gospel (Acts 19:23-41).
- F. Paul writes first epistle to Corinthians from Ephesus (1 Corinthians 16:8).
- G. Approximately 10 years later Paul pens the letter to the Ephesians (Ephesians 3:1; 4:1; 6:20).

II. Issues Dealt with in Epistle:

- A. The founding principles of grace and obedience are established (Ephesians 1:7; 2:4-10 etc.).
- B. The standard of righteousness forbids worldliness (thereby grace forbids it) (see Ephesians 4-5).
- C. God's standard and grace illustrated in the home and work (Ephesians 5).

Conclusion:

The book of Ephesians seems to encompass everything that the Christian is, what he will experience, and how he is to overcome the devil and his demons. The theme of the book of Ephesians is found at chapter 1:7, "*in whom (Christ) we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.*" Paul equates God's grace to the forgiveness of man's sins through the redeeming blood of Jesus Christ. By the grace of God man is saved; however, one must note the inseparable connection between grace and man's obedience. To satisfy God's demand of righteousness, in the face of such great enemies of the cross, the Christian is encouraged to put on the whole armor of God (Ephesians 6:10-20).

