

# Redemption

## Introduction:

The historical facts revolving around the subject of God's redeeming man center in His perpetual love and desire to have fellowship with His creation. The Lord gave law and provided animal sacrifices during the pre-Mosaic Law days (cf. Gen. 2:15-16; 4:1ff; 8:20; 12:7). It was during these days that the formula for man's acquittal of sins was formulated; i.e., justification by faith (Gen. 15:6). During the Mosaic dispensation, the Lord offered expiation of sins through animal sacrifices when His law was broken (cf. Lev. 1-4). The sacrifices that were offered during the pre Mosaic and Mosaic days, however; never removed sin (Heb. 10:1-4). The Lord knew that His creation would disappoint Him before the foundations of the world (Eph. 1:4-6). Adam and Eve violated a first principle given by God and the whole human race followed their example of sin (Gen. 3:1ff; Rom. 5:12; I Cor. 15:21-22). To remedy the sinful state of man and provide reconciliation, the Lord formulated a plan where by man would be redeemed from his sinful state and remain the just God that He is. This lesson shall examine the subject of God's plan to redeem mankind.

## I. The Relationship between Sin and Law:

- A. When one sins it is because he has violated law (I Jn. 3:4).
- B. Without law there would be no sin (Rom. 4:15; 5:13).
- C. The law before Christ came into the world demanded perfection (Deut. 27:26; Rom. 2:13; Gal. 3:10) and pronounced punishment to the sinner (Deut. 21:22-23).
- D. Before Christ came into the world man was "doomed" (cursed) because there was no forgiveness of the sins committed (cf. Deut. 27:26; Heb. 18-19).
- E. Consider the fact that no man could possibly keep the law perfectly and thereby be justified (Rom. 3:23; Gal. 3:11-12).
- F. Such a state caused man to be held in bondage to law and sin because no remedy was available (Rom. 7:1; Gal. 3:23).
- G. To seek salvation through the law that existed during the pre-Mosaic or Mosaic dispensation was thereby foolish (Gal. 5:1-4).

## II. The Redemption of man through the blood of Jesus Christ:

- A. The penalty of sin under the Mosaic Law was the humiliating and shameful death of hanging upon a tree. Such a death left the subject "*accursed of God*" (cf. Deut. 21:22-23).
- B. Seeing that all violated God's laws the penalty of death was certainly due to God's creation (Rom. 3:23; 6:23). God's remedy for the situation was Jesus. God formulated a plan for man to be justified of sins through the seed of Abraham (i.e., Jesus; cf. Gen. 12:1ff; Rom. 3:24-26; Gal. 3:8, 16).
- C. Jesus redeemed mankind from the curse of the law (i.e., violator is guilty and subject to shameful death on a tree) by going to the tree Himself on our behalf (i.e., "*for us*" Gal. 3:13). The idea of "*redemption*" is to rescue or set one free by paying a ransom. The redemptive price Jesus paid was His own life (Acts 20:28; I Cor.

6:20; Heb. 7:27). From this perspective, Jesus is certainly our rescuer (cf. Heb. 2:18).

- D. The scriptures reveal that Jesus was innocent of all sins yet he bore our sins to the cross (cf. I Cor. 5:7). He was a vicarious sacrifice (one who stands in the place of another; Isa. 53:5-8). The Lord bore our iniquities at the cross (cf. Isa. 53:11). To bear another's burden is to shoulder the punishment that is due them (cf. Gen. 4:13; 49:15; Lam. 5:7; I Tim. 2:4-6). Paul explains it as doing something on behalf of others (Gal. 3:13).
- E. The author of Hebrews states, "*And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation*" (Heb. 9:27-28). The author of Hebrew tells us why Christ blood was spilled; "*to bear the sins of many.*" The word "*bear*" (*anaphero*) = "to bring or carry up... to uphold, take upon one... to offer, contribute, to offer in sacrifice" (LS 64). "to bear or carry upwards, lead up... to offer sacrifices... to bear aloft or sustain a burden, as sins cf. I Pet. 2:24" (Moulton 26). "To lay or impose a burden on someone, give something to someone to bear, as a rule, in fact, to someone who is not obligated to bear it... In a case in which a man takes upon himself the burden that another should have borne... he himself brought our sins in his body to the cross I Pet. 2:24" (AG 63). Isaiah said, "*He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities*" (53:11). Jesus paid the price for man's redemption by carrying the consequence of the world's sin to the cross. Jesus thereby paid the price for the release of our guilt (justification) by bearing our load of sin to the cross. This is not saying that Jesus became the world's sins in that he became guilty of murder, homosexuality, adultery and all the other sinful things that man has done. The author of Hebrews is simply saying that he bore the burden of those sins to the cross. The burden of sin is death and so Jesus gave Himself as a sacrifice in our place though He never one time sinned (Heb. 4:15).

### III. How does one take advantage of Christ's Redemptive Work?

- A. To receive the forgiveness of sins (justification) one must **hear** the gospel message of Jesus being crucified on the cross for the redemption of mankind (Rom. 10:17). When I **believe** the message I hear I need to do all that I can to obtain the Lord's gracious offer of salvation (Acts 17:30). I am to **confess** that Jesus is Lord (my redeemer) (Rom. 10:8ff). Seeing that sin separates one from God it behooves every inspiring Christian to **repent** of sins committed (cf. Lk. 13:3). When one has heard, believed, confessed Christ as the true redeemer, and repented of sins one certainly wants to have the forgiveness of their sins. The word of God teaches that in order to receive the forgiveness of my sins I need to be **baptized** for the remission of those sins (Acts 2:38). Lastly, I need to **live faithfully** to the Lord from here on out (cf. Titus 3:8). When I sin again, the redemptive blood of Christ is there for me. I can now ask God to forgive me of my sins, in all humility, and be assured that He will so do (cf. I Jn. 9).

- B.** Note that one is not saved by simply obeying law (this is impossible as already brought out because all sin). Yet at the same time we find that the Christian is under law that must be kept (cf. I Cor. 9:20-22; Gal. 6:2; James 1:25). Herein is where the faithful life of Abraham comes in. Abraham was justified by his faith (Gen. 15:6) and this idea is developed through out the New Testament as a life that has as its purpose to live according to God's standards (cf. Rom. 4:12). When I fail, I have the redemptive blood of Christ to call upon because He is the propitiation for my sins (I Jn. 2:1ff).

**Conclusion:**

To be justified by faith is to be forgiven of sins. Such a state will find the true Christian with the attitude of Abraham (i.e., conducting myself as God would have me to [cf. Gen. 15:6]). Christ redeemed mankind from the curse and doom of the law having become accursed for us. Why not take advantage of His love and obey the gospel before its everlasting too late?