

# The Power of Redemption

April 29 2012

Eph 1:7-8 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us. In all wisdom and insight

## I. Introduction:

### A. Paul's panoramic view of salvation: (Eph 1:3-14)

Salvation brings so many things into play that Paul wrote a 202-word run-on sentence (in the Greek) stretching across twelve verses (1:3–14) as he began to describe it. The exhausting, inspiring picture offers a breathtaking vista for the believer.

Many islands in the Pacific Ocean appear to be tiny points of land that rise only a few thousand feet above sea level. Yet the foundations of those peaks extend for miles underwater. In fact, if measured from their base, some would tower above the Himalayas.

In a similar way, the salvation that we enjoy today involves far more than our brief experience of it. It extends back through time and even beyond time into eternity, "before the foundation of the world" (Eph. 1:4).

### B. Salvation and redemption are the work of God.

1. Our salvation and redemption involves all three persons of the Trinity. This work of God began before the world was formed; it has and will continue throughout history.

God the Father has selected us for His grace (Eph 1:4–5, 11).

God the Son offered Himself as the sacrifice for sin, paying our penalty and extending forgiveness (Eph 1:7).

God the Holy Spirit has "sealed" us in Christ, guaranteeing our relationship with God (Eph 1:13–14).

2. Salvation and redemption includes past; present and future work in our life.

Salvation is not a product, but a relationship. It is not finished when one trusts Christ; it has only begun! It is not a fire insurance policy, nor a ticket to heaven but a personal relationship with Jesus that issues in daily Christlikeness.

Greek verb tenses used for salvation:

Salvation as a completed action: (the aorist tense denotes a past tense of a verb which does not contain any reference to duration or completion of the action.)

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, (Acts 15:11; Rom 8:24; 13: 11; 2 Tim 1:9).

Salvation as a state of being perfected (the perfect tense)  
(Eph 2:5, 8)

Salvation as a continuing process (present tense)  
(1 Cor 1:18; 15:2; 2 Cor 2:15; 1 Pt 3:21; 4:18)

Salvation as a future consummation (future in verb tense or context)  
(Rom 5:9-10; 10:9, 13; 11:26; 13:11; Phi 1:28; 1 Thes 5:8-9; Heb 1:14; 9:28)

Salvation begins with an initial faith decision (John 1:12; 3:16; Rom. 10:9–13),  
It continues in a process of lifestyle faith (cf. Ro. 8:29; Gal. 4:19; Eph. 1:4; 2:10)  
It will one day be consummated (I John 3:2).

This can be illustrated as:

1. Initial salvation - justification (saved from the penalty of sin)
2. Progressive salvation - sanctification (saved from the power of sin)
3. Final salvation - glorification (saved from the presence of sin).

## II. Key Words

### Redemption

Eph 1:7 In Him we have redemption; (this is a present possession, not a future prospect)

**Definition** (Gk. = apolutrosis):

To be redeemed means to be "bought back."

"to be delivered from" (Rom. 3:24; Col. 1:14)

"a releasing for a ransom"

"to purchase and set free by paying a price."

Redemption is deliverance from bondage by means of a price paid.

**Thayer** defines it as follows;

As a verb = "to redeem one by paying the price, to let one go free on receiving the price";

As a noun, = "a releasing effected by payment of ransom, deliverances, liberation procured by the payment of a ransom."

To redeem means "to purchase and set free by paying a price."

There were 60 million slaves in the Roman Empire, and often they were bought and sold like pieces of furniture. But a man could purchase a slave and set him free, and this is what Jesus did for us.

It is a synonym of an OT term (gaal) meaning "to buy back" sometimes with the agency of a near kin (goel). This term was used in the OT to refer to buying back slaves and military prisoners.

The price of our redemption was His own blood.

1 Pe 1:18-19 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ (1 Co 6:20; 7:23; Ac 20:28; Rv 5:9).

The story of redemption can be told in three Greek words;

(from **Wuest's** word studies from the Greek New Testament)

1. (agorazō), "to buy in the slave market" (I Cor. 6:20, 7:23, 30, II Pet. 2:1, Rev. 5:9);  
the Lord Jesus bought us in the slave market of sin, the ransom price, His blood; we are his bondslaves;

2. (exagorazō), "to buy out of the slave market, to buy off, to buy for one's self" (Gal. 3:13, 4:5);  
the redeemed are the possession of the Lord Jesus forever, and will never be put up for sale in any slave market again;

3. (iutroō) "to liberate by payment of ransom" (Tit. 2:14, I Pet. 1:18);

The redeemed are set free from the guilt and power of sin.

Redemption denotes release or deliverance from a state of slavery (Col. 1:14).

The idea of release is seen in some of the other verses where this Greek word appears  
(Luke 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30; Col. 1:14; Heb. 9:15; 11:35).

This redemption is from sin (Heb. 9:15), and thus this work of Christ delivers believers from slavery to sin. By being redeemed by Christ, we are freed from sin, both the penalty and the enslaving power.

Redemption frees us from:

the oppressive bondage of slavery to sin (John 8:34; Rom. 6:16),  
the law (Gal. 4:3–5; 5:1),  
the power of Satan (Col. 1:13–14).  
the power of the world (Gal. 1:4; 6:14).  
the fear of death (Heb. 2:14–15)

Eph 1:7-8 declares - In him we have redemption! The text implies three questions and answers:

1. What is redemption?  
The forgiveness of our trespasses.
2. How are we redeemed?  
Through His blood!
3. Why were we redeemed?  
Because God our Father is rich in grace.  
"according to the riches of His grace"

## **Blood** through His blood

The Greek "through his blood" indicates the way in which redemption was achieved. We are redeemed "through His blood."

Redemption is the substitutionary sacrificial death of Christ (Eph 2:13; 1 Pt 1:19), which completely satisfied God's justice (Rom 3:24-25).

The New Testament emphasizes the tremendous cost of redemption:

"the precious blood of Christ" (1 Pet. 1:19; Eph. 1:7),  
which is also called an atoning sacrifice, "a propitiation by His blood" (Rom. 3:25).

The twofold aspect of being sinners; we are both captives and debtors.

We are held captive by Satan as a result of sin  
We battle against the devil from whom we were ransomed.

We are indebted to God against whom we have sinned.  
We are forgiven by God who remits our debt.

The fruit of the work of redemption in our life: (by the blood of Jesus)

We are redeemed (Eph 1:7)  
We are forgiven (Col 1:14)  
We are cleansed (Rev 7:14)  
We have peace with God (Col 1:19).  
We are justified (Rom 5:9).  
We draw near to the presence of God (Eph 2:13; Heb 10:19).  
We serve God with a cleansed conscience (Heb 9:14).

## **Forgiveness** of trespasses

Redemption is defined as "the forgiveness of sins." referring in a general way to disobedience to God's will.

To forgive means to give up the right to punish someone for a transgression.

Forgiveness goes hand in hand with redemption. We cannot have one without the other.

The word forgive means literally "sending away," "to carry away." This reminds us of the ritual on the Jewish Day of Atonement when the high priest sent the scapegoat into the wilderness (Lev. 16).

The primary meaning of redemption is forgiveness. This helps us give meaning to the metaphor of redemption through His blood. The metaphor did have its origin in the Old Testament; it was the release of a slave or of an alienated land by payment of a ransom (Lev. 25:25–55). There was also the regular Old Testament use of the metaphor to denote Israel's release from Egyptian bondage and Babylonian exile. In these instances, no payment of a price was involved, but rather the sheer power of God to deliver.

God's forgiveness is unqualified and unchanging; He declares what He has done with our sins:

He has blotted them out (Isa 43:25; 44:22).

He has removed them (Psa 103:11-12).

He has cast them behind His back (Isa 38:17).

He has cast them into the depths of the sea (Micah 7:19).

He remembers them no more (Heb 8:12).

God's forgiveness is free, full and final. When he forgives, he forgets!

### "Trespasses"

This is the Greek term for sin, (*paraptōma*), literally "to fall to one side." It is related to the OT words for sin which meant a deviation from a standard. The term "reed" was a construction term used metaphorically of God's character. God is the only standard by which all humans are crooked and perverted (cf. Isa. 53:6; Rom. 3:9–23; 11:32; Gal. 3:22).

## **Riches** of grace

The price of our redemption shows the value God places on us (1 Pet. 1:19).

Six times in Ephesians Paul referred to God's riches:

Eph 1:7 the riches of grace

Eph 1:19 the riches of His inheritance

Eph 2:4 the riches of mercy

Eph 2:7 the riches of kindness

Eph 3:8 the unfathomable riches of Christ

Eph 3:16 the riches of His glory

The sacrifice of the blood of Jesus was not an offering being made to "secure favor"; it was not a price paid to an enslaving power; It was not the regaining of something through purchase, but deliverance by an act of divine power. Power, not price, is the key! That power is a very power of God because the love that initiated is God's love.

The Old Testament uses two metaphors to declare this idea of redemption:

Israel's release from bondage to Egypt

Israel's release from the Babylonian captivity

In these instances, no payment of a price was involved, but rather the sheer power of God to deliver!

## **Lavished**

Which (the riches of His grace) He lavished upon us.

lavished (Gk. perisseuo) = an exceeding measure, something above the ordinary.

“lavished” Paul uses this term (perisseuō) over and over again (Rom. 5:15; 15:13; I Cor. 15:58; 2 Cor. 1:5; 8:2, 7; 9:8; Eph. 1:8; Phil. 1:9; 4:12, 18; Col. 2:7; I Tim. 4:1). It expresses Paul’s sense of the full measure and beyond of God’s grace and provisions in Christ. God’s love in Christ is like an overflowing fountain or an artesian well!

### **Resources used:**

Nelson’s new illustrated Bible dictionary.

Word in life study Bible .

Holman New Testament Commentary;

The Preacher’s Commentary Series,

A handbook on Paul’s letter to the Ephesians

The Bible knowledge commentary

The Bible exposition commentary

Letters from Prison; Vol. Volume 8; Study Guide Commentary Series

KJV Bible commentary.

Saint Paul’s Epistle to the Ephesians: The Greek text with notes and addenda.