

Redemption through His Blood

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[0 : 00] Seeking the Lord's help, let us turn back to the portion of scripture that we read together. The letter of Paul to the Ephesians and chapter 1 and we'll read verse 7.

Ephesians chapter 1 and verse 7 reads, In him we have redemption through his blood, the forgiveness of our trespasses according to the riches, of his grace.

The words in him obviously refers to the one who has been described at the end of verse 6 as the beloved.

The apostle is telling us that we are highly favoured in the beloved. And now he says that in him that we also have redemption.

This verse actually brings us to a point of transition. The work of salvation is divided up in this chapter between the three persons of the Godhead.

[1 : 22] The Father, the Son and the Holy Spirit. We have the work of the Father from verse 3 to 6.

Wherein we see the great purpose of the Father. The eternal, redemptive plan of God.

Which he purposed before the foundation of the world. And his purpose was that we should be holy and without blame before him in love.

That we should receive the adoption of sons by Jesus Christ to himself. And all to be to the praise of the glory of his grace.

The apostle tells us that God has done all this in the beloved.

[2 : 34] This is a phrase that we find in connection with the baptism of Christ. And again on the Mount of Transfiguration.

This phrase certainly brings before us the Father's relationship with the Son. He is the Father's beloved.

It is the beloved that was sent and delivered up to the cross.

In order that we would be saved. That we would enjoy all the spiritual blessings that this chapter speaks of.

And the most astounding thing is that in the beloved. That we ourselves become the beloved.

[3 : 39] The apostle in writing to the Colossians on matters of ethical conduct and behaviour. He writes, Put on then as God's chosen ones, holy and beloved.

Compassionate hearts, kindness, humility, meekness and patience. In the second letter to the Thessalonians, Paul says, But we ought always to give thanks to God for you, brothers, beloved by the Lord.

In the Songs of Solomon, we find this term beloved being exchanged between Christ and the church. In the Song we find the Daughters of Jerusalem asking, What is thy beloved more than another beloved?

In the beloved we have redemption. And in the beloved we ourselves become the beloved of God. We become the highly favoured ones of God. Now from verse 7 to 12. He lays out for us how that purpose that God had purposed in himself before the foundation of the world, How that purpose has been carried out through the Son or through the Beloved.

[5 : 15] How can we who are still sinful ever be brought into the state that has been described for us in verses 3 to 6?

How can we ever be brought into being the recipients of these spiritual blessings that is recorded for us here in verse 3 to 6?

It is obvious to every one of us that sin is an obstacle because sin comes between us and God. We are sinners by nature and we are sinners by practice. So before we can be brought into the state that is described for us here, Before we can be brought to be the recipients or partakers of God's purpose for us, Sin, which is the obstacle, has to be dealt with.

Paul, in writing to the church at Rome in Romans chapter 5, He reminds us that we are weak, that we are powerless in matters of salvation.

[6 : 38] In fact, in that chapter he says that we are ungodly, that we are sinners, that we are the enemies of God. But it was such that Jesus came to seek and to save.

He came to seek and save the lost. Those who were weak or powerless. He came to save the ungodly. He came to save the sinners.

He came to save those who were the enemies of God. It is for such that the Son of God came unto the world.

It is for such that he went up to the cross of Golgotha. It is for such that he suffered and died and was buried.

And it was for such that he rose again and that he ascended to the right hand of the Father. God, in his grace, devised a plan whereby he could reconcile those who were powerless and who were sinners and who were enemies, who were ungodly, reconcile them to himself.

[8 : 04] So as we try always to emphasise that salvation is entirely of God through our Lord Jesus Christ.

So we must always be mindful of that. We must never lose sight of that. That our salvation is entirely of God through the Lord Jesus Christ.

We cannot save ourselves. We cannot make ourselves believers. We cannot make ourselves Christians. A Christian is a person who empties himself or herself of themselves and who trust completely, totally, absolutely on Jesus Christ.

And this verse here that we have this evening reminds us that the cross of Golgotha was the only way whereby God could reconcile us to himself.

It was the only way by which God could reconcile us to himself was to send the son of his bosom, the beloved.

[9 : 32] Not only to send him into the world, but to deliver him up to the cross of Golgotha.

Be always mindful of the invisible hand that was there at Golgotha. We sometimes lay so much emphasis upon the soldiers and their dealings with Jesus.

The crowds, the mockery that the crowd gave unto him. That we lose sight that there was an invisible hand also at Golgotha.

In fact, it is true to say that the Godhead was there. Father with the invisible hand dealing with the son. Laying on him the iniquity of his people.

And there was the Holy Spirit upholding the son. And there was the son on the cross. The Godhead was there.

[10 : 37] Working out my salvation and your salvation. What a wonderful thing salvation is.

Ought we not to give ourselves time to think, and especially upon such an occasion as we have this evening, in preparing to fulfil that command that Jesus left to his church to remember his death until he comes.

that the Godhead was involved in my salvation. The Father, the Son and the Holy Spirit.

That they were all there at Golgotha working out my salvation and your salvation. It was not left to the angelic world to work out our salvation.

In fact, they are lost in amazement and wonderment at salvation. They have been taught through the church. You are teaching the angels, and I am teaching the angels tonight about salvation.

[11 : 48] It is something that they shall never experience. How wonderful your salvation is.

On the cross, God was in Christ, reconciling the world unto himself. We have been redeemed in Christ.

Our redemption is Christ himself. Paul writing to the church at Corinth says, But of whom are you in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption.

To be saved is to be in Christ. United with Christ. United with him in his life, in his death, in his burial, in his resurrection, and in his ascension.

In him, we have redemption. In the beloved, in Christ, we have redemption.

[13 : 06] Well, let us look more closely at this word, redemption. It means deliverance by the payment of a ransom.

A thing is redeemed by the payment of a stipulated price. This is illustrated for us, for instance, in the Old Testament.

If a man had become a slave, as the result of being captured or conquered by another, his nearest kinsman could redeem that person as long as the kinsman was able to pay the ransom price, the required price.

So, redemption is used as a term for setting a slave free. Here, as elsewhere in the New Testament, this term, redemption, is used to explain to us the doctrine of our salvation.

The apostle, in writing to Timothy, says of Christ, who gave himself as a ransom for all. Again, to Titus, he says, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous of good works.

[14 : 39] And the apostle Peter, he uses precisely the same expression, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of our lamb without blemish or spot.

Jesus himself told his followers, even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.

he came into this world in order to give his life as the ransom price for many.

And bringing all that together, we see how this term of redemption reminds us that we were in bondage or slavery as a result of sin.

That is what is true of everyone. We were all in bondage and in slavery as a result of sin. We were held as slaves.

[15 : 58] Perhaps tonight you're not willing to admit that you're a slave to sin. We deceive ourselves and we think that we are free, but we're not free.

By nature and practice we are slaves to sin. We are under bondage to sin. We are without strength. We are powerless. We're weak to set ourselves free. But here we are told that Christ has redeemed us by paying the ransom price.

God says to believers you are not your own for you were brought with a price.

You were bought with a price. The ransom price has been paid. carried one of the favorite terms by which Paul identifies himself in his letters was a bond servant or bond slave of the Lord Jesus Christ.

[17 : 13] He has been ransomed. He has been set free from the bondage of and the slavery of sin and now been bought with a price.

He has become the bond slave of Jesus Christ. We are to remember that we were slaves and in bondage to sin.

But Christ has redeemed us by paying the ransom price. In him we are set free and if the son sets us free then we are free indeed.

In him we have redemption. In him we have been redeemed. In him we have been set free.

But what was the ransom price? What was the price that he paid? Well here we are told that we have been redeemed through or by his blood.

[18 : 29] Why didn't the apostle say that we have been redeemed by his death? death? Why does he use the term blood?

And we know that this is a term that is often used when making reference to our salvation.

redemption. We quoted already this evening Peter who says that we have been redeemed not with silver and gold but with the precious blood of Jesus Christ.

the apostle often uses this term when he is making reference to our redemption or our deliverance or our salvation.

For instance in Romans again in chapter 3 verse 25 he says whom God hath set forth to be a propitiation to faith in his blood.

To the Ephesians here he writes in chapter 2 but now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

[19 : 53] And in Hebrews chapter 9 it is written there he entered once for all into the holy places not by means of the blood of goats and calves that was the means by which the high priest in Israel would enter into the most holy place to go to the act of the covenant where he would sprinkle the blood upon the mercy seat.

He would go through by the blood of goats and calves but here the writer to the Hebrews says this was not the way wherein Christ entered but by means of his own blood thus securing an eternal redemption.

And not only that but he goes on and he says therefore brothers since we have confidence to enter into the holy places by the blood of Jesus.

You see we have access that the Old Testament believers didn't have. There was a limitation on their access into the presence of God but there is no limitation on our access because we can enter in by the blood of Jesus.

The Apostle John reminds us that the blood of Jesus Christ his son cleanses us from all sin.

[21 : 30] And you know the most astonishing thing is this. Even among the glorified spirits there is reference made to the blood of Christ.

For we read in the book of Revelation that they sing unto him that loved us and washed us from our sins in his own blood.

Well what is the significance of using this term? why does Paul here say in him we have redemption through his blood and not through his death?

Why did he use this term blood? Well I think that himself and the other writers of the New Testament is taking us back to the Old Testament and they're taking us back to the sacrificial language of the Old Testament because the Old Testament with its sacrificial language is saturated by the pouring and sprinkling of blood.

So what he is saying here or what he is reminding us here or showing us here is that the death of Jesus on the cross was sacrificial.

[22 : 59] His death on the cross was sacrificial and the apostle doesn't want us to forget that.

Here is a very important thing for me and you to remember regarding the nature of the death of Christ. It was sacrificial and to keep that before our mind we have the Holy Spirit inspiring the writers to speak of the blood of Jesus Christ.

In him we have redemption through his blood. Yes, through his death. But we must remember this point regarding the death of Christ that it was a sacrificial death.

it was a sacrificial death. The term blood in the Bible means for us life laid down in death.

It is the final proof of the fact that death has been accomplished. Jesus said I am the good shepherd. The good shepherd lays down his life for the sheep.

[24 : 19] He says for this reason the father loves me because I laid down my life that I may take it up again. No one takes it from me but I lay down of my own accord.

I have authority to lay down and I have authority to take it up again. This charge I have received from my father. He laid down his life in a sacrificial death.

the sacrifices of the Old Testament taught at least four things. And the first thing regarding the sacrifices of the Old Testament and that we must remember regarding the cross of Golgotha as well that the sacrifices were directed towards God.

First before they were directed towards the offerer they were first of all directed towards God. Their design was to propitiate God. The turning away of the wrath of God.

And that is something that we have to remember about the cross. That it was first of all directed towards God. Sometimes we lose sight of that emphasis regarding the cross.

[25 : 44] we lay so much emphasis on what it means for me and you and that's not wrong. But let it never take the place of that it was first of all directed towards God.

God was in Christ reconciling the world unto himself.

Well that's the first thing regarding the Old Testament sacrifices that we can apply to the great sacrifice of all. The fulfilment of all the Old Testament sacrifices and rituals fulfilled on the cross of Golgotha and the person of Jesus Christ.

They were directed towards God and the cross was first of all directed towards God. Jesus was doing business with his father.

The sacrifices also cancelled the guilt of the sinner and therefore made access to God possible. the high priest in Israel as we already mentioned going into the Holy of Holies he dare not enter into the presence of God without blood.

[27 : 11] If he tried to it would be instant death for him. He always had to take in blood with him.

As the writer to the Hebrew reminds us but into the second part of the tabernacle went the high priest alone once every year not without blood on the great day of atonement.

That was the only day he could enter in. And he entered in not without blood. He dare not.

but Christ having come and high priest of good things to come has entered not with the blood of animals but by his own blood he has entered having obtained eternal redemption for us.

Therefore says the writer we have boldness to enter into the holiest by the blood of Jesus.
[28 : 21] We have boldness to enter into the holiest by the blood of Jesus by the sacrificial death of Jesus. As we come before the throne of God the majestic throne of God the glorious throne of God the fearful throne of God.

Where is our boldness? Where is our confidence? Because it is the throne of God and the Lamb. The Lamb is there.

The sacrificial Lamb is in the midst of the throne. He is alive. He is in the midst of the throne. Therefore that throne has become a throne of grace.

for me and you wherein we can come boldly with confidence yes with reverence to obtain mercy and to find grace to help in time of need.

God and the third thing about the Old Testament sacrifices was this that the yokerer was identified with the sacrifice which was symbolically done by the laying on of hands on the head of the sacrifice and that word the laying on of the hand is a very strong word it means complete leaning it wasn't just a touch but he completely leaned on the head of the sacrifice he became identified with the sacrifice in whom or in him we have redemption through his blood we must become identified with the Christ of Golgotha we must become identified with the Christ of the cross how do we become identified with him we lay the hand of faith of trust upon

[30 : 29] Christ we become identified with him as the sacrifice became a substitute for the offerer so Christ has become the substitute for all those who will lay on him who will be identified with him who will trust in him and the sacrifice suffered what the offerer as the offender deserved and so Christ has also suffered what my sins and your sins deserve he has suffered down hell he has suffered what our sins deserved think of the offerer as he saw his offering being consumed by the fire of the altar he could say that's what my sins deserve and there is my substitute

I've become identified with the offering and he is now suffering the offering is suffering in my place as we look at the cross of Golgotha as we look at the sufferings not merely the physical sufferings that belonged to the two thieves as well and for every other person he was crucified but the sole sufferings of Christ as the father dealt with him as he willingly gave himself as a sacrifice for my sins and yours can we not just pause a moment and try in our minds to think of what was taking place at Golgotha can we not just pause for a moment and think in the great forsakenness of

Golgotha it was what my sins deserved and he took it and he took it willingly and he took it lovingly he didn't grudge here am I he has become our substitute and he has suffered what we deserved and fourthly the offerer was pardoned and fellowship was restored and when we become identified with Christ we are pardoned and fellowship is restored in him we have redemption through his blood the forgiveness of our sins or the forgiveness of our trespasses the writer to the Hebrews says without the shedding of blood there is no remission these words were written over the garden of Eden as soon as man sinned without the shedding of blood there is no forgiveness there is no other way to God but through blood there is no other way but through a sacrificial death and the angels couldn't give it and man couldn't give it but the God man gave what was sufficient what was required in order for my redemption and your redemption you might think by simply reading this verse that the apostle is confining redemption to just the forgiveness of trespasses but we must remember that although it includes that redemption is much broader than just the forgiveness of our trespasses or the forgiveness of our sins redemption includes the whole person the body and soul the apostle writing to the

Romans reminds us even we ourselves groan within ourselves waiting for the adoption to it the redemption of our body you see we are not in a sense finally redeemed until our bodies have been redeemed in our glorification the apostle reminds us that our redemption which will end with the glorification of our bodies it begins with the forgiveness of our trespasses you know don't think of your salvation as just the forgiveness of your sin yes that's a start it's not the end it's not the finishing glorification one wish our bodies will be made light unto his glorious body that is our redemption complete it is here the first steps the first step to our sanctification the first step to our glorification the forgiveness of our trespasses the forgiveness of our sins so here then the apostle reminds us that the only way whereby our sins could be forgiven was through the blood of Christ that the cross was necessary to our forgiveness forgiveness that the blood is the ransom price it was necessary that the son of

[37 : 11] God should come unto the world that he should be born as a babe that he should suffer that he should shed his blood as a sacrifice so that I and you could receive redemption that I and

you could receive the forgiveness of our sin which is only the beginning of our redemption but when we think of the cross of Golgotha and in terms of our forefathers who set this day aside at a communion to be mindful of sin and confession of sin surely the Christian cannot think lightly of sin the world thinks very lightly of sin but the Christian cannot think lightly of sin sin is so terrible it's so foul it's so vile that nothing could deal with it but the blood of the son of God the blood of God the blood of Jesus

Christ the cross was necessary to our forgiveness we cannot think lightly of sin and when we see the guilt of our sin in the light of the cross of Golgotha we just cannot continue thinking lightly of it in the cross God is bringing out sin and showing it is what it's really like and then he deals with it and because he dealt with it in his son he is just to forgive us our sins and to cleanse us from all unrighteousness my forgiveness is based on justice if it wasn't it wouldn't be forgiveness

God is just when he forgives the ungodly when he forgives the sinner when he forgives his enemy who comes and becomes identified with the son of his love Jesus Christ God is just to forgive that person what a wonderful salvation you have tonight based on justice based on justice God is just to forgive us our sin and to cleanse us from all unrighteousness in Romans 3 again the apostle writes we have justified by his grace as a gift through the redemption that is in Christ Jesus whom God put forward as a propitiation by his blood to be received by faith this was to show

God's righteousness because in his divine forbearance he had passed over former sins it was to show his righteousness at the present time so that he might be just and the justifier of the one who has faith in Jesus our sins in Jesus are dealt with finally and completely he says their sins and iniquities will I remember no more we know that in one of the psalms we petition God to forget our sins well can God forget well there is something that God can do and that is he doesn't remember our sins and iniquities no more does he forget them well he certainly doesn't remember them so there is therefore no condemnation to them who are in

Christ Jesus in him we have redemption through his blood the forgiveness of sin this is not something that we shall have in the future it is a present possession we have the forgiveness of sin now having been justified by faith he says in another place we have peace with God we have it now it is a present possession but what happens then when we sin and we seek forgiveness forgiveness well when we sin and we seek the forgiveness of God God does not need to do anything new in dealing with those sins for as the writer to the Hebrews tells us there is no more sacrifice for sin only one sacrifice took away sin and that was the sacrifice of Jesus it has happened it's been done there was only one sacrifice that could deal with sin and that was the sacrifice of the

[42 : 59] Son of God on the cross and that happened only once but when we sin and we go to God and we ask for forgiveness what God does is he applies to us the benefits of the cross yes we must go to God when we sin and we must ask for forgiveness and what God does is he applies to us the benefits of the cross which was done once and for all on Golgotha and we must go to God daily every day seeking the benefits of the one sacrifice that dealt with sin on the cross of Golgotha and finally and briefly he says in whom we have redemption through his blood the forgiveness of our trespasses according to the riches of his grace this is what made it all possible my redemption the forgiveness of my sin it is all made possible by the riches of his grace in verse six he speaks of the praises of his glorious grace and now he speaks of the riches of his grace in the next chapter he writes that in the ages to come he might show the exceeding riches of his grace and his kindness tells us through

Christ Jesus us where are the riches of God's grace seen surely it is in a ransom price that was paid for our redemption and also in the way that we receive it freely the riches of God's grace is seen in the way that the ransom price was paid in Jesus Christ but the riches of his grace is also seen in the way that we receive these benefits freely it is freely offered to us it is freely given to us it is freely received by us oh everyone that thirst come ye to the waters come by without money and without price the riches of

God's grace is like himself infinite immeasurable immeasurable the riches of his grace cannot be measured oh if any man comes to me says Christ he will never thirst again oh he will never hunger again there is in Christ what means what means all our needs in him we have redemption through his blood the forgiveness of our trespasses according to the riches of his grace it is all of grace all of grace salvation is something that rose up in the mind of

God himself there was nothing outside of God himself that moved to show mercy to sinners like me and you he bypassed the angels and he took hold of the seed of Abraham he took hold of man in

order to redeem him and dear friend as I've already said this evening I am sure that the angelic world looks upon others in amazement and how amazed they are to see people rejecting this offer of salvation and if you're here tonight my friend still outside of Christ I beg you to think to consider not when you get home but now to consider what you are doing could there have been a higher price for salvation than that was paid by the son of God how shall we escape if we neglect this salvation if it's a wonder an amazement for us who are partakers of this salvation if we are lost in wonderment at it to be the receivers of it friend be lost in what it means to be a rejecter of it the great gulf is there and if through this moment you have been a rejecter of this salvation I exhort you as I am sure you have been exhorted by your own shepherd set over you by God week by week but may I once more exhort you in the name of Christ to come become identified within receive this great redemption for without it there is only hell but to you is given the way to escape and tonight it's yours what are you going to do with it are you going to continue another day another week another year rejecting it well my friends the years will come to a close and the story will come to the finish and the books shall be closed where will you be will you be in

[49 : 43] Christ or outside of Christ will you look to this redemption or will you have lost this redemption and for you who are in Christ how glorious it is to be rising up to the sacrament of the Lord's supper in contemplation in thinking in considering the greatness of your salvation in him we have redemption to his blood the forgiveness of our trespasses according to the riches of his grace how can we but to be lost in all at what is ours who is so rich in bar tonight who is so rich as those who have Christ the riches of God's grace and may that be yours let us pray eternal and ever blessed

God we give thanks unto thee for the redemption that thou hast brought out for sinners such as we are and we pray oh lord that this night that each one of us question themselves and search themselves to know if we are in this redemptive plan and if we are we pray that we may be lost in awe and wonderment at it all to thee be the glory forever and ever and if the evidence is that we are outside we pray oh lord that there will be another hour wasted in order to make sure that we are within the redemptive plan of God by faith in Jesus Christ we pray that thou would watch over us in these coming days and forgive us for all our sins in Jesus name amen amen