

THE REDEMPTION OF GOD THROUGH JESUS CHRIST; DOCTRINALLY AND PRACTICALLY STATED (FIRST IN A SERIES)

(Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, on January 28, 2024).

Doctrine: *“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” Revelation 5:9.* (*“All scripture is given by inspiration of God, and is profitable for doctrine” 2 Timothy 3:16.* *“For I give you good doctrine, forsake ye not my law.” Proverbs 4:2.*)

Practical Application: *“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” 1 Corinthians 6:20.* *“Ye are bought with a price; be not ye the servants of men.” 1 Corinthians 7:23.* (*“These things write I unto thee...that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” (1 Timothy 3:14-15).*)

Before we go further, I want to offer this perspective about the subject matter of this series of sermons on The Redemption of God by Christ Jesus that I start today. We live in a world whose current population is estimated to exceed 8 billion people. Except for a very small remnant there has been no price paid for them, they have not been bought back by God with the blood of Christ; and they don’t see a need to be redeemed. They easily say to us when we display gospel signs in public fora that “if you are going to heaven; I would rather go to hell;” and they feel that sentiment deep; albeit in ignorance. They are bound by chains of darkness, taken captive by Satan to do his will, and using their resources (their thoughts, their money, their conduct) to serve sin, and are reserved in those chains of darkness until the day of judgment to be dispatched from the judgment seat of God into eternal hell to be *“punished with everlasting destruction from the presence of the Lord; and from the glory of his power.” (2 Thessalonians 1:9).* Gross darkness is where they live (**Isaiah 60:2**); who have not been delivered from the power of darkness, and translated into the kingdom of his dear Son. **Colossians 1:13.** *“But the path of the just is as the shining light, that shineth more and more unto the*

perfect day.” (Proverbs 4:18) Christ has made his people just by a imputation of the righteousness of Christ; they have been redeemed from among men. (Revelation 14:4) See Ephesian 5:8: “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”

The blessings of grace have come and are actually obtained by Christ’s redeemed people by the coming of Christ in the flesh, through what he has done and suffered in the flesh. These blessings include redemption, satisfaction, reconciliation for sin, justification, adoption, etc. Redemption is a principal and most important blessing and doctrine of grace.

The meaning of the word. Redemption is a term that means deliverance from sin or to deliver from sin and spiritual death. Our English word comes from the Latin tongue, and which signifies buying again. Greek versions of the word are found in New Testament scripture, in connection with our Redemption, which signify the obtaining something by paying a proper price for it. The simple verb, “to buy,” and “bought unto God” by the blood of Christ, “bought with a price,” bought from the earth, and bought from among men. The price is the blood of Christ. See, for example: **Revelation 5:9** (quoted above); **Revelation 14:3-4**: “*And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*”; **1 Corinthians 6:20** (quoted above).

“*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*” **Acts 20:28.**

Sometimes a compound of that word is used to signify to buy again, or out of the hands of another; as the redeemed are bought out of the hands of justice. **Galatians 3:13**: “*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.*” **Galatians 4:4-5**: “*But when the fullness of the time was come, God sent forth his Son, made of a*

woman, made under the law, to redeem them that were under the law, that he might receive the adoption of sons.”

In other places the word is used to signify the deliverance of a slave or captive from his incarceration or confinement, by paying a ransomed price for him. So the saints are said to be redeemed, not with silver or gold, the usual price paid for a ransom; but with a far greater one, the blood and life of Christ, which he came into this world to give, as a ransom price for many; and the price? Even himself, which is an answerable, adequate, and full price for them. *“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot.”* **1 Peter 1:18-19.** *“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”* **Matthew 20:28.** From Toplady’s hymn “From Whence This Fear and Unbelief,” that we sang today, “Payment God cannot twice demand, First at my bleeding Surety’s hand, and then again at mine.”

Typical Redemptions in the Old Testament. *“For whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”* (**Romans 15:4**)

The deliverance of the people of Israel out of their bondage and captivity in Egypt was a very special and remarkable type of redemption by Christ. The Israelites were made to serve with rigour, and their lives were made bitter with hard bondage, in brick and mortar, and service in the field. (**Exodus 1:13-14**). They cried to God, by reason of their bondage, it was so intolerable (**Exodus 2:23 and 3:7**). It was aggravated by the taskmasters set over them; who, by the order of Pharaoh, obliged them to provide themselves with straw, and yet bring in the full tale of brick as before. (**Exodus 5:8 and 5:18**). This fitly expresses the state and condition that men are in; who, through sin, are weak and unable to fulfil the law: it requires sinless and perfect obedience to it; and curses and condemns such as continue not in all things to do it. (**Galatians 3:10**). The deliverance of the people of Israel, is called a redemption; God promised to rid them out of their bondage, and to "redeem" them with a stretched out arm; and when they were delivered, he is said to have led forth the people he had "redeemed". The bringing them out of the house of bondage, or redeeming them out of the house of bondmen, is used as

an argument to engage them to regard the commandments of God. **Exodus 6:6:** *“Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.”* **Exodus 15:13:** *“Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.”* **Deuteronomy 7:8:** *“But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”*

And which redemption by Christ, from sin, the law, and death lay the redeemed under a still greater obligation to do. In Stephen’s answer to the high priest, he describes Moses as a deliverer (more properly rendered “redeemer”) (Acts 7:30-36) and a type of Christ in his role as a redeemer. *“This Moses whom they refused, saying, who made thee a ruler and a judge? The same did God send to be a ruler and a [redeemer] by the hand of the angel which appeared to him in the bush.”* (Acts 7:35) [That “angel” was the Lord Jesus Christ]. God raised up, called and sent Jesus Christ to be a redeemer of his spiritual Israel (**Galatians 6:16; Romans 2:29**). There was, in some sense, a price paid for the redemption of the literal Israel, since they are expressly said to be a purchased people, bought by the Lord. **Exodus 15:16:** *“Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which you hast purchased.”* **Deuteronomy 32:6:** *“Do ye thus require the Lord, O foolish people and unwise? Is not he the father that hath bought thee? Hath he not made thee and established thee?”* Their deliverance was owing to blood, the blood of the Passover lamb, sprinkled on their door posts; which is typical of the blood of Christ, which is the price of our redemption. Besides, the redemption of the people of Israel, being the Lord’s people, was by virtue of their future redemption by Christ; whose sufferings and death were for the "redemption of the transgressions," or of transgressors, who were "under the first testament." (Hebrews 9:15).

“He telleth the number of the stars; he calleth them all by their names.” (**Psalms 147:4**). The ransom of the people of Israel, when numbered, was typical of the ransom by Christ; which was made by paying half a shekel, called the atonement

money for their souls, and which was paid alike for a rich man, as a poor man; whereby they were preserved from any plague among them. See **Exodus 30:12-16**. None but Israelites were ransomed; and none are ransomed by Christ, but the spiritual Israel of God, whom he has chosen, Christ has redeemed, and who shall be saved with an everlasting salvation (**Isaiah 45:17**); even the whole Israel of God, Jews and Gentiles (**Galatians 6:16**). They were a numbered people for whom the ransom was paid; and so are they that are redeemed and ransomed by Christ; whose names are written in the Lamb's book of life (**Revelation 21:27**). Howsoever long the list; it is a fixed and certain number; and cannot be augmented by one; not one added and not one taken away. These have passed under the hands of him that telleth them (**Jeremiah 33:13**), and have been told into the hands of Christ; and are particularly and distinctly known by him (**John 10:27**), even by name (**John 10:3**). (Telleth is another way of saying "numbered" – See e.g., **Genesis 15:5**). These are his sheep for whom he has laid down his life (**John 10:15**); and are a special and peculiar people. On "peculiar" people see Brent's most recent sermon (1/14/24), citing to **1 Peter 2:9**: "*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth praises of him who hath called you out of darkness into his marvelous light.*" He told us, and it's true, Strong's Concordance gives the definition; "Peculiar" means "purchased possession." The half shekel was paid alike for rich and poor, for one neither more nor less. Christ's people, though some may be redeemed from more and greater sins than others; yet they are all redeemed from all their sins, and with the same price, the price of his blood. Which is, as the half shekel was, an atonement for their souls; by which peace and reconciliation, and full satisfaction are made for sin, so that no plague shall come nigh them. They are delivered from going down to the pit of destruction; and are saved from the second death; see **Job 33:24**: "*Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.*"

The buying again of an Israelite, grown poor, and sold to another, by any near akin to him; is a lively representation of the purchase and redemption of the Lord's poor people. See **Leviticus 25:47-49**. (For a very lovely example of this doctrine, on the ground, is the entire book of Ruth; which you should read, often. Spoiler alert: "Ho, such a one!" is not a good guy). These who, in a state of nature, are poor, and wretched, and miserable; even so as to be like beggars on the dunghill. See that portion of Hannah's prayer, at **1 Samuel 2:8**: "*He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.*" (Alike, see **Psalms 113:7**). Such was the grace of Christ, who, though rich, for their sakes became poor, that they, through

his poverty might be made rich (**2 Corinthians 8:9**); and to such a degree, as to be raised from the dunghill and sit among princes, and inherit the throne of glory. Though some may not sell themselves to work wickedness, as Ahab did (**1 Kings 21:25**), yet all are sold under sin (**Galatians 3:22**). For if this was the case of the apostle Paul (**Romans 7:14**), though regenerate, much more must it be the case of an unregenerate man. Who, through sin, is brought into subjection to it, a servant of it, and a slave to it; as the poor Israelite, sold to a stranger, was a bondman to him. Such an one cannot redeem himself, being without strength, unable to fulfil the law, and to make atonement for sin; nor can any of his friends, though ever so rich, redeem him, or give to God a ransom for him (**Psalms 49:7**). Such kinsman may redeem a poor relation, or friend from a prison, by paying his pecuniary debts for him; but cannot redeem his soul from hell and destruction. Let the richest man in the world be your family or friend who may give a ransom price to man for one in slavery and bondage; but cannot give to God a ransom to deliver from wrath to come. Only Christ, the near Kinsman of his people, can do this, and has done it; he that is their "Gaal," (sounds like Go-el) their near "Kinsman," partaker of the same flesh and blood with them, is their Redeemer, who has given himself a ransom for them, to deliver them "*from the wrath to come.*" (**1 Thessalonian 1:10; Hosea 13:14; Matthew 20:28; Mark 10:45; 1 Timothy 2:6**).

The ransoming of persons out of slavery, by paying a ransom price for them, serves to give an idea of the redemption of the Lord's people by Christ. They are in a state of slavery, out of which they cannot deliver themselves. Christ is the ransomer of them out of the hands of such that are stronger than they; his life and blood are the ransom price he has paid for them; and they are called, "the ransomed of the Lord." **Isaiah 35:10:** "*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.*" Their deliverance from present bondage, and future ruin and destruction, is in consequence of a ransom found and given; "*Deliver him from going down to the pit; I have found a ransom,*" **Job 33:24**.

Zechariah 9:11: "*As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.*" Gill on "out of the pit wherein [is] no water:" which is expressive of the state and condition men are in by sin, and while in unregeneracy; they are in mire and clay, in a most filthy and famishing

condition, in a very wretched and uncomfortable one; as in a dark and lonesome dungeon, and where no refreshment can be had; where there are no true peace, joy, and comfort. The allusion is to the custom of the eastern countries, and still continues, who, in the nighttime, put their slaves into a well or pit, and there shut them up till the morning, when they are let out for business: now, from this state of captivity and bondage to sin, Satan, and the law, and from all the miseries of such a state, are the Lord's people, and who belong to Zion, the general assembly and church of the first born, delivered by virtue of the blood of Christ, shed for the redemption of them; in consequence of which it is said to these prisoners of sin, Satan, and the law, go forth; these are made sensible of their wretched condition, and are called and drawn out of it, and delivered from it, and brought into a state of liberty." **Isaiah 49:9**: "*That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.*"

As to this "pit" also see these verses: **Psalm 30:3**: "*O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.*" **Psalm 40:2**: "*He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.*" **Jeremiah 38:6**: "*Then took they Jeremiah and cast him into the dungeon of Malchiah the son of Hammelech that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water; but mire: so Jeremiah sunk in the mire.*"

"*For the Lord heareth the poor, and despiseth not his prisoners.*" (**Psalm 69:33**) "*For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem.*" (**Psalm 102:19-21**). "*Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the*

bars of iron in sunder.” (Psalm 107:10-16) “To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” (Isaiah 42:7) “The captive exilē hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.” (Isaiah 51:14) “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound[.]” (Isaiah 61:1)

All these views of redemption plainly point out to us the following things with respect to the redemption of the Lord’s people.

The Lord’s people, previous to their redemption, are in a state of captivity and bondage. They are sinners in Adam, and by actual transgressions. So they come into the hands of vindictive justice, offended by sin; and which will not clear the guilty without satisfaction given to it. This satisfaction is made by paying a price. The redemption by Christ is buying his people out of the hands of justice, in which they are held for sin; and that is with the price of his blood. This blood is therefore paid into the hands of justice for them: hence they are said to be redeemed, or bought unto God by his blood, **Revelation 5:9**: “*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation.*”

Being sinners, and offenders of the justice of God, they are held under sin; under the guilt of it, which binds over to punishment, unless delivered from it. It holds them under the sentence of the law, transgressed by them; which not only accuses of and charges with sin, but pronounces guilty, and condemns and curses. **Galatians 3:10**: “*For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*” (**Deuteronomy 27:26**) It holds them in subjection to death, even eternal death; which is the wages of sin. **Roman 6:23**. Wages are the just compensation due the worker. (Let me tell you about the Wage and Hour Division of the Kansas Department of Labor). The law threatened death in case of sin; sin being committed, the sentence of death passed upon all men; all having sinned. (See e.g., **Romans 5:12-21**). Therefore judgment, or the judicial

sentence, came upon all men to condemnation in a legal way; and sin reigned unto death in an absolutely sovereign way; or, in other words, man became deserving of wrath. The wrath of God was revealed from heaven against all unrighteousness and ungodliness of men (**Romans 1:18**); and indignation and wrath, tribulation and anguish, come upon every soul of man (**Romans 2:8-9**), as upon the children of disobedience (**Ephesian 5:6; Colossians 3:6**), unless delivered from it, through the redemption that is by Christ. In such an enslaved state are men to sin, to the justice of God, to death, and wrath to come.

That redemption by Christ is a deliverance from all this. It is a redemption from sin; from all iniquities whatever, original and actual. **Psalm 130:8**: “*And he shall redeem Israel from all his iniquities.*” **Titus 2:13-14**: “*Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*” (Peculiar = purchased possession). Redeemed from avenging justice, on account of sin; from the guilt of sin; for there is no condemnation by it to them that are interested in redemption by Christ. “Who shall condemn? it is Christ that died!” and by dying, has redeemed his people from sin, and secured them from condemnation. **Romans 8:1,32-33**: “*There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit... Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*”

In virtue of this they are **delivered from the dominion of sin**; for though this is done in the effectual calling, by the power of divine grace (**2 Timothy 1:9**), it is in virtue of redemption by Christ, by whom sin is crucified (**Romans 6:6**), and the body of it destroyed (**Romans 6:6**); so that it shall not reign in them (**Romans 6:12**), or have dominion over them. (**Romans 6:14**). One branch of redemption lies in being delivered from a vain conversation (**1 Peter 1:18**); and, before long, the redeemed shall be delivered from the very being of sin; when their redemption, as to the application of it, will be complete; as it will be in the resurrection. When the soul will not only be among the spirits of just men made perfect (**Hebrews 12:23**); but the body will be clear of sin, mortality, and death (**Isaiah 25:8; Luke 20:36; 2 Corinthians 5:4; Revelation 21:4 and 21:27; 1 Corinthians 15:54**). This

is called redemption that draws near, the redemption of the body waited for, and the day of redemption. **Luke 21:28**: “*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*” **Romans 8:23**: “*And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*” **Ephesians 1:14**: “*Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*” **Ephesians 4:30**: “*And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*”

Redemption is a deliverance from the law, from the bondage of it, and from the curse and condemnation by it (**Joel 2:32; Obadiah 1:17; Luke 4:18; Romans 8:21; Galatians 3:13; Galatians 5:1; Revelation 22:30**); so that there shall be no more curse, but deliverance from eternal death and wrath to come (**Mark 10:30; 1 Thessalonians 1:10**). Life is forfeited into the hands of justice by sin; which life is redeemed from destruction by Christ, giving his life a ransom for it. (**Hosea 13:14; Mark 10:45; 1 Timothy 2:6**) He, by redeeming his people, has delivered them from wrath to come; being justified through the redemption that is in Christ, by his blood, they are, and shall be saved, from everlasting wrath, ruin, and destruction. (**Romans 3:20; Romans 8:30; 1 Corinthians 1:30; Colossians 1:14; 1 Thessalonian 1:10; 2 Thessalonians 1:9**)

Galatians 5:1: “*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*” Before long, that promise of final redemption will be fulfilled: “*That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*” (**Ephesians 5:27**)

The Lord willing in future sermons I hope to expand on this subject of the Redemption of God through Jesus Christ in several more edifying ways.

“*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*” (**Jude 1:24-25**)