

Ephesians 004 - Redemption Through His Blood - 1:7-10 - 2014-06-15

Call to Worship: Psalm 107:1-2

Scripture Reading: Ruth 4:1-11

Sermon: "Redemption Through His Blood" Ephesians 1:7-10

Benediction: Revelation 5:9

REVIEW

As we get rolling in this study of Ephesians, we have laid down some things to hope for, work for, and pray for.

1. that the Holy Spirit will renew and maintain and increase our focus on the glory of God in the Lord Jesus Christ
2. that we will better learn the truth about the very fundamentals of true Christianity
3. that the Holy Spirit, by the grace of God, will teach us the relationship between what God commands us to do, and what He has done for us in Christ.
4. that those of you who do not yet trust in Christ will be brought to faith in Him
5. that we may become and remain committedly orthodox in the truths of the faith, and fervently constant in love for God in Christ

Last week we saw that the message in this section, verses 3-14, seems to be that we are to locate ourselves with God in Christ and orient ourselves toward the praise of God.

INTRODUCTION

Having written what he did in verses 3-6, it seems there now will be some points describing the blessings with which God has blessed us in Christ Jesus.

- v. 7 In Him we have redemption
- v. 11 In Him also we have obtained an inheritance
- v. 13b In whom you were sealed with the Holy Spirit

BODY

I. One of the Great Blessings God Has Given Us in Christ:: Redemption Through His Blood

A. What is redemption? What is it to redeem?

1. to save something by buying it, specifically by buying it back
2. illustrated: [NOTE: I think this is the God-given illustration of redemption; I think this is a big part of the reason the story of Ruth is in the bible]

a. the family land of Naomi's husband, Ruth's father-in-law, Elimelech, had fallen into the ownership of someone else; the land was under the ownership and power of someone else;

b. Boaz bought the property back for the family of Elimelech

B. What have we been redeemed from?

1. the curse of the law (Galatians 3:13) which had power over us because of our law-breaking (Titus 2:14)

a. Galatians 3:10 For as many as are of the works of the law are under the curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT CONTINUE IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM."

b. Galatians 3:13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"),

Titus 2:14 who gave Himself for us, that He might redeem us from every lawless deed

2. our aimless conduct received by tradition from our fathers (1 Peter 1:18); our dead works (Hebrews 9:14)

3. being under the power of our enemies (Luke 1:68); the power of darkness (Colossians 1:13)

C. What have we been redeemed to? to God!

Revelation 5:9 And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation,

D. What have we been redeemed with? the precious blood of Christ (1 Peter 1:19)

1. redemption would normally be done with money---silver or gold

2. but our redemption could not be accomplished that way

II. Ideas to Understand About Redemption, to Help us Think Rightly About It

A. Redemption through His blood gains us the forgiveness of sins

1. there are other benefits gained for us through redemption

2. but this is the one the apostle would have us ponder here

B. Redemption and forgiveness have been given to us according to the riches of His grace

1. the apostle is serving us a fine, nourishing supper; he would have us linger long over the course where he serves up the doctrine of God's grace

2. God's grace: "unmerited favor"

Yes, but don't just recite that definition in your mind and move on; don't just pop that morsel in and gulp it down

3. think of what riches are in God's grace

- a. how valuable the gift of the blood of God's own Son
- b. how valuable His counting Christ's death and righteousness to us

C. In order that we could have forgiveness as a benefit of redemption according to His grace, He made His grace abound to us in two things (more, but two mentioned here)

1. all wisdom

1 Corinthians 2:6-7 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. (7) But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,

2. all prudence

Luke 1:16-17 And he will turn many of the children of Israel to the Lord their God. (17) He will also go before Him in the spirit and power of Elijah, 'TO TURN THE HEARTS OF THE FATHERS TO THE CHILDREN,' and the disobedient to the **wisdom** of the just, to make ready a people prepared for the Lord."

D. These two things were so important because we needed them in order to understand what He made known to us---the mystery of His will

1. the mystery of His will is that all the world, Gentiles included, can be forgiven their sins through the death and resurrection of Jesus Christ

- a. when you believe in Him
- b. turning from your sins to serve God

2. in order to believe this once we knew it, we needed these two things

- a. all wisdom
- b. all prudence

E. He made this known to us according to His good pleasure which He purposed

- 1. by causing us to hear
- 2. and to understand so as to believe

F. this purpose of His is to gather together in one all things in Christ

- 1. things in heaven
 - 2. things on earth
 - 3. meaning all the saints already in heaven and all those still on the earth
- Ephesians 3:14-15 For this reason I bow my knees to the Father of our Lord Jesus Christ, (15) from whom the whole family in heaven and earth is named,

CONCLUSION

Location: in Christ, specifically redeemed in Christ

Orientation: toward the praise of God, specifically the riches of His grace granted us in redemption by the precious blood of Jesus Christ

redemption through His blood

Owens:

to set someone free from captivity or slavery by the payment of a ransom price of the mind, of the will, of the spirit

in order for Jesus to be our Redeemer, He had to become our kinsman!

Trapp:

As captives ransomed at a price. What this price was, see 1Pe_1:19.

Poole:

freedom from the wrath of God, and curse of the law, to which we are obnoxious, and consequently the power of sin and tyranny of Satan, as the effects of the former.

by the sacrifice of his death upon the cross, where his blood was shed. This was the price of redemption paid to God for us, and wherewith his justice being satisfied, we could no longer be detained under the custody of the devil, or the dominion of sin.

Calvin:

we are redeemed, because our sins are not imputed to us. Hence it follows, that we obtain by free grace that righteousness by which we are accepted of God, and freed from the chains of the devil and of death. The close connection which is here preserved, between our redemption itself and the manner in which it is obtained, deserves our notice; for, so long as we remain exposed to the judgment of God, we are bound by miserable chains, and therefore our exemption from guilt, becomes an invaluable freedom.

Hodge:

The word redemption, ἀπολύτρωσις, means deliverance in the general, without reference to the mode in which it is accomplished. When used of the work of Christ it is always to be understood in its strict sense, viz. deliverance by ransom; because this particular mode of redemption is always either expressed or implied. We are redeemed neither by power, nor truth, but by blood; that is, by the sacrificial death of the Lord Jesus. A sacrifice is a ransom, as to its effect. It delivers those for whom it is offered and accepted

the forgiveness of sins [ESV: trespasses]

Poole:

redemption is not formally forgiveness, but causally, forgiveness being the effect of it; and it is mentioned not as the only or adequate, but the prime and principal fruit of redemption, and upon which the other depend.

Hodge:

The redemption of the body does not exhaust the idea of adoption. Neither in this passage does the forgiveness of sin exhaust the idea of redemption.

according to the riches of His grace

Poole:

what he called glorious grace, Eph_1:6, here he calls riches of grace, meaning plentiful and superabundant grace, by a phrase frequently used by him elsewhere in the same sense, Rom_9:23 2:4,7.

Calvin:

He now returns to the efficient cause, — the largeness of the divine kindness, which has given Christ to us as our Redeemer. Riches, and the corresponding word overflow, in the following verse, are intended to give us large views of divine grace

Hodge:

This redemption is not only gratuitous, but it is, in all its circumstances, an exhibition and therefore a proof of the riches of his grace. The word πλοῦτος, riches in such connections as a favorite one with the apostle, who speaks of the riches of glory, the riches of wisdom, and the exceeding riches of grace. It is the overflowing abundance of unmerited love, inexhaustible in God and freely accessible through Christ. There is, therefore, nothing incompatible between redemption, i.e. deliverance on the ground of a ransom (or a complete satisfaction to justice), and grace. The grace consists—

1. In providing this satisfaction and in accepting it in behalf of sinners.
2. In accepting those who are entirely destitute of merit.
3. In bestowing this redemption and all its benefits without regard to the comparative goodness of men.

which He made to abound [ESV, NIV: lavished] toward us in all wisdom and prudence [ESV: insight; NIV: understanding]

the first word: wisdom

1 Corinthians 2:6-7 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. (7) But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,

the second word: prudence (Wycliffe), insight, understanding

Luke 1:16-17 And he will turn many of the children of Israel to the Lord their God. (17) He will also go before Him in the spirit and power of Elijah, 'TO TURN THE HEARTS OF THE FATHERS TO THE CHILDREN,' and the disobedient to the **wisdom** of the just, to make ready a people prepared for the Lord."

having made known to us the mystery of His will

by causing us to hear
and to understand so as to believe

according to His good pleasure [ESV: purpose] which He purposed [ESV: set forth] in Himself [ESV, NIV: in Christ]

Calvin:

[not quoting] not only was our predestination by His pleasure and purpose, but also our calling

VWS:

The best texts read *in Him*, but the reference is clearly to God, not to Christ

JFB:

God the Father. the proper name, "in Christ," immediately after, is inconsistent with His being here mean by the pronoun.

Hodge:

The third explanation, which alone seems consistent with the context, supposes εὐδοκία to mean here not benevolence, but kind intention, or, sovereign purpose. The sense then is: 'Having made known the mystery of his will, according to his kind intention or purpose (viz. of redemption) which he had purposed in himself.' Instead of in himself, many commentators read in him, referring to Christ. But this would introduce tautology into the passage. The apostle would then say: 'Which he purposed in Christ, to bring together in Christ.'

2 Timothy 1:9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,