



**BETHEL**  
PRESBYTERIAN

# MINISTRY OF THE WORD

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## Redemption, Part 8

Thus far we have seen from Philemon that while Paul is addressing the issue of a run-away slave's redemption from the sentence of death, nevertheless the text before us ultimately is about Christ. As such, we have learned quite a few things about the nature of the redemption that we have received in Christ.

Previously, we noted the first three elements of this redemption. First it requires a specific standing.<sup>1</sup> With this we saw that Christ's deity was and is a crucial part of our Redemption. Just as Paul on behalf of Onesimus approached Philemon on the basis of the "partnership" they mutually enjoyed, so also Christ could approach God on our behalf because He is God. Without this standing, Christ could not be our advocate!

Secondly, it involves a conferred identity.<sup>2</sup> When it comes to our redemption, what is in mind here is the fact that through salvation the sinner is clothed in the righteousness of Christ. As Philemon was to accept Onesimus as he would Paul, so God accepts us as He does Christ. Thus that which now characterizes our relationship with God is peace... intimacy... communion.

Thirdly, it involves the assumption of liability.<sup>3</sup> Behind this is the ACTIVE Obedience of Christ. In order

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<sup>1</sup> Philemon 17a

<sup>2</sup> Philemon 17b

<sup>3</sup> Philemon 18

for Onesimus to enjoy a love relationship with Philemon, the debt that this runaway accrued had to be addressed. Well, Paul addressed that debt. Likewise, when Christ came to the earth He not only had to address the penalty for our rebellion (which we are going to talk about this morning), BUT the obligation which creation placed upon us, the obligation to

- Be the Lord's entirely and completely.
- Serve Him perfectly.
- Render to Him acceptable worship in each and every moment of our lives.

It was this relationship which God established with Adam and so mankind at creation.

Now a beautiful picture of what Christ did in this regard is seen in the Parable of the Unmerciful Servant.<sup>4</sup> A regional tax collector is brought before his lord and asked about the 10,000 talents that he owed. Now, a debt of 10,000 is astronomical. By conservative estimates, it would take the common man in Christ's day 2,777 lifetimes to earn that much money.<sup>5</sup> He obviously doesn't have the money. Yet in grace and unbelievably, the master forgives the entire debt.

Matthew 18:27, "Then the lord of that servant was moved with compassion, and loosed him, [that is, he didn't apply the just penalty for his mismanagement] and forgave him the debt."

Now imagine if the master merely "released him" and took care of his penalty but then held the tax collector liable to repay the 10,000 talents? While the tax collector wouldn't be in a physical prison, nevertheless the obligation to make up what he lacked would become a prison.

### Chris

And that is where so many live this day! Previously, I told you about Chris and Grace. Chris was raised in a loving Christian home; yet her parents were perfectionists. As such, Chris rarely could do anything right when she cleaned her room, her parents would inspect the room and tell her what she had done wrong. When she washed the car, her parents would point out the areas she had missed. As a result Chris grew up rather insecure. She knew her parents loved her. But she also knew she never could measure up.

Now when it came to Chris' walk with God, her home life had disastrous results. Though saved by grace in Christ alone, she related to God with the same insecurity as she did with her parents. She was as the regional tax collector whose penalty was forgiven, but still had hanging over his head the obligation to pay back what was owed- an obligation he could never satisfy. Accordingly, any and every command of God was met with dread because she knew she'd never measure up.<sup>6</sup>

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<sup>4</sup> Compare Matthew 18:21-35

<sup>5</sup> The Attic talent, which probably is the weight mentioned here, amounted to no less than 6,000 denarii- or 16 1/2 years worth of labor for the common man. From this we conclude that it would have taken the common man 166,667 years to amass this much wealth. Or assuming an average life span of 60 years, it would have taken 2,777 lifetimes to accumulate 10,000 talents!

<sup>6</sup> To carry the illustration further, imagine another individual who was raised in an abusive home. The weekly bathroom inspection was met with severe beatings. In time social services stepped in, removed her from her house, and placed her in a foster home- a loving home where grace abounded. How do you suppose she would have felt the first time her foster parents gave her a task to do? Because of her past abuse her gut would have tightened, her breath shortened, and she would have prepared herself for wrath! Interesting! Even a command issued in love would have been received with dread!

## Grace

Then there is Grace. She too was raised in a loving Christian home; yet her parents related to her with a little more compassion. In fact, outside of rebellion, Grace really could do no wrong. When she cleaned her room, she was greeted with a “Well done!” Washed the family car, her parents said, “You have no idea what a blessing that was. Thank you so much!” This level of acceptance ingratiated her parents to her such that she found herself living to bless them. Accordingly she looked for things to do around the house, just to receive those precious words, “Well done, thou good and faithful daughter.”

Now when it came to her walk, she brought that same sense of blessing to her relationship with Christ. Indeed! She rejoiced over the cross-work of Christ which paid for her sin. But she also understood that God’s disposition toward her, on account of Christ’s life (His active obedience), was one of constant well-pleasing.

Imagine had her mom asked her to clean the bathroom, but then her dad went in before her to clean it! Do you think she’d fear any disapproval after she re-cleaned it? Rather she would know that when she was finished, her mom would come in and say, “You are amazing!”

With this, Grace found herself delighting in the law of God on the inner man.<sup>7</sup> She longed to do it. She loved to do it NOT because she believed that it made her more acceptable to God BUT because she understood that with every activity, she could not fail. Christ had already washed the bathroom (N.B. His sacrifice also was a burnt offering). She needed only to wash it and so enjoy the, “Well done thou good and faithful servant.”

## Exclusive Work of the Mediator

Such are the glorious elements of redemption referenced here. Yet there are more. Fourthly, redemption involves the exclusive work of the mediator.

Philemon 1:19, “**I Paul have written it with mine own hand**, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.”

It may seem rather strange to make a big deal out of Paul’s assurance that he was penning this portion of the epistle, but in the context of redemption this is huge. First, realize that most of the Pauline corpus was not written directly by Paul. With most of Paul’s letters, the apostle dictated the contents to a scribe.<sup>8</sup> Then as a means to authenticate the epistle as coming from him, Paul closed his writings with his own hand.

2 Thessalonians 3:17, “The salutation of Paul with mine own hand, which is the token in every epistle: so I write.”

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<sup>7</sup> Compare Romans 7:22

<sup>8</sup> And yet it just wasn’t Paul. Many of the writers of the Bible used an amanuensis in their letter writing as well. For example: Prochorus was John’s amanuensis when the Apostle wrote his gospel (John 21:24); Silas, also known as Silvanus, was Peter’s amanuensis when he penned 1 Peter (1 Pet. 5:12); Tertius (Romans 16:22) and Sosthenes (1 Corinthians 1:2) served as Paul’s scribes; Jeremiah dictated his prophecy to Baruch (Jer. 30:2; 36:27; 45:1); from Hos. 8:12 it is believed that Hosea used the services of a scribe; and from Mal. 3:16, the same is believed to be true of Malachi. Yet with each situation where a scribe was utilized, the prophet who sent the letter would have read and re-read the epistle/prophecy such that they themselves claimed the writing as coming from themselves.

It is obvious that Paul used an amanuensis when he penned his letters. Yet to show that he endorsed the contents- that what was written was from him- Paul included at the end of every letter a personal note written by his own hand. And so we read at the close of the epistle to the Colossians:

Colossians 4:18, "The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen. Written from Rome to Colossians by Tychicus and Onesimus."

1 Corinthians 16:21, "The salutation of me Paul with mine own hand."

Galatians 6:11, "Ye see how large a letter I have written unto you with mine own hand."

Now what is most notable in regards to Philemon is that Paul's stated reason for pointing out the fact that he was writing this portion of the epistle "with his own hand" was NOT to verify that the epistle came from him (though it did serve to do this) BUT to authenticate or validate the promises he made with regard to Onesimus' redemption.

What proof was there for Philemon to believe that Onesimus' wrongs would be righted?

Paul HIMSELF took the stand and in essence swore by God that he would insure ALL of Onesimus' liabilities. From this I hope you see that Paul did what no scribe would do and wrote where the words of an amanuensis wouldn't have been enough.

The earthly redemption of Onesimus needed the involvement of none-other than the mediator himself. And the qualified redeemer referenced in Philemon 17, is Paul.

And herein we see a parallel to the work of Christ in our redemption. Brothers and sisters, would you notice that when it came to the redemption of his own children, God did NOT entrust it to any ol' prophet or priest.

By way of note, the prophetic and priestly offices served in the capacity of an amanuensis in God's relationship with man.

2 Peter 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Ah, but when it came to the affecting of man's redemption, God would not nor could He use an earthly prophet or priest. As we saw when we examined verse 17, there was no earthly prophet or priest qualified to stand between God and man and so effect redemption.

Psalms 49:7-8, "None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever)."

NO! Indeed! The task could only be assumed by someone who was equal to God, who had the right standing with God, that is, the Lord Jesus Christ. It was His and only His mediation which could bring about our redemption. And thus we read this:

1 Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

Thus when it came to

- The cross of Christ.
- The salvation of our souls.
- Prayer being offered to God.
- The forgiveness of sin.
- Assurance of pardon.
- And the many other benefits of redemption.

God has not nor would He ever leave these things in the hand of an earthly prophet or priest! ONLY THE WORK OF AN INFINITE GOD/MAN COULD DO.

And that is why during the Reformation such a big deal was made about the “doctrine of priesthood” as taught by the Roman Catholic Church. According to Roman Catholic doctrine, no man could approach THE Mediator, Jesus Christ, without a mediator; that is, a priest. The Reformers categorically rejected this doctrine!

Truly there is only one Mediator between God and man, the Lord Jesus Christ (1 Timothy 2:5). And as such, we have the confidence that if Christ lived His life and then offered it in our place; we shall indeed know forgiveness and so live through Him.

Romans 8:31-34, “What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 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.”

Brothers and sisters, in light of the fact that our Mediator is none other than Jesus Christ.

Romans 8:1, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

How we ought to rejoice this day! Your Mediator, the Lord Jesus Christ, spoke thus as it related to your debt of sin: “I am writing this with my own hand, I will repay it” (Philemon 1:19).

### Redemption Involves Payment

Yet that raises the question, “What specifically is being promised here by way of repayment?”

Philemon 1:19, “**I Paul have written it with mine own hand, I will repay it:** albeit I do not say to thee how thou owest unto me even thine own self besides.”

It is from this verse, and Acts 24:26 where Felix’s belief that Paul had the means to give him a bribe and the fact that Paul said that he was “amply supplied” when he wrote Philippians<sup>9</sup> that some believe that Paul recently came into some money at the writing of Philemon. Regardless would you notice that Paul here willingly took upon himself the debt which Onesimus’ rebellion accrued.

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<sup>9</sup> Compare Philemon 4:18

What was the debt?

The debt would have included these things:

- The original amount stolen.
- The cost of repairs for the damage Onesimus brought to Philemon's property.
- Most likely a doubling of the total amount owed- in keeping with Jewish expectations.
- And any interest that Philemon under the Roman system cared to levy.

That's quite the commitment on Paul's part. Yet that's what would have been required for Onesimus legally and relationally to be delivered from his obligation to his master.

How could there be restitution in the relationship between Philemon and Onesimus had the debt remained outstanding?

Always Philemon would feel wronged. Always Onesimus would have a large sum hanging over his head. And that is why outside of the intervention of someone like Paul, Onesimus most likely would either have been put to death for his crimes or severely maimed.

But Onesimus and Philemon need not worry. Another has stepped in, the Apostle Paul whom both men loved, whom both men regarded as a father in the faith! Paul himself has guaranteed the debt. Alienation therefore has been removed!

Such is the role of the Mediator, Jesus Christ, when it came to the debt we owed God! He stood in the gap and paid our debt. You say:

- *What debt have we accrued before God?*
- *I haven't stolen anything from God or damaged any of His property!*
- *What possibly could I owe the Lord?*

### The Debt of Original Rebellion

Don't miss it, for upon the head of every man are two significant debts! The first is the debt due to God due to Adam's rebellion.

Romans 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Here we read of an obligation which rests upon all of mankind, death on account of the rebellion of Adam. When God made Adam, He entered into a bi-lateral relationship with him called a Covenant. God had His responsibilities. Adam had his responsibilities. And yet Adam did not stand before God alone. The Lord set him up as a representative or head of the entire human race such that:

- His success in the matter of the covenant would be our success.
- His rebellion in the matter of the covenant would be our death.

What did Adam do?

Adam rebelled against God such that mankind now stands as covenant breakers before God. That's ultimately why a man goes to hell. Thus for any man to enjoy a love-relationship with God again, they must pay the debt that rests on their life on account of Adam's and their rebellion: death.

Genesis 2:17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

### The Debt of Sin

The second debt that is upon mankind is the debt of sin.

Romans 6:23, "**For the wages of sin is death;** but the gift of God is eternal life through Jesus Christ our Lord."

This may sound odd, but God has so fashioned this world that if a man commits any sin whatsoever, he earns a wage. And that wage is death. From the perspective of living with God for eternity, this death is a debt which first must be paid. Thus, no man can go to heaven without making good on this debt, the debt of death.

And so indeed, mankind stands as a debtor to God with a debt which can only be satisfied with the death of the one so indebted. It's rather a BIG problem. Yet that's why Christ came to this earth! He came to pay our debt by offering His own life in our place!<sup>10</sup>

1 Peter 1:18-19, "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 of a lamb without blemish and without spot."

1 Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

And thus the hymn which will be sung for all eternity is a celebration of Christ's redemption via the sacrifice of Himself on our behalf.

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 thy blood out of every kindred, and tongue, and people, and nation."

Do you see the Glory of Redemption?

Your salvation was secured NOT by any other cost than the blood of the Lamb of God, Jesus Christ! That is why to know the forgiveness of Christ and

- Then to doubt your salvation
- To listen to the "Accuser of the brethren"- Satan
- To think that your recent sin angered God such that He has set His face against you- which is why
  - You lost that job.

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<sup>10</sup> Compare also Matthew 20:28; Ephesians 1:7.

- Your health went south.
- Your walk is suffering.

All of it is but a trampling underfoot of the cross of Christ! Truly, as Christ hung on the cross, He looked to heaven and thinking of your debt of sin said and said, “It is finished” (John 19:30) which is a term of commerce meaning “Paid in Full!”

Isn't that glorious?!

If you have been redeemed by the blood of the Lamb, the debt of death which hung over your life has been paid! Truly, “There is therefore now no condemnation for those who are in Christ Jesus” (Romans 8:1). And while we still suffer the effects of sin, never is this because we owe God some “debt.”

### Redemption Involves Obligation

This brings us to the sixth element of redemption, it involves obligation.

Philemon 1:19, “I Paul have written it with mine own hand, I will repay it: **albeit I do not say to thee how thou owest unto me even thine own self besides.**”

At first glance this seems rather odd. Earlier Paul said that he didn't want Philemon to act under compulsion.

Philemon 1:14, “But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.”

Now all of that seems to have changed here! Indeed! Philemon did owe Paul a lot, specifically his own soul. NOT because Paul died in Philemon's place, BUT because Paul was the means whereby God brought Philemon to the Lord and disciplined him in the faith.<sup>11</sup>

Now according to the “Law of Secondary Causes” had Paul NOT taken a personal interest in this man, as strange as it may seem, we conclude that Philemon wouldn't have come to know

- The maturation he enjoyed in Christ.
- The privilege of being a “fellow worker” with Paul (v. 1).
- The joy of serving a church as a minister.
- His Christ-centered marriage.<sup>12</sup>

All this and more were the direct results of Paul choosing to invest in Philemon unto the glory of God. Truly, Philemon owed Paul much! Well, “So much for Philemon acting out of freedom! With this, how could Philemon NOT forgive Onesimus?”

If that is your thinking, you have misunderstood Paul's intention here. In light of verse 14 we know that this was not written to twist Philemon's arm. Rather, it was written to remind Philemon of the context

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<sup>11</sup> During his third missionary journey while he was living in Ephesus, Paul was used by God to bring Philemon to the Lord. Following his conversion, Philemon remained in Ephesus where he was personally disciplined by Paul for three years such that he became a “fellow worker” with the Apostle (Philm. 1).

<sup>12</sup> It is believed by most scholars that Apphia was Philemon's wife who also was led to the Lord by Paul.



from which he ultimately must decide the case- the context of forgiveness, of receiving grace and so being obligated to give grace to all in our path! If that context twisted Philemon's arm, so be it. But it would not be because Paul requested it, BUT because grace demanded it!

### The Unmerciful Steward

We are back to the unmerciful steward of Matthew 18:21-15. Again, after being forgiven the incredible debt that he owed his master, the tax collector went his way. But then something horrendous occurred as he left the presence of his master, he most likely began contemplating why he had gotten in so far under his head.

And who just so happened to come into view?

A subordinate who owed him 100 denarii, the very reason he was 10,000 talents in debt!

So what did he do?

He grabbed the man by the neck, cursed him, and then threw him into debtor's prison. In time, word got back to the master as to what his regional tax collector had done.

Matthew 18:32-34, "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? [Is not mercy your lasting obligation?'] And his lord was wroth, and delivered him to the tormentors, till he should pay ['forgive'- that's the sense] all that was due unto him."

What was Christ's point?

Matthew 18:35, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Brothers and sisters when we come to know THE CONEXT which ought to color all of life, we become gracious, merciful servants of the Lord Most High. As Christ has forgiven us, so we forgive! Now that is all that Paul was doing here, reminding Philemon of this context and so His Obligation to Grace!

And yet, it's a little different when it comes to Christ and the redemption He accomplished on the cross. There is no context of grace from which Christ could plead when it comes to your salvation. As it relates to man, we think of grace. But would you notice that as it relates to God the Judge; the One offended by our sin, it is not grace, BUT JUSTICE that is Christ's and our plea! Speaking of Christ Paul wrote this:

Romans 3:25, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

This passage is as profound as it is lovely. Paul here has in mind the problem of the ages: How to get a just God to accept a sinner without compromising His standards and how to get a sinner to heaven without compromising God's justice.

See that God forgives sin speaks wonderfully of His mercy and grace. Yet it brings into question God's

justice. Throughout Scripture God tells us that “the wages of sin is death.”<sup>13</sup> Thus for God not to give a sinner death not only is a violation of justice, but God’s character as well.

But that’s where the cross of Christ comes in. When Christ came to the earth, He was born under the Covenant of Works.<sup>14</sup> As one under the Covenant of Works, Christ then lived a perfect life, He Never Sinned. This meant that He fulfilled the Covenant which Adam had violated.

Hebrews 4:15, “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Now if you understand everything I’ve just said, you realize that Christ should never have died because He alone fulfilled the Covenant of Works!

Well then why did Christ die?

1 Peter 3:18, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

Christ died in order to pay the wages which your sin earned under the Covenant of Works. Christ’s death on the cross NOT only brought about your redemption, BUT it also demonstrated that God is just! Speaking of Christ’s death:

Romans 3:25-26, “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

Thus from here on out the salvation of man (from our perspective) is a matter of grace. But from the perspective of God it is a matter of justice!

John 1:12-13, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

DON’T MISS IT! When it comes to our salvation, it boils down now to a matter of justice! For God to allow a sinner into heaven would be a violation of justice. And for God to ban from heaven a sinner for whom Christ died would equally be a violation of Justice!

With this we see the sixth and final element to the redemption referenced here: It Involves Obligation! Because of Christ’s life and death, God now is OBLIGATED to save all who are in Christ Jesus!

We live in a culture which is caught up in claiming one’s rights! It’s rather sickening. Professional athletes don’t abide by contracts which they sign, but hold out claiming a right to be paid more. Parents sue high school coaches because a perceived right to a scholarship eluded their child. We think that in the United States we have a right to do what we want provided it doesn’t hurt anyone else. Thus we

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<sup>13</sup> Compare Romans 6:23 and Genesis 2:17

<sup>14</sup> Compare Galatians 4:4-5 Yet, Christ was not represented by Adam. Truly our Lord became a 2<sup>nd</sup> Adam, 1 Corinthians 15:47.

confuse privileges with rights and so become miserable when we don't get what we think we deserve.

Now amazingly, it is just the opposite when it comes to the Kingdom of God. Today we have numerous rights bequeathed to us on account of Christ, and we live like orphans!

- Sonship is a right (John 1:12)
- The riches of glory in Christ is a right (Galatians 4:7)
- Eternal glory is a right (2 Corinthians 4:17)
- Forgiveness is a right (Romans 3:25)?

Yet we forget this and so live as ones who do not have a father.

### The Cruise

Many of you have heard the story of the man who saved his entire life to go on a cruise. Because he knew he couldn't afford the rich and lavish meals that would be served, he brought bread, peanut butter, and jelly. This would be his food for the entire week: breakfast, lunch, and dinner.

On that last day of the cruise, he couldn't stand it any longer. He reclined on deck pool side, ordered a most wonderful meal, and then ate like a king. But upon having quenched his lust, guilt set in. And so he summoned his waiter and confessed that he had ordered a meal without the means to pay for it.

The waiter replied, "You don't understand! Your food was included in the price of your ticket!"

Changing the metaphor, Rutherford put it this way: "O thrice fools are we, who, like new-born princes weeping in the cradle, know not that there is a kingdom before them?"<sup>15</sup>

Isn't that us? We come to Christ for salvation, and then spend our time trying to earn what we already have in Christ. So we work... we do this... we do that... ever knowing that we fail miserably in all facets of Christianity. TRULY GOD COULD NOT BE PLEASED WITH US! Soon we begin sounding a little like Eeyore:

- How could I be saved?
- In the end, I'll probably be sent to hell.
- It is vanity even to try to serve the Lord.
- I'm such a failure.

Though we have in Christ an abundant life, yet because we do not understand how Christ's life and death relate to salvation, we lose our joy and excitement when it comes to service!

Brothers and sisters have you forgotten, God's love and acceptance were granted in Christ the moment we were saved. It now not only is a matter of grace, but of justice that God looks upon us with approving eyes.

What does this do to the spirit of Eeyore? It crushes it because Christ not only paid the penalty for my sin, but also "washed the bathroom" before us we are free from the fear of condemnation or disapproval. Our love, service, ministry, and obedience are in addition to that of Christ's! Such is the glorious fruit of redemption! May God give us the grace so to live!

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<sup>15</sup> The Letters of Samuel Rutherford, XX Page 71

## **About Bethel Presbyterian Church**

*The Bethel Presbyterian Church Ministry of the Word* is published regularly.

### **VISIT US WHEN IN Broomfield, COLORADO**

Feel free to visit Bethel Presbyterian Church when in Broomfield, Colorado. Bethel Presbyterian Church meets at Broomfield High School, Eagle (10<sup>th</sup> Street) and Main, Broomfield, Colorado. The telephone number of the church is 303-469-6912. The worship services are at 9:30 a.m. and 6:00 p.m. each Sunday. Bethel Presbyterian Church is a member of the Orthodox Presbyterian Church.

All our sermons can be accessed via the World Wide Web. The recording for this sermon and these notes can be found [The Elements of Redemption 2](#). The web address for all sermons at Bethel Presbyterian Church can be found out as follows: <http://bethelpresbyterian.sermonaudio.com>

### **About the Preacher**

Greg Thurston preached this sermon on June 22, 2008. Greg is the preacher at Bethel Presbyterian Church