

Potential Actions

- Define the terms of redemption and understand its implications.

[\[1\]\[2\]\[3\]](#)

- Explore the three ways to see the Bible and teach: the work of Christ for us, the work of Christ in us, and the work of Christ through us.

[\[4\]\[5\]\[6\]](#)

- Delineate walking out our faith from the work of Christ for us to avoid confusion. [\[7\]\[8\]\[9\]](#)

- Present the redemptive work of Christ in a way that changes and helps individuals worship God. [\[10\]\[11\]\[12\]](#)

- Embrace the understanding that God determines our value and sets the price on us. [\[13\]\[14\]\[15\]](#)

Transcripts

They were talking about redemption and in all things, when we go through these studies, what I wanna do first is I wanna look at the terms right? We did that with righteousness and justification, salvation. What it means to be righteous, biblically means to have right standing before God. What it means to be justified means that there's a verdict of innocence that God makes towards us, to have salvation, to be forgiven, right?

Forgiven means to be cleared of the debt. And we, we know as these things play out in the Bible, they have very specific meanings in specific terms because it points us to the specific work of Christ for us. And again, as we go through these studies, we are still talking about the work of Christ for us. There are three ways to see the Bible and to teach it.

And Paul lays it out is that we talk about the work of Christ for us, the work of the cross, what God is doing for us. And then once we're saved, we have this new nature, this new man within us. And we would call that the work of Christ in us. And then in the Bible, there's how to walk it out. We might say the work of Christ through us. And we need to always delineate what we're talking about because if we start to mix these three, we can become confused about whether walking it out is the work of

Christ for us, right? A lot of preachers and teachers have this kind of idea of telling you what to do, telling you what to do without pointing you to the power by which we do it. So when we're talking about the work of Christ for us in redemption, we're talking about the specific work of Christ that is done for us and how we are to see ourselves in light of that work.

And we get to redemption. We talked about the terms we need to define this term. I remember years ago being in church with my wife, my wife went to a, a very charismatic church. Those of you who know me, know, I tell the story all the time and I kind of laugh about it and make fun of it. But the truth is, first of all, it was a very enjoyable time of my life.

I learned a lot of things good and bad about how churches are operating and running and the gifts of the spirit and things like that, things that were very authentic, things that were very inauthentic. And I remember that one of the things they would do is in the beginning of the service, they would kind of hold up their Bible and do, kind of this thing where they would make a, a quote about the Bible and how this is my Bible, sort of like the marines do with their rifle.

You know, this is my rifle. there are many like it, but this one's my right.

They would do this thing like this Bible and they would make all these

statements about the B and I like that. I thought that was good. And then normally towards the end of that, they would say this thing, they would say, you know, let the redeemed of the Lord. That's what the pastor would say.

Let the redeemed of the Lord and everybody in the congregation would yell out, say so say so and there's nothing wrong with that, but it kind of misses the mark of what is trying to be accomplished there, right? Because the idea of that is to say what I'm redeemed from, not just to say so that would, that would be all that they would say. And then they would just go on into worship or teaching or whatever.

And we never really talked about what we were redeemed from how it worked, what, what was going on, what was the work of Christ for us? And, and as much as I look back on that and laugh, I also think that there was something lost in the teaching where we could present the redemptive work of Christ for us in a way that would change us and, and help us to see and to worship God for the great redemptive work that he's done.

So we got to look at the term because in as much as we looked at righteousness, as right standing and justification, as a verdict of innocence and forgiveness of clearing a debt. It it gives a greater view, right? It is

Christians. We can just use these terms and it can sound religious. They can sound over spiritual and they're great terms. They're amazing terms.

But when we use them like that, we kind of dumb them down, don't we? We get, we have a view of them as just sort of being Christiane. And especially when we talk to the world, when we talk to people who are unsaved and we use those terms. They might see it as righteousness as right doing or God forbid self, righteousness. We know many of those right?

We've even been that. So what is redemption? Well, redemption is a term that means to buy back to repurchase something. Now, there's implications in this word, obviously, because if we are re buying or repurchasing something that means something has been lost, something that we once owned and then we lost. Now, the Bible says that God is doing the work of redemption.

So that means that God has lost something. God had something and it was lost. That doesn't mean that he lost it. It means that it was once his and it was lost to him. And how do we understand that? Well, we know from the teachings we've done on here before talking about Genesis three that there was the fall of man, the fall of man's presence with God, his failure to obey God.

And out of that came many things. But most significantly, what comes of those is the curses, right? Curses on our life. Now, how do we think of curses? Sometimes we think of curses as in a very secular way. We might think of witchcraft and curses that come that someone's, you know, binding us with a spell. But that's not why the way we should look at it in Christianity, the way we should see it is it's that it's God's verdict of judgment.

When Adam and Eve fell in the garden, we used that term, they fell, they disobeyed God laid out a series of judgments that would be passed from them to their descendants. And what was had and owned in the garden with God that God had with his, his presence with mankind, his fellowship with man. God made man in his own image to image him to be to take Dominion on the earth and to if you will roll out his plan of society and humanity, all of that was broken and was lost and men suffered as a result. But God loves men and God is seeking to redeem mankind to bring him back. Right? Yes. As a general whole, but specifically as you and me, God wants to redeem you from those judgments that were passed to Adam. And the question is, how does he do it? What are these curses? And, and we're gonna run through a series on redemption and hopefully

take this apart a bit and let you see that some of the things that we hear and think about really have the work of Christ has already undone those things. Many times we cry out for God to fix things to do things for us that have really already been done when God has a plan to redeem us. It is because He wants us back in that standing with Him. He wants us in righteousness, right, right standing well, in order to do that, He must clear the debt, he must forgive. He makes a verdict of innocence.

And now you stand in perfect righteousness with Him. There are their terms, forgiveness, justification, righteousness. But He does more than that. The cross is such a broad work. It is an amazing work of Christ. It is more than just simple salvation in a narrow view. It is that, but it is more than that redemption is giving us back the things that were lost to us and giving us back to God because He made us.

In his image, God is redeeming us. So in redemption, how can we see redemption? Well, you know, we live in a culture now that doesn't redeem too many things. But we could think of a coupon that's redeemed. Right. A store sends out a coupon of value and it sends it out into the world. Right? To newspapers, magazines. There was a big push years ago, people would

collect tons and tons of coupons and go into stores with binders full of them and they would redeem them.

They had value, right? The store owned them but they sent them out, they were lost to them. And then when the people brought them back, the coupon was redeemed and they received the value of the item based on this redemptive work years ago, there were bottles of Coke bottles, Pepsi bottles that were glass. It still exists in some areas of the world today.

And there is a value to the glass. When you buy a soda, Coke or Pepsi in say Guatemala or Belize or some place like that, there's still glass, you buy the soda and you also get the bottle, you drink the soda, but the bottle still has value. The Coke had value to you, right? But the bottle has virtually no value but it has value to the bottle maker because they refill it.

And so on the bottom, they would offer a redemptive value whether it would be five cents or 25 cents if it was a really good, I remember as a kid looking through bottles and we would always look at the bottom ones and we could take it back to the store and receive the redemptive value. They are buying it back because it has value to them. God sees value in people.

God sees value in you and in me. And so when we were lost, when we were sent into the world, the value still remained, but we were out of

connection with the one who valued us. So God in his ultimate plan, his amazing plan of the work of Christ for us is redeeming us. So to buy us back means we have value. Now, how do we determine value something we don't think about as Christians, but we might think about in shopping when we go to the store and we look at the price tag of an item, a garment.

The reason we're looking at that price number one is to see, right?

Obviously, it fits in our budget. But even if it does, we look at the value of the item, right? And we compare it to its cost. There's things that fit in our budget that we don't buy because we don't see value in the garment. We look at maybe its quality or the way it fits or the way it looks, it's color and we consider its attributes and we determine if there's value in it.

I make fun of this and I tell everybody this story. My wife is a value driven shopper. She will buy things both online and in a store, in a store. Well, she'll go and look at it and she will at, at that time, make that decision that it's valuable to her and she'll pick it up and she'll buy it, she'll bring it home and then she will look at it and she'll think about it and it weighs on her and all of a sudden that thing has less value than what she thought she paid for it and she'll return it several

days later. You know, I as men, I don't do, I don't do it like that. I go into a store. I look at it. I decide I want it. I buy it. I don't think about it again. It has value to me or I wouldn't have bought it. But there are people, we might call it buyers' remorse. We might, we might think of it in those terms. But the truth is what we're doing all the time is we're weighing its value and we're seeing if it's worth the cost, if it's worth what I'm paying for it.

So you have value to God because God has a redemptive plan and we need to know that value. How does God value us? How do we value people? How do we value things? Well, it's based on the quality and the attributes of that person or that thing and God values you. How do we know that value? Well, it's based on what God is willing to pay for it. First, Timothy 25 says for there is one God and one mediator between God and mankind, the man Jesus Christ who gave himself as a ransom for all people.

This has now been attested to at the proper time. A ransom. This is an interesting idea, a new term, right? A ransom. We all know movies. there was a, a movie came out years ago with Mel Gibson called ransom. But we know what a ransom is, right? Somebody takes something of yours and

then they demand a payment based on what they think, what they believe you value that item at, right?

If someone takes your dog or your cat, it might be a relatively low value. If they take your child, it's gonna be a high value, right? Why?

Because they know that you value it. That's a ransom. A ransom is something we pay that has sacrificed to it, but it is enough sacrifice to get the thing that we value back. And the Bible says that Christ was the ransom for you and me now that has bold implications, doesn't it?

Because in order to know how much God values you, we need to understand how much God values his son. If we understand how much the father loves the son, then we know how much God values us. And this is really clear in scripture, right? We know at the the Jordan river when Jesus was baptized, a voice came from heaven and said, this is my beloved son in whom I am well pleased.

This is my beloved son. The exchange that's being made, the ransom, the redemptive work of Christ, the redemptive work of God to send Christ as a ransom shows value to you. We do not see ourselves with that kind of value, but God sees you like that. Why do we look at the work of Christ for us? So we can see how God sees us and mirror that image. I need to see

myself like God sees me and God sees me with such great value with such amazing quality and attributes that He would send his son a ransom.

How many of us would do that? How many of us would send our sons and daughters a ransom for anything on top of that? To know that the ransom paid the son and the daughter that would be paid would be put to death, punished brutally, to be in, put in great anguish, to suffer for us. We would never do that because we value them more than anything else.

And here we see that God would send his son as a ransom to save us to redeem us. So how do we, how do we justify that? How do we put that together, right? How do we reconcile these two ideas? See what makes you loved by God. We look at our attributes and our qualities, the way we see us as human and our failures and in our sin and in our disappointments.

But God sees your eternal quality, your eternal attributes. He sees his plan for you and He wants to redeem you and have you back. You are that important. God loves you. God wants you with Him. God wants these judgments to be off your life. And in fact, in this redemptive work, he does just that He removes all of it. Here's the problem. We still see who we are.

We still see us in light of our failures and we, we fail to see us in the light of His valuing us. God so loved the world that He gave his only begotten son in what way he gave him as a ransom. Why to redeem us? That's how much God loves you. I want you to, to really meditate and think on that. We need to see ourselves that way, not to see ourselves as high and lifted up, but rather to see the value of us based on the value that God gives us.

The creator determines the value, right? If we go to a store and we go back to that clothing item who determines the price tag? It is the maker, the maker determines the price tag. If you buy a pair of Nike shoes. It is Nike who sets the manufacturer's suggested retail price right now. There's some added on there for everybody to make money. But you get what I'm saying, the fact is, is that it's the maker who determines its value.

They set the price. God sets the price on you and values you to the extent that He would send his son as, as a ransom to get you back. What a great love there is in God. Thank God that the love He has for us is not based on how we see us on how we see our value, but rather on His capability of loving God is love and out of that love. He wants to give it and share it.

It is because He is capable of loving that he loves us, not because we are absolutely lovable. We need to get away from this idea. Start seeing

yourself as the righteousness of God in Christ that with right standing before God start seeing yourself as justified before Him with a verdict of innocence, start seeing forgiveness as the debt that is cleared.

God has seen it cleared. You carry the debt in the weight of sin, but that's not what God wants you to do. The reason God is spelling out the work of Christ in the Scriptures is that so you can see the work so you can agree with the work and see yourself that way. Because if I see myself as forgiven with no debt. If I see myself in right standing before God, if I see myself as innocent, that He has already declared me innocent, then when I go to Him to pray, I pray differently.

I don't come to him wallowing in my sin, begging God to forgive something that's already been forgiven, asking God to hear my prayers. When I already have right standing, I'm gonna come boldly to the throne of grace. How can I do that? Because I have right saying. But if I don't know it, I don't come boldly. You are forgiven and in right standing and fully justified, fully innocent before God.

And now God is going to remove the curses, remove the judgments off of our life. I want to look at one more scripture. I want to look at one more scripture in mark 10 45. And this is what it says for even the son of man

came not to be served, but to serve and to give his life as a ransom for many. Well, sometimes we think about the Christian walk as being a servant to God.

And I realized that that comes from lawful teaching. It comes from a lawful mentality, believers who are once saved and then go back to the law in an attempt to serve God. But when you accept Christ, you have left the realm of being a servant and you have become a son. The Bible says that we are co heirs with Christ, we are heirs to God and co heirs with Christ.

If we have the spirit of God in us, you have become a son. Adopted. That word adopted is, is a, is a funny term. It really means to become a full grown son. You've become a full grown inheritance, acceptable qualified son. And this inheritance that we, that we agree to that we are that we are believing in is one of son, right? an inheritance from the father comes to the son.

Servants serve they give to God under son, the father gives to you, right? It's a total different paradigm shift. Now, it doesn't mean that we then don't have good works or that we don't serve people and that we don't advance the kingdom of God. Of course, we do that, but we do it with a different

mentality, an entirely different mentality. One of a son operates with the authority of the father, with all of the promises, knowing who he is, right.

Christians, we ought to know who we are in Christ and serve that way.

There's an empowering work in it. If we are serving out of debt, if we are serving to be right with God, then we will be exhausted and in and in anxiety over it, it will wear us out. But if we serve as a son, right, if we serve as a son, we are empowered as a son we take it on differently.

We look at it differently. I wanna look at one last verse as we have this introduction into redemption. You know, sometimes people are afraid of teaching that this redemptive work puts value on us because we think men will see themselves as haughty and proud. We're, we're worried about not serving as servants because we feel a duty to God, right?

Because we don't feel forgiven the debt is still there. So we have a duty and this is a flawed idea and, but we have it, preachers are afraid to preach it. I've heard people say, man, if you preach that people will run amok and they will sin like crazy because they know they're forgiven once for all. If you teach that they have right standing and they don't fall out of fellowship with God, then they will do anything.

And they just think they can come proudly before the throne of God with all their sin that there's no wisdom in it. There's no way that this is true. Even if it is true, it's dangerous to teach because it'll create something that's actually bad. It'll create something with us that it will make us disrespect God. And in Ephesians 17 and eight, and I tell all the groups and I will tell you, I hope that you will consider this a, a Bible memory verse something that you put in your heart,

something that you, that you carry with you because it speaks of the passion of God for redemption. It speaks of the work of Christ for us in a, in an exhaustive way. And it talks about why God does it in, in Ephesians 17 and eight, it says in Him, we have redemption in Him, we have redemption, the forgiveness of sins through His blood, which he lavished on us with all wisdom and prudence.

In this verse, we can demote every one of those ideas. First of all, we aren't redeeming ourselves from our own value. He is redeeming us in him. We have redemption. When you receive Christ, it is that work that he is doing. It is all of him. There's nothing of me. He is redeeming me because he has chosen to, he has sent his son because he chose to, he saw value.

He sent his son that son died on the cross. None of it is of you. So there's no reason to be proud or hay. He says in him, we have redemption, the forgiveness of sins. You are completely forgiven in Christ. This work is powerful. His blood is efficacious for you. It is effective to take away your sins in him. We have it to say we have it is in the present tense.

We have it now. Yes, we had it 2000 years ago, right? When it, when the work was done, those that were alive had it but you still have it. It is a continuing work, it is active present, it is working. Now you have it when you sin and you will, when you fail and you will, you still have it in him. We have as long as you remain in him. And that is not to give insecurity.

If you believe that Jesus died on the cross for your sins and was raised from the dead and you in him, then you're safe. We gotta put that away. We gotta put this insecurity away about salvation. But if you, if that's who you are and you know, if that's what you believe, then you are safe in Christ, you have it the forgiveness of sins. But then we can't miss this next part which he lavished on us.

The passion of it speaks to how God does it. It isn't miserly. It isn't something you're working for. It isn't something you're qualified to get. He lavishes it on us of his own accord. I love the passion of it. Lavish is a word

of abundance, isn't it? He lavishes it. If we think about that term, when I lavish somebody with love, when I lavish somebody with finances, it's not just enough, it's more than enough.

And then this last part is the nail in the coffin of this idea that it will produce something because there's, it, it, it, it's not prudent to tell people that it's not prudent. If you tell people that if you tell people that their sins are forgiven. If you tell them, they're right before God. It is all of God and none of you that it will produce licentiousness and open sin.

This last part of that verse, right in eight is a, a nail in that coffin. It says which he lavished on us with all wisdom and prudence whose wisdom and prudence, his not ours. The things the gospel, the Bible says is foolishness to those who are perishing. When we tell people these things, it should sound foolish, it should sound amazing. It should sound so good that there's an offense to the flesh, the flesh loves sin.

And when we're freeing people from sin, their flesh will revolt, your flesh may revolt. Put it down, put it away. See yourself the way God sees you in Him. We have redemption, the forgiveness of sins through His blood, which He lavished on us with all wisdom.

