

LESSON FOUR

REDEMPTION IN THE SON

SCRIPTURE READING

[All Sections]

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Heb. 9:22b ... and without shedding of blood there is no forgiveness.

[Section 1]

Rom. 3:21 But now, apart from the law, the righteousness of God has been manifested, witness being borne to it by the Law and the Prophets;

Rom. 3:22 Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction;

Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

[Section 2]

1 Pet. 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

1 Pet. 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

[Section 3]

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Heb. 9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

Heb. 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

Heb. 10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God,

Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

[Section 4]

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

OUTLINE:

I. THE THIRD ITEM OF GOD'S BLESSING

II. REDEMPTION IN GOD'S BELOVED TO FULFILL GOD'S RIGHTEOUS REQUIREMENT AND TO PLEASE GOD

III. THROUGH HIS BLOOD SHED ON THE CROSS FOR OUR SINS

IV. REDEMPTION THROUGH HIS BLOOD BEING THE FORGIVENESS OF OUR OFFENSES

V. ACCORDING TO THE RICHES OF HIS GRACE

A. God Abundant Grace Having Accomplished Redemption for Us and Applied Forgiveness to Us

B. Redemption and Forgiveness Being according to God's Righteousness, but Accomplished and applied by God's Rich Grace

VI. GOD'S GRACE BEING MADE TO ABOUND TO US

VII. IN ALL WISDOM AND PRUDENCE

QUESTIONS

SECTION 1

1. What are the first three items of God's blessing bestowed upon us?
2. Why do we still need redemption? What does redemption fulfill?
3. How did the Lord accomplish His redemption?

SECTION 2

1. What can satisfy God's righteous requirement in relation to our sins?
2. What is the difference between redemption and forgiveness?
3. How should we confess our sins?

SECTION 3

1. What kind of blood was shed to accomplish eternal redemption? Why was obtaining such blood more difficult than creating the universe?
2. What is the origin of our repentance? How could forgiveness be applied to us?

SECTION 4

1. What does Ephesians 1:8 reveal about God's abounding grace?

2. What does Ephesians 1:7 reveal?
3. What is wisdom? What is the relationship between wisdom and prudence in Ephesians 1:8?

CHOSEN TO BE HOLY

----- [ALL SECTIONS] -----

In Ephesians 1:3-14 there are three sections: verses 3 through 6, the Father's selection and predestination, speaking forth God's eternal purpose; verses 7 through 12, the Son's redemption, speaking forth the accomplishment of God's eternal purpose; and verses 13 and 14, the Spirit's sealing and pledging, speaking forth the application of God's accomplished purpose. First we have the Father's eternal purpose, then the Son's accomplishment of the Father's purpose, and finally the Spirit's application of what the Son has accomplished according to the Father's purpose. By this we see that the Triune God is expressed in His blessings. Through the Father's purpose, the Son's accomplishment, and the Spirit's application we become the church. In the previous messages we have covered the Father's selection and predestination. In this message we shall consider the Son's redemption, that is, redemption in the Son (1:7).

We have seen that the book of Ephesians does not speak from our condition, from the earth, or from time, but speaks from God's eternal purpose, from the heavenlies, and from eternity. Since this is the case, you may wonder why redemption is mentioned here. It is because we, God's chosen ones, became fallen. According to God's eternal purpose, we were chosen, but after creation we became fallen. Hence, there is the need of redemption. By redeeming us, the Son accomplished the Father's purpose.

Although chapter one speaks of redemption, it does not record our pitiful situation. This is fully unveiled in chapter two. When we come to that chapter, we shall see how pitiful our situation was and how much we were in need of God's mercy. Although chapter one is altogether glorious, it nevertheless refers to our need for redemption due to the fall.

Ephesians 1:7 says, ***"In Whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace."*** Verse 7 is the continuation of verse 6. As we saw in the last message, verse 6 reveals that we have become the object of God's favor, for we have been graced in the Beloved. The phrase "in Whom" in verse 7 refers to "the Beloved" in verse 6. This means that we have been redeemed in the

Beloved, in the One in whom God delights. Thus, in the eyes of God, redemption is not a pitiful matter; it is a thing to be delighted in. Although it is accurate to say that we are redeemed in Christ, it is not as delightful as saying that we are redeemed in the Beloved. The words "in the Beloved" mean in God's delight. In God's delight, the Beloved, we have redemption. This is a further indication that in chapter one there is no thought of our pitiful condition; rather, this chapter is filled with delight. We have been redeemed through the blood of God's Beloved shed on the cross for us.

According to verse 7, this redemption is the forgiveness of offenses, not the forgiveness of sins. There is a difference between offenses and sins. Because the record of chapter one is so sweet, it does not speak of sins, but of offenses. In the eyes of the Father, His chosen ones have committed some offenses which need to be forgiven. Chapter two, on the contrary, speaks of wrath and sins. In chapter one God the Father takes care of our offenses. However, even these offenses made redemption necessary, and the blood of the beloved Son of God was shed on the cross for our forgiveness. Apart from the shedding of blood, there is no forgiveness of sins (Heb. 9:22). Hence, there was the need of the blood. This forgiveness was according to the riches of God's grace, which He caused to abound to us in all wisdom and prudence (v. 8).

----- [SECTION 1] -----

*God's righteousness
condemns us, but by
Christ's righteous
death we are
justified.*

I. THE THIRD ITEM OF GOD'S BLESSING

Verses 4 and 5 reveal that we were chosen and predestinated. But after creation we became fallen. Hence, we need redemption, which God has accomplished for us in Christ through His blood. This is another item of God's blessing bestowed upon us. The first blessing is selection to be holy, the second is predestination unto sonship, and the third is redemption in the Son.

II. REDEMPTION IN GOD'S BELOVED TO FULFILL GOD'S RIGHTEOUS REQUIREMENT AND TO PLEASE GOD

Although God delights in us and has made us the objects of His grace, we still need redemption because He is the righteous God. Our Father who delights in us is righteous and cannot tolerate unrighteousness, wrongdoings, or offenses. Such things insult His righteousness. Therefore, His righteousness makes the accomplishment of redemption necessary. Redemption fulfills God's righteous requirements and pleases God. God is not only a God of love; He is also righteous, and anything unrighteous displeases Him. Everything related to Him must satisfy the requirements of His righteousness. This is the reason that, in order to please God, the beloved Son had to go to the cross to accomplish full redemption for God's chosen ones.

First, let us see what the righteousness of God is. We may say that the righteousness of God is what God is with respect to justice and rightness (Rom. 3:21-22; 1:17; 10:3; Phil. 3:9). God is just and right. Whatever God is in His justice and rightness constitutes His righteousness. Furthermore, all that God is in His justice and rightness is actually Himself. Therefore, the righteousness of God is God Himself. The righteousness of God is a Person, not merely a divine attribute.

God has a big problem on His hands because of our sin. Remember, He said in Genesis 2:17 that if the man whom He loved ate of the tree of knowledge, he would surely die. Man ate of that cursed tree, so according to God's righteousness we must die. Righteousness and justice are the foundation of God's throne. If God did not condemn man, Satan could come in to rightfully accuse God of being unrighteous. If this happened, God would have no authority to rule and the whole universe would be turned upside down.

God loves man, yet He had to condemn him because of what man had done. Now, what can God do so that He can fulfill His righteousness and yet keep the man whom He has loved? How can He forgive the man He loves without violating His righteousness? The answer is God's twofold righteousness.

In order that God might be able to forgive us, Christ, the Son of God, became flesh. As (Romans) 8:3 says, God sent His own Son in the likeness of the flesh of sin. By incarnation, the Lord took upon Himself the likeness of the flesh

of sin and became identified with sinners in the flesh. For the sake of God's righteousness, the Lord Jesus was put to death on the cross. There, on the cross, He was made sin for us, and God condemned sin in the flesh. By dying on our behalf the Lord accomplished redemption and fulfilled all of God's righteous requirements. Now God has the position righteously to forgive us. In fact, He not only can forgive us, but, for the sake of His righteousness, He must forgive us. God forgives not primarily because He loves us, but because He is bound by His righteousness to do so.

God's righteousness condemns us, but by Christ's righteous death we are justified. Christ's righteous death fulfills God's righteous requirements. How wonderful this is! Man is forgiven—saved. At the same time, God's righteousness is maintained and Satan's mouth is shut. Now, God cannot condemn those who believe in Christ's righteous death and neither can Satan. By seeing this, we will love and appreciate our God. Through His twofold righteousness, we can see His love, His righteousness, and His wisdom.

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III. THROUGH HIS BLOOD SHED ON THE CROSS FOR OUR SINS

The Son's redemption is through His blood shed on the cross for our sins (1 Pet. 1:18-19). Because the Son's death in the flesh on the cross has fulfilled God's righteous requirement, His blood becomes the very instrument for our redemption.

We have been forgiven through the blood of the new covenant poured out by Christ for many (Matt. 26:28). God's forgiveness must have a proper ground.

Otherwise, He would be careless in forgiving people's sins. God does not forgive in such a way. On the contrary, God is righteous, and He does not forgive sins without a proper ground. The ground on which He forgives sins is the blood shed by Christ on the cross. For this reason, we must believe in the redeeming Christ. Because we believe in Him, God has the ground righteously to forgive us.

Matthew 26:28 says, "***This is My blood of the covenant, which is poured out for many for***

Redemption is what Christ has accomplished for our offenses; forgiveness is what Christ accomplished applied to our offenses.

forgiveness of sins.” The Lord’s blood redeemed us from our fallen condition back to God and to His full blessing. The Lord’s blood was required by God’s righteousness for the forgiveness of our sins. Hebrews 9:22 says, “***Without shedding of blood there is no forgiveness.***” The shedding of Jesus’ blood signifies His death for us. The meaning of His shed blood is that God’s righteous requirement is satisfied. Thus, the effect of His blood being shed is that our sins are forgiven. Without the shed blood of Jesus, God’s righteous requirement could never have been satisfied, and man’s sins could never have been forgiven. But the shed blood of Jesus has satisfied God’s righteous requirement so that man’s sins can be forgiven.

Without shedding of blood there is no forgiveness of sin. Without forgiveness of sin there is no way to fulfill the requirement of God’s righteousness that the new covenant may be enacted. But Christ’s blood has been shed for the forgiveness of sin, and the new covenant has been enacted with His blood (Matt. 26:28).

IV. REDEMPTION THROUGH HIS BLOOD BEING THE FORGIVENESS OF OUR OFFENSES

The Son’s redemption through His blood is the forgiveness of our offenses (Matt. 26:28; Heb. 9:22). Redemption is what Christ has accomplished for our offenses; forgiveness is what Christ accomplished applied to our offenses. Redemption was accomplished on the cross, whereas forgiveness is applied the moment we believe in Christ. Redemption and forgiveness are actually two ends of one thing. We have seen that the forgiveness of offenses is the redemption accomplished through the blood of Christ. However, two terms are used because this one thing has two ends: the end of the accomplishment on the cross and the end of the application to us at the time we believed. Although redemption was accomplished on the cross when Christ shed His blood, it was not applied to us at that time. The application did not take place until we believed in Christ and made confession to the righteous God. At that very moment, the Spirit of God applied to us the redemption Christ had accomplished on the cross. Hence, redemption is the accomplishment, and forgiveness is the application.

We must confess our sins in order to rely upon the precious blood for God’s forgiveness. The more we confess, the more we will touch God, and the more thorough our confession, the deeper we can enter into God. However, we need to be careful not to ask, “Have I sinned? Did I sin yesterday, the day before yesterday, or this week?” This is introspection. Confession that comes out of introspection has no spiritual value.

When we come before God without being pretentious or memorizing the things we need to pray for and we simply place ourselves before Him and let the Holy Spirit shine in us, He causes us to sense and see certain sins or mistakes that we have committed. At that time, we should confess the sin according to this sense. We should confess only as much as we sense. We do not need to take care of what we have not sensed. While confessing, we need to receive the precious blood, rely on the blood, and apply the effectiveness of the blood. If we continue praying in this way, we can be assured that we will touch God’s presence and contact Him.

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V. ACCORDING TO THE RICHES OF HIS GRACE

Ephesians 1:7 says that redemption is according to the riches of God’s grace. According to our concept, it would be easy for God to forgive us because He is sovereign and almighty. However, it was not that easy. The accomplishment of redemption was a very weighty and serious matter. Because of its seriousness, it required the riches of God’s grace.

Now we need to consider why redemption required the riches of God’s grace. The Bible says that without the shedding of blood there is no forgiveness of sins. Therefore, in order for us to be forgiven, blood had to be shed. But in this matter the blood of animals could not avail (Heb. 10:4). The blood of the animal sacrifices was simply a shadow. For the actual accomplishment of redemption, there had to be the blood of a higher life, a blood altogether sinless. Where could God find this kind of blood among the human race? It was impossible because all men are sinful. Among the fallen human race there is no sinless blood. Moreover, God’s chosen ones number in the millions. If a sin offering were to be offered for each one, millions of sin offerings

would be required. Therefore, in addition to a perfect, sinless blood, there was the need of a sin offering that could include millions. This indicates that the blood through which redemption was to be accomplished had to be not only sinless, but also all-inclusive, able to redeem the millions of God's chosen ones. Only Jesus Christ could be the sin offering with a sinless blood shed for these millions of chosen ones. By the shedding of His blood once upon the cross, the eternal redemption of God's chosen ones was accomplished once for all (Heb. 9:28; 10:10, 12).

Now we need to see how it was possible for God to obtain such a sinless and all-inclusive blood. Obtaining such a blood was vastly more difficult than creating the universe. In order to create the universe, God simply had to speak. For example, He said, "Let there be light," and there was light (Gen. 1:3). But redemption could not take place in this way. God could not simply say, "Let redemption be accomplished." In order for God to create the universe there was no need of grace. But for Him to accomplish redemption, there was the need of the riches of His grace.

Consider how the Redeemer, the Lord Jesus, was conceived. In order for the Lord Jesus to be conceived, there was the need for the Holy Spirit to contact the virgin Mary. We cannot say how the Holy Spirit conceived the Redeemer within the womb of the virgin. For this, the riches of God's grace were required. According to Luke 1:35, the child conceived in Mary of the Holy Spirit was called the "holy thing." This indicates that the conception of the Lord Jesus was absolutely a holy matter. (Holiness refers to something conceived of the Holy Spirit.) For nine months this "holy thing" remained in Mary's womb. Who can tell how much grace this called for? What grace was needed for Jesus, Jehovah the Savior, to remain there in the womb for nine months!

Until the age of thirty, the Lord Jesus worked as a carpenter. Great grace was required for the One called Emmanuel, God with us, to work as a carpenter for so many years. Eventually, He came forth to begin His ministry, which lasted three and a half years. Although He was concerned for sinners, they opposed Him, persecuted Him, and plotted to kill Him. Betrayed by one of His Apostles, He was arrested. Actually, He was not arrested, but handed Himself over to those who came for Him. He could have asked the Father to send twelve legions of angels to rescue Him, but He refrained from doing so (Matt. 26:53). After

He was arrested, He was tried before the high priest, before Pilate, and before Herod. Then He was nailed to the cross and hung there for six hours, from nine o'clock in the morning until three o'clock in the afternoon. What great grace was needed for all this! On the cross the Lord Jesus died for our sins. Then He was buried, resurrected, and ascended into heaven to receive repentance and forgiveness (Acts 5:31). Because of the riches of God's grace, we are able to repent and receive forgiveness of sins. Do not think that your repentance originated with you. No, God the Father gave repentance to the Son, the Redeemer, and He gave it to you through the Spirit. Along with repentance, we have received forgiveness. All this is according to the riches of His grace. How limitless and immeasurable is God's grace!

A. God's Abundant Grace Having Accomplished Redemption for Us and Applied Forgiveness to Us

God's abundant grace has accomplished redemption for us and has applied forgiveness to us. Through the incarnation, crucifixion, and resurrection of Christ, redemption has been accomplished. After ascending into the heavens and receiving repentance and forgiveness, He now applies forgiveness to us. This is according to the riches of God's grace.

B. Redemption and Forgiveness Being according to God's righteousness, but Accomplished and Applied by God's Rich Grace

Both redemption and forgiveness are according to God's righteousness, but they are accomplished and applied by God's rich grace. This means that both God's righteousness, which is God's way of doing things, and grace, which is God Himself dispensed into His chosen people, have been exercised to the uttermost.

VI. GOD'S GRACE BEING MADE TO ABOUND TO US

Ephesians 1:8 says that God's grace has been "*caused to abound to us.*" God's grace is not only rich, but also abounding. Many Christians know about "amazing grace," but not about abounding grace. It takes revelation to know God's abounding grace. His abounding grace has made us an inheritance to God (v. 11) and has qualified us to inherit all that God is (v. 14). In other words, this abounding grace makes us God's inheritance on the one hand and makes God our inheritance on the other hand. This is something far greater than sinners merely being saved and going to heaven. This concept, the concept of being saved for heaven, is rather natural. We need to see the abounding grace that makes us an inheritance to God and qualifies us to inherit all that God is.

Verses 3 through 14 of Ephesians chapter one are actually one long sentence. Therefore, we should not isolate any verse, clause, or phrase from the whole sentence. Verse 5 says that God has predestinated us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will. The praise of the glory of God's grace spoken of in verse 6 is the issue of the sonship in verse 5. Sonship is altogether a matter of grace. God's grace makes us sons of God. The Spirit of the Son, the life of the Son, the position of the Son, the image of the Son, the completion of sonship, and the inheritance of all that God is in the sonship are all matters of grace. As we have pointed out, grace is God Himself. God Himself has come to accomplish everything for us that we may be His sons with the full sonship. With this grace God has graced us in the Beloved (v. 6).

Verse 7 reveals that God's grace has accomplished redemption for us and has applied forgiveness to us. The accomplishment of redemption began with Christ's incarnation and continued through His ascension. When He ascended to the heavens, redemption was fully accomplished. In His ascension God gave Him repentance and forgiveness to pour out through the coming of the Spirit (Acts 5:31). The coming of the Spirit refers to Christ's descension. Beginning at the time of His descension, repentance and forgiveness were brought down to earth and poured out upon God's chosen ones. As a result, we have repentance; repentance has been poured into our heart. After repentance came

forgiveness. Through the accomplishment of redemption and the application of forgiveness, we have been regenerated to become sons of God. All this is according to the riches of God's grace.

Even more of God's grace is revealed in verse 8, which says that God has caused His grace to abound to us in all wisdom and prudence.

VII. IN ALL WISDOM AND PRUDENCE

Verse 8 says that the riches of God's grace have been caused to abound to us in all wisdom and prudence. Wisdom is what is within God to plan and purpose a will concerning us; prudence is the application of God's wisdom. God firstly planned and purposed in His wisdom, and then He applied what He had planned and purposed for us with prudence. Wisdom was mainly related to God's plan in eternity, and prudence is mainly related to God's execution of His plan in time. What God planned in eternity in His wisdom, He is now executing in time in His prudence. In God's prudence He has brought us to Himself. Now, through the exercise of His prudence, He is applying to us all that He planned in eternity regarding us.

God gives grace to us in all wisdom and prudence. He considered, planned, and arranged. In order to give Himself to us as grace, God made a plan which He accomplished through creation and redemption, and then arranged a proper environment for us, including people and events, so that grace would abound to us. God did everything for us according to His wisdom and prudence so that His grace would abound to us. His giving of grace was according to His good pleasure, which He purposed in Himself.