

# THE GLORY OF THE SON IN OUR NEW BEGINNING, PART 1

## Ephesians 1.7, Message 04: Forgiveness and Redemption in the Son

### Ephesians is a book about our life in Christ.

- It speaks of both what we *have* in Christ (the new life in Him) and how we should *live* in Christ.
- (Rev 2.1-7) We need to remember that the church at Ephesus was a good church, an exemplary church.
  - ✓ (v2-3) They had sound doctrine and contended earnestly for the faith, and they did so with patience.
  - ✓ (v4) But they had a problem: They left their first love (their Christianity became all about doctrine and strict, legalistic rules and regulations).
  - ✓ (v5) They were given a solution: Remember and repent! Christ called the Ephesians to “remember” the first things and to “repent” in order to get back to doing the first (most important) works.
- This is the message of Paul in his Epistle to the Ephesians...
  - ✓ (Eph 1-3) Remember: Paul reminds us of all that we have “in Christ” (from the moment of salvation).
  - ✓ (Eph 4-6) Repent: Paul calls us to a life given over to the first (most important) works.
  - ✓ He begins with doctrine and then exhorts us to apply it (to learn of Christ, then live for Christ).
- We need to hear the message of Ephesians because we are very much like the church at Ephesus.

### **Ephesians 1: In chapter 1 of Ephesians Paul reminds us of the New Beginning we had (and have) in Christ.**

- (v3) In the moment we are saved (placed in Christ), we receive “all spiritual blessings” (and what follows in Ephesians 1 is an explanation of *eight* different aspects of these blessings we have in Christ).
- (v4-6) Three aspects of this blessing (election, predestination, acceptance) glorify the **Father** (v6)
- (v7-12) Four aspects of this blessing glorify the **Son** (v12; we are going to look at two of these today).
- (v13-14) One aspect of this blessing glorifies the **Spirit** (v14).

### **Four Blessings that Glorify the Son: (v7-12) We are going to look at these blessings in two categories...**

- (v7) What we “*have*” (present tense): In Christ we have both forgiveness and redemption.
- (v8-12, esp. v11) What we “*have obtained*” (past tense): We *have* obtained an inheritance (past tense) and this has implications for what we *can* obtain in the Judgment Seat of Christ (future tense).
- In this message, we are going to take a look at the first verse of this passage: What we “have” in Christ...

#### **I. In Jesus Christ We Have the *Forgiveness* of Sin**

- Even though redemption is mentioned first in the passage, we are going to start with the forgiveness of sins since forgiveness came before redemption in God's plan of salvation throughout history.

##### **A. Forgiveness Defined**

1. To forgive is to pardon (to grant remission of) an offense or a debt.
2. We all have offended God with our rebellion and wickedness (even to the point of enjoying it).
3. That rebellion and wickedness resulted in enmity with God (we were enemies). Yet God, in His infinite mercy and kindness, has always extended to His enemies an offer of peace: *Forgiveness*.

##### **B. Forgiveness is a *choice*, and God has always chosen to offer forgiveness of sins to sinful man.**

1. We are going to see later that redemption is much more than just a choice. But, forgiveness is just that: a choice. Nothing else is needed to forgive someone an offense or a debt.
2. From the first sin in the Garden, God has always chosen to offer forgiveness to sinful man.

**C. In Christ, we have received all spiritual blessings and part of that is God's forgiveness. God, in Christ, has forgiven us of our sins, all our sins (past, present, and future).**

1. (v7b) God's forgiveness in Christ has nothing to do with us (with us “deserving” it). God's forgiveness is His personal choice and it comes from the *riches* of His grace (He is good and kind).
2. (Eph 2.4-9) God is *rich* in mercy and He has *riches* of grace, and out of that abundance of goodness and kindness, He offers forgiveness to sinful man.
3. (Col 2.13) And God is so rich in mercy and grace, that He has forgiven us of all or sins (past, present, and future) from the moment we are saved.
4. This is one reason why our salvation glorifies (exalts, magnifies) God: It speaks of how good and kind God is—it speaks of His Omnibenevolence. Look at how good and kind God is!

**D. However, forgiveness alone is not enough to get us into heaven.**

1. God can forgive our sins, but there is still a debt to pay. Forgiveness is not enough to end the separation between God and man.
2. (Ps 32.1-2) Under the Old Testament God *forgave* sins and even *covered* them (He chose to *not* *impute* iniquity to the repentant sinner who turned to Him in faith).
3. (Ps 85.2) But, forgiveness can only “*cover*” sins; it cannot remove them.
4. (Exod 34.5-7) God has always offered forgiveness, but forgiveness cannot *clear the guilty*.
  - a) God has always been good and kind and merciful; He is immutable—He never changes.
  - b) But God is also good and just and righteous. He cannot just turn a blind eye to sin.
    - (1) Sin is breaking God's Law—it is rebellion and disobedience to God's established rule.
    - (2) From the beginning God made know the sentence for crimes against His Law: Death.
    - (3) When a man sins, he must die (if not, then God is a liar and an unjust judge).
  - c) Therefore, even though God can *forgive* sins by choice, that forgiveness is not enough to clear the guilt, to remove the separation, and to give us entrance into heaven. We need *redemption*...

**II. In Jesus Christ We Have Eternal Redemption**

**A. Redemption Defined**

1. To redeem (in the context of our salvation) is to pay a price to free one from slavery or captivity.
2. (v7a) The price that was paid was the blood of Christ, which includes His suffering, His death, and His literal blood that was taken into the true Most Holy Place and presented before the Father.
  - (Col 1.14) So, don't let anyone take the blood out of your Bible.
3. (1Cor 6.20) That price was paid by the Lord Jesus Christ to free us from slavery and captivity.
  - a) (Rom 6.17-18) We were slaves to sin (held captive by sin; servants to sin).
  - b) (Rom 6.23) And the debt that had to be paid was *death* (because that is what God promised Adam in the Garden: death for breaking the Law; death for rebellion and disobedience).
    - (1) This includes *physical death* (of the body): Christ died in our place.
    - (2) This includes *spiritual death* (separation from God): On the cross, Christ cried out, “My God, My God, why hast thou forsaken me?”
    - (3) This includes the *eternal death* of the soul (the second death of the lake of fire where God's wrath is manifested and poured out on sin and sinners): Christ suffered all the wrath of God on the cross (which is why, before He died, He could say, “It is finished”).
4. Christ redeemed us because He paid the full price to cancel all our debt and free us from sin and from sin's consequences.

## B. Until Christ, there was no eternal redemption.

1. (Heb 10.1-4, 11) The sacrifices of animals under the Old Testament could never redeem sinful man because it was not an animal that sinned (and justice demands an “eye for an eye”: if a man sins, a man must die).
  - a) Under the Old Testament, God *forgave* sins and *covered* them. But, the price for sin (sin's debt) was not paid until the cross.
  - b) This is why the saints in the Old Testament could not go directly to heaven when they died. The separation between God and man was not taken away until Christ *redeemed* us—until Christ paid the price on the cross to free us from sin and sin's consequences.
2. Until Christ's redemption on the cross, all the Old Testament saints went to *Abraham's Bosom*.
  - a) (Luke 16.19-21) Christ tells a story (not a parable!) about a rich man and Lazarus.
  - b) (Luke 16.22a) Lazarus was “saved” and so when he died, he went to Abraham's Bosom.
  - c) (Luke 16.22b-24) The rich man died in his sins and went to “hell,” a place of torment in flame.
  - d) (Luke 16.25-31) The place of torment for sinners and the place of rest and comfort for the saints were close enough for some type of conversation.
    - So, ask yourself: Where is hell? Where, then, must be Abraham's Bosom? And why would it be there? And what does that have to do with our “redemption” in Christ?
  - e) (Luke 23.39-43) The very day Christ died on the cross, He went to *paradise*. Where was that?
  - f) (Mat 12.38-40) The day Christ died, He went into the “heart of the earth,” and He stayed there until His resurrection three days later.
    - (1) He did not go to “hell,” the place of torment in flame (because He proclaimed, “It is finished!” on the cross; He suffered all of God's wrath on the cross).
    - (2) He went to “Abraham's Bosom,” a place in the center of the earth that was “paradise” (a place of rest and comfort for the saints who died before Christ *redeemed them*).
  - g) “Abraham's Bosom” was a place where Old Testament saints went when they died; it was like a “waiting room” or a “holding tank” where they could rest in the comfort of paradise until Christ paid the price for the sins of all mankind.
3. Follow the chronology of events...
  - a) (Luke 16.19-31) The Old Testament saints went to Abraham's Bosom when they died (it was a place in the center of the earth, separated from “hell” by a great gulf).
  - b) (Mat 12.38-40 cf. Luke 23.39-43) When Christ died, He to Abraham's Bosom—He went to Paradise that was (at that time) in the center of the earth.
    - (1Pet 3.18-20) While there, He announced His victory to the demons who tried to thwart God's plan of redemption in Genesis 6.
  - c) After three days and three nights in the heart of the earth (in Abraham's Bosom), Christ rose again from the dead.
    - (1) (John 20.11-17) The first person He encounters is Mary and He says, “Touch me not!”
      - Why? Later on He says to His disciples to touch Him to prove He is real and not a ghost. Why tell Mary that she cannot touch Him when He has just resurrected?
    - (2) (Heb 9.11-12) Jesus rose from the dead and took His blood into the true Most Holy Place (the presence of the Father) and thus finished the work of our eternal redemption.
    - (3) If Mary would have touched Him before He did that, she would have tainted His perfect sacrifice that He was to present to God.
    - (4) He presented His blood to the Father and then returned for 40 days more on the earth.

d) (Eph 4.8-10) Also, when Christ rose from the dead and ascended into heaven, he took with Him all those Old Testament saints who were held in captivity by sin (separated from God in Abraham's Bosom), and He took them into the presence of the Father.

(1) Now, after the work of redemption on the cross, there is no need for Abraham's Bosom.

(2) (2Cor 12.1-4) "Paradise" is now in the third heaven, the presence of God.

(3) (2Cor 5.8) When a saint dies today (when he is made absent from the body), he goes immediately to heaven, to the presence of the Lord.

(4) (Php 1.23) When we depart from this world, we go to be with Christ.

(5) In Christ, there is *no more separation from God*. Christ has redeemed us! He has paid the price in full for our liberty and our freedom from sin and its consequences!

### **Conclusion:**

**(Eph 1.3) In Christ we have *all* spiritual blessings... and that includes *forgiveness* and *redemption* (v7).**

- That includes God's forgiveness: God is good and kind and rich in mercy and grace, and He has *chosen* (because of His loving-kindness) to forgive anyone and everyone that will repent and believe on His Son.
- But that blessing also includes redemption: Not only did God choose to forgive us, He paid the full price for our sins against Him.

**(Heb 4.13-16) We have complete and open access to the Father through Jesus Christ.**

- God offers forgiveness to all sinners everywhere, and Christ died for the sins of the whole world.
- Anyone can be saved, but they must come to God through Jesus Christ (because there is no redemption outside of Christ—outside of Christ, the sinner must pay the price for his own sins in hell).
- And once saved, we can approach God the Father boldly, with confidence, knowing that we come before Him based on Who Christ is and what Christ has done (not based on us, not based on our works).

**This message, then, has two applications:**

1. For those who are not sure of their salvation: Repent and trust Christ (turn *from* sin *to* Christ, and trust in Him only to save you). There is complete forgiveness and eternal redemption in Christ alone!
2. For those of us who are saved (those who have *eternal redemption* and *complete forgiveness* in Christ): So great a work done by our Savior... So great a Savior to do such a work...
  - Let's choose to live for Him: To follow Him, to be like Him, to be His disciples!
  - And let's preach the message of forgiveness and redemption anywhere and everywhere we can!