

Redemption

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Date: 01 January 2000

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[0 : 0 0] This is to the Romans, the third chapter, and we may read from verse 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

Even the righteousness of God, which is by faith of Jesus Christ, and to all and upon all them that believe. For there is no difference. For all have sinned and come short of the glory of God.

For all have sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus, whom God has 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 the just and the justifier of him which believeth in Jesus.

Now these words before us as we read them seem very complicated. And yet, if you read them carefully and slowly, you will see that they set forth clearly and very fully the redeeming love of God to sinners such as us.

[1 : 1 5] We sung together here just now, how wondrous God's thoughts of mercy are toward us. And not only his thoughts but his acts are wondrous.

And it allows the wondrous to those who are tasted of the mercy of God. And as I said, we have in these words a full and clear revelation of this love of God to sinners such as you and me.

Now in the context of these verses, in the preceding verses, the apostle shows us that by the deeds of the law shall no man be justified.

Now this is the most difficult fact for you and I to accept. We always want to justify ourselves before God by our actions, by what we do or by what we are.

In other words, we don't want to accept that our deeds are anything but pleasing to God. For example, when we do something that is good and pleasing to ourselves and others, it's so difficult for us to accept that these deeds are not necessarily acceptable to God at all.

[2 : 2 6] That indeed of themselves, we are not acceptable to God as a grounds of our justification before God, as a grounds of our acceptance before God. I'm not saying that we shouldn't do good.

I'm not saying that we shouldn't be good to one another. And to use every opportunity we can to help others and be good to one another. I exhort people to so live.

God's word does. But to try and justify ourselves before God or make ourselves acceptable to God thereby is very foolish of us.

Because God's word declares by no deed and by no fulfillment, as it were, of the law on our part, can we be justified or made acceptable to God.

That is what God's word again and again emphasizes. And this indeed the apostles and our Lord himself, first of all, and the apostles also, and the whole word of God emphasizes again and again.

[3 : 25] Because we have all sins and come short of the glory of God. And sin in its guilt has to be dealt with before we can be acceptable to God.

Before anything we do can be acceptable to God. Now this then is what the word of God here shows us clearly. That by the deeds of the law shall no man be justified.

But here before us we have the means that God has provided for our justification. For our acceptance with God.

Would we be just with God? Do you wish today to be acceptable to God? To be accepted by God? To be blessed of God? Then we have here before us God's way of God's permission for our justification.

What the word here declares to us is the fact that the Lord Jesus Christ has effected redemption, salvation for us.

[4 : 28] We are accepted as righteous in God's sight only for the righteousness of Christ. Only for the righteousness of Christ which is imputed to us by faith.

Citizens notice first of all in the light of these words before us the method by which Christ has effected redemption. The means whereby Christ has effected redemption or salvation for you and me if we believe in him.

Now the way of salvation here is set before us firstly by a general expression. It is spoken of as the redemption that is in or by Jesus Christ.

The redemption that is in or by Jesus Christ. Salvation is brought before us then first of all here firstly by the term redemption.

Now the word redemption as used here denotes deliverance by means of payment of a ransom. Deliverance by means of the payment of a ransom.

[5 : 49] The word is taken from the Old Testament where you had the redemption paid by the next of kin on behalf of those who were being routed as it were by the man-flee.

By the avenger of blood rather. There was the redeemer. There was the redeemer. And then who paid the price of the person's redemption under the law.

The word has been taken into the New Testament. And of course what was under the Levitical law and the Levitical economy was but a type of what was to take place.

The revenge of what was true rather of Christ in his saving us from the man-flee. The avenger of blood as it were.

The justice of God seeking our punishment. is taken away by the demand of the avenger of blood taken away by the payment of a ransom.

[6 : 56] It denotes the word redemption and denotes the payment of a ransom. And this is clearly taught in Scripture that this is what Christ came to do.

You see, we all believe, to a certain extent at least, in the fact that Christ was born. But why was he born? Why did he come into the world?

Why is it that he died on Calvary? Because God so purposed that he be given as a ransom for our sins.

This is what the scriptures emphasize again and again. He came to give his life a ransom for many. That is why Christ came into the world.

To give his life a ransom for many. And God's word says that you are redeemed, not by corruptible things. There's a word again, you are redeemed.

[7 : 56] Not by corruptible things such as silver and gold, but by the precious blood of Christ. Who, as a lamb without spot or wrinkle, gave himself for our sins.

This is what Christ has done. He gave himself as life a ransom for many. And again, scripture says, we have redemption through his blood.

The forgiveness of sins according to the riches of his grace. We have redemption through his blood.

This is the means of salvation provided by God. Redemption by the blood of Christ. Because without the shedding of blood, there is no remission of sins.

You see, we had rebelled against God. All of us. Now this chapter alone would suffice us to teach us the fact that all have sinned and come short of the glory of God.

[9 : 03] This is what this chapter reminds us. There's no difference between Jew and Gentile in the presence of God. Because we are all sinners. Who matters who we are or what we are. Now, we all have sinned and come short of the glory of God.

We have rebelled against God and brought upon ourselves the justice pressure of God. We are under the curse of God's law.

That is what the Bible teaches us. But, the Bible teaches more than that. You see, some people, when they read their Bibles, they see this side of the truth as it were.

And they say, no, I'm not going to have that. I don't like it. It leaves me uncomfortable. Yes, it does. And rightly so. Because it tells us the truth about ourselves.

But it has more to tell us than that. The Bible tells us, not only that we are under the curse of a broken law. But, it also tells us, surely above all, that Christ has redeemed us from the curse of the law.

[10 : 12] Being made a curse for us. Christ has redeemed us from the curse of the law. Being made a curse for us.

Cursed is every man that hangeth upon a tree. Here we see God sending his son into the world to die on Calvary's cross. There we see the curse of a broken law being poured out upon him.

He was made sin for us who knew no sin. This is the glorious truth of the gospel today. The good news of salvation. And by his payment of the penalty on our behalf.

We are released from all liability to punishment, my friends. Released from all liability to punishment. We are delivered from the wrath to come.

In that he bore the wrath of God on our behalf. He was wounded for our transgressions. He was bruised for our iniquities. And we are set free.

[11 : 24] Now, this general view of salvation is connected by the apostle here to another more specific view, as it were. That is, that redemption is effected by a propitiatory sacrifice.

Now, that word propitiation is one we no longer use, and perhaps we know very little about. Whom God has sent forth to be a propitiation through faith in his blood.

Here, redemption, we are told, is effected by propitiation. And also by a perfect righteousness, as he goes on to say.

Now, the word here, rendered propitiation, is rendered mercy seat in the epistle to the Hebrews.

It's the exact same word, translated here as propitiation and there as mercy seat. Now, that seat, you remember, was the seat upon which the blood of atonement was sprinkled.

[12 : 42] And that is how it was a propitiatory seat, as it were. There is the idea of propitiation. Here, in the context, in the usage of the word here, it means propitiatory sacrifice.

It speaks of the blood of the cross, the one and only sacrifice by which sin can be expiated, in other words. That atonement by which God can, and God is propitiative.

That is, he is benevolent toward us. He is at peace toward us. He is dealing with us in love, through the propitiatory sacrifice of Jesus Christ.

He is our peace. Christ is. He has made peace. How? By the blood of his cross. Now, this is what the scriptures here is emphasizing. That God is propitious to sinful men.

He is benevolent toward them. He is loving toward them. His love flows to us in this way. There is the price paid, the ransom paid, and there is also this merciful act of God toward us, through and on behalf of the propitiatory sacrifice given by Christ on the cross.

[14 : 24] And this is God's way of saving those who are under the curse of a broken law.

A means whereby his anger is turned away. His anger is turned away. That is involved in the idea of propitiation.

God was justly angry with the sinner that has sinned against him. But in the sacrifice that Christ has offered, his anger is turned away. Once and for all.

Forever. Eternally. God is no longer angry with his own. I will praise thee, O Lord, says the man of God, though thou wast angry with me, thine anger is turned away.

It's taken away. And thou hast comforted me. This is a sacrifice by which he is perfectly appeased and satisfied.

[15 : 35] He is perfectly satisfied by the atonement made by Christ upon the cross. Perfectly satisfied. And what is wonderful that this is true on principles that are worthy of himself.

On principles that are worthy of himself, the claims of justice are made and satisfied. Completely. God is just, yes. God is just, yes.

God is just, yes. God is just satisfied in Christ. And so, his mercy can justly and righteously be extended to sinners.

Now I don't believe you would accept a salvation that would not uphold the principles of God's character. And that is what is so wonderful about the salvation that is in Christ. He is perfectly satisfied.

And he can justly, righteously extend his mercy toward us. because of what Christ has done because of what Christ is and there is no blessing comes to you and to me but on account of what Christ is and on account what Christ has done but now notice also that God has not only provided a perfect propitiation but also a perfect righteousness now God's word tells us that all our righteousnesses avail nothing before God I emphasize that at the outset this is what God's word emphasizes that you and I are good deeds our righteousnesses are good works they avail nothing before God but here we are told of a perfect righteousness called the righteousness of God the righteousness of God why is it called that?

[17 : 20] because God himself has provided this righteousness you and I have no righteousness we can plead before God we foolishly do at times say more or less oh well you know I'm not as bad after all I've done this and I've done the other thing and therefore I will be blessed of God well that's not biblical and really we know deep down in our hearts that although we may have done good certain good that there is an awful lot of evil in us also there is an awful lot of that which is not good without going emphasizing at the moment the fact that whatever good we do is tainted with sin but this is what is so wonderful that God has also provided a perfect righteousness the righteousness of God which he himself has provided in other words the righteousness not resulting from our obedience but from the obedience of Christ it is the righteousness of God and our saviour Jesus Christ we read the righteousness of God and our saviour Jesus Christ the righteousness resulting from the perfect obedience of Christ that is what God has provided this is the method God by which God effects our redemption in providing one who pay the ransom for our sins one who is the propitiation for our sins and one who has brought in a righteousness that is perfect in God's sight he has another word provided everything we need there is nothing you and I need as sinners but that God himself has provided

Christ was made sin for us who knew no sin that we might be made the righteousness of God in him my friend that is where the sinner who believes in Christ stands today he is the righteousness of God in Christ he suffered the penalty due to sin and brought out a perfect righteousness to secure our acceptance with God now as I said at the outset how are we to be accepted by God this is the means God has provided for our acceptance with himself oh what a God we have he is not like the God of the heathen who is dumb and idle and an idol who cannot act but he is the one who despite our sin has provided in his mercy this way of escape this provision Christ has finished transgression he has made an end of sin he has made reconciliation for iniquity and brought in an everlasting righteousness now my friends when God created man he created man righteous perfectly holy perfectly happy but what the believer today has in Christ surpasses anything that man had in that estate wherein he was created he was created because standing in that created righteousness that he had that he came forth from the hand of God he fell because his righteousness was not an everlasting righteousness it was a righteousness wherein man stood for a time on probation as it were and he failed his period of probation if you like but the righteousness in which the believer stands today is not such at all it is an everlasting righteousness a never ending an eternal righteousness and it belongs to us if we are his which brings me to our second point this morning the way in which we can partake of the redemption which God has provided how can we partake of this does everyone partake of it well some people say yes everybody's going to heaven it doesn't matter what you believe as long as you believe something well we all believe something and the devils believe and tremble remember and they're certainly not saved how then can we partake of this redemption in other words how can we be saved

God has provided the means God has done all things well he has paid the ransom the price of our redemption he has made peace he has provided a righteousness and so on but how can you and I partake of this salvation or redemption which God has provided well the emphasis here and throughout this epistle and throughout the whole of the bible is this that it is by faith by faith believe on the Lord Jesus Christ and thou shalt be saved was the answer given to that poor Philippian jailer when at his wit's end he didn't know what to do he realised God was just and righteous and he was a poor sinner with nothing of his own that he could plead before God the apostle said now here is the answer to your problem and your need he didn't go around in circles as it were philosophising about the truth but he says believe in the Lord Jesus Christ and thou shalt be saved by grace are we saved through faith my friends faith which is the gift of God faith faith is the only medium through which salvation is attainable to you and me salvation has been provided

God has done all things for us but we must believe in the Lord Jesus Christ faith must be exercised in the testimony God has given us regarding his son Jesus Christ now we have this testimony we have the truth of God we are told of this redemption it is there before us we have thought thought upon it this morning this is the testimony that God has given us eternal life and this life is in his son the scripture says and to believe that testimony is to believe in Christ the testimony that God has given us eternal life and that this life is in his son now we have thought to emphasize this morning how this life is in his son is in his son for us to believe this testimony is to believe in Christ he that believeth on the son hath everlasting life he that believeth not the son shall not see life but the wrath of God abideth upon him now have we believed in the testimony you don't have to expect something miraculous outwith the testimony it is the testimony that God has given of his son that we have to believe and you say well that is what I believe well if that is what you believe you are saved if your faith is exercised upon the Christ whereof scripture the scriptures testify then you have saving faith and of course the grand object of our faith is Christ as our propitiation remember on the banks of Jordan of the Jordan

John stood beholding Christ he said behold the Lamb of God which taketh away the sin of the world that is the one you have to behold the Lamb of God who is taking away the sin of the world that is the testimony in particular that we are to believe in and that is the grand object of our faith beholding God's love in Christ being given as a sacrifice for our sins here in his love not that we love God but that he loved us and sent his son to be the propitiation for our sins there is the word again to believe in that testimony that Christ came was sent of God to be the propitiation for our sins to make peace with God for us by the sacrifice of himself have you believed in him and again faith looks to the righteousness of Christ the righteousness of God that is we know ourselves as being nothing and having nothing and at times you feel well I've got nothing you can bring to God well you should thank God if you feel that because if you are emptied of yourself then you will cling to all that is in Christ and all that

[26 : 45] Christ is and his righteousness for your acceptance before God faith looks in other words to the righteousness of Christ to the righteousness of God because you see we are justified accepted as righteous by faith in him we are justified by faith that is we are accepted as righteous in God's sight by faith in the Lord Jesus have you believed are you trusting are you believing in the Lord Jesus Christ as saviour you see what happens is when you do believe God by one act by one judicial act now pronounces the sinner just and righteous and accepted once we believe my friends we are still it is still a sinner that believes it is as a sinner that you believe in Christ it is as a sinner you go on believing in Christ here but once you believe you are saved by one as I said judicial act

God accepts you as righteous in his sight because you have believed you are justified by faith now you can go round in circles and try and wonder well do I have this do I have this other thing but I impress upon you in the authority of God's word that if you believe in the testimony that God has given his son in scripture regarding in particular with respect to the propitiation he made for sin and the sacrifice of himself and if you believe in his righteousness alone as a ground of justification before God then you are justified you are safe you are accepted he is the justice fire of him that believers in Jesus the scripture tell us God is the justifier of him that believers in Jesus ah my friends isn't it wonderful mercy and justice and honoured human merit pride these are all together precluded the person who is so justified and so believes thinks very little of himself or his work or anything but thinks much of Christ isn't this what was true of the disciples isn't this how they got the name

Christians they were the Christ ones they weren't men who went around saying I am this I have done this I have done the other thing oh no they were the ones who were talking always of Christ and making much of Christ Paul says God forbid that I should glory save in the cross of our Lord Jesus Christ save in Christ himself have we believed then have we trusted our souls to this Christ have we been accepted as righteous by God through faith through believing in him if not how can we escape if we neglect so great salvation God has provided it let us believe in it let us act upon it let us live by it let us glory in Christ all that he's done all that he is may God bless his word let us pray oh eternal

God we pray thee this day to bless to us thy word we thank thee that thou hast given us thy word we were totally ignorant and would be totally ignorant of thee of thy way of salvation but for thy word and today we thank thee for the Holy Spirit who opens up our minds so that we receive thy word so that we receive thy word our minds that we understand it and that no matter how little our understanding may be how clouded over our understanding is at times if we have been given sufficient grace to believe and to trust and we are safe and we thank thee oh God that our acceptance with thee does not depend on our sense of guilt or our lack of sense of guilt it depends entirely upon what Christ has done and our acceptance of the same oh Lord help us that we may believe and be saved and pardon us for Jesus sake

Amen