

# BIBLE REDEMPTION.

BIBLE redemption is presented to us under three heads or essential points, which must be clearly understood and distinguished before the scheme as a whole can be discerned. These points are - 1st, those to be redeemed; 2nd, the redeemer, and 3rd, the ransom or price.

**1st. - Those to be redeemed.** Those embraced in the Divine scheme are the descendants of Adam, one and all, himself included; because all, without exception or distinction, were involved in the sin and consequences of one transgression. The consequences of one transgression are defined by the sentence, "Dust thou art, and unto dust shalt thou return."

In the absence of any scheme of redemption, it is manifest that Adam and all his posterity would have returned to, and eternally remained in dust. There was no eye that could pity or power that could save from the just sentence of Almighty power.

**2nd, the Redeemer,** The only one that could meet the case of the guilty pair was the Almighty Father Himself. His goodness, power, and wisdom were equal to their circumstances. He therefore devised and resolved upon a plan whereby He could be just, and the Justifier of everyone who accepted of His favour. The evidence of the Father's determination to redeem is found in the statement He made before passing sentence, "The seed of the woman shall bruise the head of the serpent." While in making coats of skin to cover them, He illustrated to their senses how He would effect their redemption. The promise given, and the illustration of its fulfilment in covering them with the skins of animals, which He either slew himself or caused to be slain, clearly shews that redemption was not simply a promise, but a promise typically fulfilled. It seems fair, therefore, to conclude that in these transactions the Almighty typically redeemed the human family, so that they henceforth stood before Him as covered from their transgression. He did not any more look upon their nakedness, but upon their coverings, which had been worn by innocent victims, whose blood had been shed for them. The Redeemer, therefore, was none other than He who caused the animals to be slain, and made their skin into coverings for the transgressors of His law.

**3rd, the ransom or price.** This brings us to the consideration of the ransom. The typical ransom was the life of a lamb or lambs without blemish or spot. The real or antitypical ransom was the Lamb of God, or, as expressed by Peter, in writing to his brethren, "Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you." The ransom must be the property of the ransomer or redeemer, otherwise the purchase could not be effected.

It believed Jesus, therefore, to be the exclusive property of His Father in the matter of disposing of Him in any way He pleased. That such was the case is demonstrated by the pre-ordaining promise of a son given at first, and by the repeated after amplifications of it, detailing the time, manner, cause, and place of his birth, not one of which could have been either arranged or accomplished by any other being but the Almighty Himself. Jesus was not His own father. He did not preserve Himself from the jealousy of Herod; He did not educate Himself; He did not please Himself nor keep His own interests before His Father's. The ransom being neither a dumb animal, which knew nothing of the reason for which it was put to death, nor silver and gold, but a living, intelligent man, who had during his whole life pleased His Father, He could not be put to death by His Father as an act of justice.

No clause in the Mosaic Law, or any other, commanded a son to die simply because His father wished Him. Jesus Himself said, I have power to lay down my life. He did not lay down His life reluctantly as a matter of duty, but, as a freewill offering. He delighted to do His Father's will, because He knew that nothing short of His voluntarily giving up of His life could put away sin, or atone for the guilt of the first man. While Jesus had absolute power to allow or prevent men from taking His life from Him, He had no power to raise Himself from the dead. This was an act of favour

on the part of the Redeemer similar to the act of His begetting in the womb of Mary. Hence, the Father said to Him on the morning when He raised Him, “Thou art my Son, this day have I begotten Thee.”

These three steps form the three-fold cord by which the Almighty kinsman has perfected His scheme of redemption, viz., His promise of a seed or Son to the woman. His word, or promise, made flesh when a child was born, and His begetting from the dead of this Son, who is consecrated for evermore the only name through whom any son or daughter of Adam can obtain redemption from sin and all its consequences, and become heirs of the eternal life promised before the foundation of the world.

Redemption is a gift. We cannot suppose of a compulsory gift. The Father was not compelled to give a son; neither, after having one, was He compelled to give Him up to death nor, after being dead, was He compelled to raise Him up again. These separate acts of favour have one source – the favour of God.

Jesus Christ was not compelled to give Himself up to death for us. He freely gave Himself. Compulsion implies the power to enforce a demand. If the Father had compelled Jesus to give Himself up, or even backed His expressed will with a threat in case of non-compliance, the value of His self-sacrifice would have been destroyed. The act of Jesus, therefore, was a free-will offering. Jesus could neither demand nor compel His Father to raise Him from the dead. To demand is to assert a right. This Jesus could not do, inasmuch as He voluntarily gave up His life for those who deserved to die.

While lying in the grave, He lay there in vindication of His Father’s honour, and for this voluntary act of submission, God has exalted Him, and given Him a name which is above every name, that every knee shall bow, and every tongue confess that He is the Lord (possessor of the earth, with all its peoples and nations) to the glory of God the Father. From what has been written, it is manifest how God can be just, and also the Justifier of everyone who believes in Jesus as His ransom for the salvation of His sons who have rebelled against Him.

He will not compel men to be saved any more than He compelled Jesus to die the just for the unjust, but He wishes the salvation of all, and has given ample evidence of power to do all His good pleasure. Concerning this matter, the Apostle says “All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit – that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.”

The last phrase in this quotation illustrates the perfect character of God’s scheme of redemption. God is reconciling the world unto Himself, not imputing their trespasses unto them.” The world is in trespasses, but God does not impute them. This shows that they have been sacrificially removed, and that all that is necessary on the part of the world is to know what He has done and accept of His reconciliation. For He hath made Him sin (offering) for us who knew no sin, that we might be made the righteousness of God in Him. The elliptical phrase “Made Him sin,” has given rise to the idea that Jesus Christ was made sin by being born of a woman. A more unreasonable construction of the Apostle’s words could scarce be conceived. Human nature is not sin; neither is it a sinful thing to be born; and, besides, it was after Jesus had passed with success through trial that he was made sin. This clearly shows that He was made an offering for sin, or a sin-offering, but to have made Him sin in the manner supposed, would have defeated the purpose for which He was born.

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