

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2007**

GENERAL SUBJECT: THE BELIEVERS

Message Twenty-Seven

Their Present—Redeemed

Scripture Reading: Rom. 3:23-25; Eph. 1:7; 1 Pet. 1:18-19; Luke 15:22-23; Psa. 45:13-14

I. The gospel of God is dynamic, endlessly powerful, to save all the sinners who would believe in it, by redeeming them judicially and saving them organically—Rom. 1:16-17; 5:10; John 4:14, 16-18; Luke 18:24-27; 19:2, 8-9:

- A. Jeremiah reveals our experience of Christ in His judicial redemption and organic salvation, telling us what God wants from us, what we are in our fallen condition, and what Christ is to us for God's heart's desire to be carried out according to His eternal economy—2:13; 13:23; 17:9; 23:5-6; 31:33.
- B. Christ was appointed to be the Lamb in eternity past in the design of redemption (1 Pet. 1:19-20), He died as the Lamb in time for the accomplishment of redemption (John 1:29; 1 Pet. 1:18-19), and in eternity He will still be the Lamb as a memorial of redemption (Matt. 26:29; Rev. 22:1).

II. The word *redeemed* means to buy back something that was originally yours but has been lost; redemption, therefore, means to repossess something at a cost—Rom. 3:24-25; Titus 2:14; 1 Pet. 1:18-19:

- A. Many requirements were laid upon us—the demands of God's righteousness, holiness, and glory—and it was impossible for us to fulfill them—Gen. 3:24.
- B. God paid the price to redeem us and thereby repossessed us at a tremendous cost with the highest price—the precious blood of Christ; when Christ died on the cross, His blood obtained an eternal redemption for us—Heb. 9:12, 14; 1 Pet. 1:18-19.
- C. We have been bought with a price, and this price was the blood of Christ (Rev. 5:9), which is God's "own blood" (Acts 20:28); we have been redeemed by being bought to be the slaves of Christ (1 Cor. 6:19-20; 7:22-23) and to be the possession, the inheritance, of God (Eph. 1:11, 14, 18; Acts 20:28).
- D. The price of our judicial redemption was paid to the righteous law of God; the word *judicial* means "to make lawful"; God's redemption is judicial because all of us sinners have been condemned by God's righteousness, and everyone has been sentenced by God to death according to His righteous law—Gal. 3:13; Ezek. 18:4b, 20a; Heb. 9:22; Rom. 3:19-20.

III. The redemptive work of Christ is God Himself coming to bear man's sin against Him; thus, the One who demanded the payment became the One who paid; the One who was offended became the One who suffered for the offense; the Judge has become the judged—*Hymns*, #296, stanza 1:

- A. The just God-man died for the unjust sinners, so His death is called the vicarious death; He died for us, carrying out a vicarious death for all mankind on the cross—1 Pet. 3:18; John 1:29; 3:14; 1 Cor. 15:3; 2 Cor. 5:21.

- B. God put all of man's sin upon Christ, considering Him as the unique sinner in replacement of all the sinners—Isa. 53:4-6; Matt. 27:46; 2 Cor. 5:21.
- C. In God's salvation He fulfills all the requirements of His righteousness, holiness, and glory so that He can dispense Himself into us as life with His righteousness, holiness, and glory to make us His poem for the eternal display of His multifarious wisdom—Gen. 3:24; 1 Cor. 1:30; Eph. 2:10; 3:9-11, 16-21.
- D. We are not redeemed from the law but from the curse of the law; being redeemed from the curse of the law means being redeemed from the consequence of the law—Gal. 3:13:
 1. As our Substitute on the cross, Christ not only bore the curse for us but also became a curse for us; the curse of the law issued from the sin of man; when Christ took away our sin on the cross, He redeemed us out of the curse of the law—Gen. 3:14, 17; Matt. 27:29; Rev. 22:3; 1 Cor. 16:22; cf. 2:9.
 2. The old covenant, the law, is the testimony of God, the portrait of God, showing us who God is and exposing man, subduing man, and conducting God's chosen ones to Christ—Psa. 78:5; 119:88b; Gen. 1:26; Rom. 3:19-20; Gal. 3:23-25; John 10:9-10.
 3. The old covenant of the law is a portrait of God, but the new covenant of grace is Christ as the person of God—1:16-17.
 4. When we believe into Christ, Christ as the person of this portrait comes into us; He is then put upon us as our covering righteousness, and we are put into Him, making us one with Him; in such a union, whatever Christ is, whatever He has, whatever He has done and will do, and whatever He has obtained and will obtain are ours—Luke 15:22-23; 1 Cor. 1:30.
 5. Christ is "the end of the law" (Rom. 10:4); He came to fulfill the law so that He might terminate it and replace it; thus, everyone who believes into Him receives Him as God's righteousness, and everyone who calls on Him receives Him as God's riches (vv. 9-13).
- E. We have been redeemed by being justified, by being approved by God according to His standard of righteousness—3:23-25:
 1. Christ is our objective righteousness to cover us for our objective justification; Christ is also our subjective righteousness to live in us and through us for our subjective justification—v. 24; 1 Cor. 6:11.
 2. The two aspects of Christ as our righteousness for our objective and subjective justification are typified by the best robe and the fattened calf in Luke 15:22-23 and by the two garments of the queen in Psalm 45:13-14.

IV. God redeemed us judicially by the blood of Christ (Rom. 3:24-25) from our sins (Rev. 1:5b), from God's righteous judgment, wrath, and condemnation (Rom. 2:5-6, 16; 3:19b; John 3:18b), from eternal perdition in the lake of fire (Rev. 21:8; 22:15), and from the accusations of Satan, God's enemy (12:10-11).

V. God redeemed us judicially through the forgiveness of offenses (Eph. 1:7), the washing of the believing sinners' sins (Rev. 1:5b; 1 Cor. 6:11), the reconciliation of the believing sinners to God from their enmity toward God (Rom. 5:10a), the justification of the believing sinners by God (3:20-24), the making of peace between the believing sinners and God (5:1), and the sanctification of the believing sinners unto God positionally (Heb. 10:10, 14, 29b; 13:12a).

VI. We have been redeemed by being forgiven of our sins; redemption was accomplished on the cross, whereas forgiveness is applied the moment we believe in Christ—John 1:29; Eph. 1:7; Col. 1:14; Acts 10:43:

- A. Forgiveness of sins means the elimination of our record of sin before God by the shedding of Christ's blood on the cross so that we might be delivered from the penalty of God's righteousness—John 3:18; Heb. 9:22; cf. Isa. 49:16.
- B. Christ Himself is the propitiation for our sins (1 John 2:2); the word *propitiation* means "mediation between two parties to make them one"; *to propitiate* means to appease the situation between us and God and to reconcile us to God by satisfying His righteous demands.
- C. Christ Himself is the propitiatory sacrifice; He also is the place where we enjoy propitiation before God and where God gives grace to us—v. 2; Rom. 3:24-25; Exo. 25:21-22.
- D. Christ's blood is the "blood of the covenant, which is being poured out for many for forgiveness of sins" (Matt. 26:28); the blood of the covenant brings us into God's presence and even into God Himself, who is in the Holy of Holies, in our spirit; by the blood of the covenant, we are ushered into God Himself where we can receive God, enjoy God, eat God, drink God, be infused with God, and receive vision from God, revelation from God, and instruction from God for the building of God and the glory of God (Heb. 10:19-20; Lev. 16:14-15, 22):
 - 1. In His death Christ enacted the new covenant through the shedding of His blood (Luke 22:20), in His resurrection He became the new covenant (Isa. 42:6; 1 Cor. 15:45b; 1 John 5:6), and in His ascension He is serving us with the blessings of the new covenant (Heb. 7:22, 25; 8:2, 6; cf. 2 Cor. 3:6).
 - 2. When God gives us the new covenant, this covenant is a cup (Luke 22:20), called "the cup of salvation" (Psa. 116:13) and "the cup of blessing" (1 Cor. 10:16); in this cup are all the blessings of God and even God Himself as our portion (Psa. 16:5; 23:5; cf. Rev. 14:10; John 18:11).
- E. Being forgiven of our sins means having our sins forgotten by God in His new covenant; not only has God put our sins away, but they have even vanished from His memory—Heb. 8:12.
- F. Before God, the redeeming blood of Christ has cleansed us once for all eternally (9:12, 14), and the efficacy of that cleansing need not be repeated; however, in our conscience we need the instant application of the constant cleansing of the Lord's precious blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God (1 John 1:7, 9; Psa. 51:2, 7).
- G. No sin that has been repented of, that has been confessed and put under the blood of the Lord Jesus, can ever raise its head at the judgment seat—1 John 1:7, 9; *Hymns*, #295, #1003, #1008.
- H. When God forgives us of our sins, He causes the sins which we have committed to depart from us—Psa. 103:12; Lev. 16:7-10, 15-22.
- I. God's forgiveness of our sins results in our fearing Him and loving Him in our restored fellowship with Him—Psa. 130:4; Luke 7:47.

VII. Such a redemption lays the foundation as the process of God's dynamic salvation by the blood of Christ so that He can save His people organically for the consummation and purpose of His dynamic salvation by the life of Christ—Rom. 5:10, 17, 21.