

“Jesus Paid it All”

(Ephesians 1:7-10 ~ Part 1)

Introduction

➤ The book of “Ephesians” is a letter written by the apostle Paul, words inspired by the Holy Spirit of God (2Tim.3:15-17; 2Pet.1:21), to the Christians (“*saints*”) living in the city of Ephesus (1:1). Paul most likely wrote his letter during his first Roman imprisonment (c. 60-62 A.D.), along with the other “prison epistles” of Philippians, Colossians, and Philemon.

As we have seen, the overall theme of the book of Ephesians appears to be what it means to be “*in Christ*” – that is, what it means to be a true Christian, one who is truly saved. Consequently, this book is incredibly deep and broad. It covers the span of “eternity past” (“*before the foundation of the world*”; 1:4) to the glories of “eternity future” (“*the guarantee of our inheritance*”; 1:14). In this book we find that profound theology (ch.1-3) of our salvation as well as the practical reality of what it means to be saved (ch.4-6).

➤ In the passage before us this morning, Ephesians 1:7-10, Paul continued his teaching on the doctrine of salvation – giving examples of how has “*blessed us in Christ with every spiritual blessing*” (1:3).

Eph 1:7-10 ~ “In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, ⁸which he lavished upon us, in all wisdom and insight ⁹making known to us the mystery of his will, according to his purpose, which he set forth in Christ ¹⁰as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.”

➤ In this passage we can identify seven specific and glorious aspects of our salvation in Christ – what it truly means to be redeemed.

1. The meaning of redemption (vs.7)

➤ The word “*redemption*” (vs.7) was much more common during the New Testament era than it is for us today. The Greek word (*apolytrōsis*) translated “*redemption*” in verse seven, used ten times in the New Testament (three times Ephesians). The basic idea behind this word is to be released, or ransomed (set free), from captivity, slavery, and/or torture.

Eph 1:13-14 ~ “In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, ¹⁴who is the guarantee of our inheritance until we acquire [*apolytrōsis*] possession of it, to the praise of his glory.”

Eph 1:14 ~ “who is the down payment of our inheritance, until the redemption of God's own possession, to the praise of his glory.” (NET)

Eph 1:14 ~ “He is the down payment of our inheritance, for the redemption of the possession, to the praise of His glory.” (HCSB)

Eph 4:30 ~ “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption [*apolytrōsis*].”

Heb 11:35 ~ “Women received back their dead by resurrection. Some were tortured, refusing to accept release [*apolytrōsis*], so that they might rise again to a better life.”

➤ Slavery was common in the first century, as it has been throughout human history and as it is in many parts of the world today. It is estimated that, during the time Paul would have written this letter, the Roman empire had as many as six million slaves. Those who read Paul’s letter would have certainly (immediately) understood this analogy, and perhaps even personally related to it.

Spiritually speaking, every unbeliever is enslaved to sin.

John 8:34 ~ “Jesus answered them, ‘Truly, truly, I say to you, everyone who practices sin is a slave [*doulos*] to sin.’”

Rom 3:10-12, 23 ~ “as it is written: ‘None is righteous, no, not one; ¹¹no one understands; no one seeks for God. ¹²All have turned aside; together they have become worthless; no one does good, not even one.’ ... ²³for all have sinned and fall short of the glory of God”

1 John 3:8 ~ “Whoever makes a practice of sinning is of the devil ...”

➤ While the word redemption (redeem, redeemed) is all throughout the New Testament, it is important to note that the concept is throughout the Bible. Remember, the New Testament is the Old Testament explained and fulfilled – the New Testament did not replace or abolish the Old Testament. The theme of redemption, for example, is originally seen in the Exodus, as God delivered His people (Israel) from 400 years of Egyptian slavery (see Gen.15:13; Ex.12:40).

Ex 6:6-8 ~ “Say therefore to the people of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. ⁷I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.’”

Ex 15:11-13 ~ “Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? ¹²You stretched out your right hand; the earth swallowed them. ¹³You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.”

Deut 7:7-9 ~ “It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, ⁸but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.”

➤ This beautifully illustrates the basic meaning of redemption – to free those who are enslaved. Ultimately, the meaning of redemption is being freed from the enslavement to sin. Which involves the ransom, or payment, to free the one who is enslaved.

2. The Redeemer of redemption (vs.7)

➤ Redemption from sin is found only “*In Him*” (vs.7) – that is, in Christ (vs.6). Jesus Christ alone is the Redeemer from sin (Acts 4:12; Jn.14:6). For Christ is the only one who did – and could have – died for the sins of all who would ever believe. As the sinless Son of God, Jesus’ death on the cross fully and eternally satisfied God’s wrath against sin (Rom.6:23; 1Pet.1:19). This, of course, was initiated by the God Father but executed by Jesus Christ – the incarnate Son of God (Jn.1:1-3, 14; 3:16; 5:8; 10:17-18, 30).

Rom 3:24-25 ~ “[we] are justified by his grace as a gift, through the redemption [*apolytrōsis*] that is in Christ Jesus, ²⁵whom God put forward as a propitiation by his blood, to be received by faith. ...”

1 Cor 1:30-31 ~ “And because of [God] you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption [*apolytrōsis*], ³¹so that, as it is written, ‘Let the one who boasts, boast in the Lord.’”

Col 1:13-14 ~ “[God] has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴in whom we have redemption [*apolytrōsis*], the forgiveness of sins.”

➤ As the one and only Son of God, and the one and only Savior from God, Jesus is the only one who could redeem those who are enslaved to sin.

John 8:31-36 ~ “So Jesus said to the Jews who had believed him, ‘If you abide in my word, you are truly my disciples,³² and you will know the truth, and the truth will set you free [eleutheroō].’³³ They answered him, “We are offspring of Abraham and have never been enslaved [douleuō] to anyone. How is it that you say, ‘You will become free’ [eleutheros]?”³⁴ Jesus answered them, ‘Truly, truly, I say to you, everyone who practices sin is a slave [doulos] to sin.’³⁵ The slave [doulos] does not remain in the house forever; the son remains forever.³⁶ So if the Son sets you free [eleutheroō], you will be free [eleutheros] indeed.”

John 14:6 ~ “Jesus said ... ‘I am the way, and the truth, and the life. No one comes to the Father except through me.’” (Jn.3:18, 36; Acts 4:12; 1Jn.5:11-12)

➤ Our Redeemer is the risen and glorified Jesus Christ! Who lived a sinless life, died a sinner’s death, and was resurrected conquering sin and death for all believers. He is the one who has freed us from our slavery to sin; He is the one who has freed us from the domain of darkness; He is the one who has freed us from our bondage to unrighteousness; He is the one who has freed us from the just and eternal consequences of sin; He is the one who has freed us from the wrath to come.

✓ **Illust:** In his opening address to the incoming students to Princeton Theological Seminary, on September 17, 1915, B.B. Warfield (a professor of reformed theology) said:

“There is no one of the titles of Christ which is more precious to Christian hearts than ‘Redeemer.’ There are others, it is true, which are more often on the lips of Christians. The acknowledgment of our submission to Christ as our Lord, the recognition of what we owe to Him as our Saviour – these things, naturally, are most frequently expressed in the names we call Him by. ‘Redeemer,’ however, is a title of more intimate revelation than either ‘Lord’ or ‘Saviour.’ It gives expression not merely to our sense that we have received salvation from Him, but also to our appreciation of what it cost Him to procure this salvation for us. It is the name specifically of the Christ of the cross. Whenever we pronounce it, the cross is placarded before our eyes and our hearts are filled with loving remembrance not only that Christ has given us salvation, but that He paid a mighty price for it”

(B.B. Warfield; "Redeemer" and "Redemption", September 17, 1915).

Isa 47:4 ~ “Our Redeemer – the LORD of hosts is his name – is the Holy One of Israel.”

Job 19:25 ~ “For I know that my Redeemer lives, and at the last he will stand upon the earth.”

➤ Redemption is accomplished through the miraculous birth, vicarious life, substitutionary death, and supernatural resurrection of Jesus Christ – the one and only Son of God and one and only Savior from God.

3. **The redeemed (recipients) of redemption (vs.7)**

➤ The third aspect of redemption in this passage is those who have been redeemed, or the recipients of redemption. Paul identified them in verse seven: “*we have redemption*” (vs.7). The “*we*” (vs.7) refers to the “*saints*” (1:1; i.e., those who have been truly saved). This clearly indicates our need to be redeemed. For apart from saving faith in Jesus Christ, every person is justly condemned by God as a sinner – one who is enslaved to sin with no hope of redemption (see Rom.3:10-12, 23; Eph.2:1-3).

Rom 6:5-11 ~ “For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved [douleuō] to sin.⁷ For one who has died has been set free [dikaioō] from sin.⁸ Now if we have died with Christ, we believe that we will also live with him. ...¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.” (see Rom.6:12-14)

Rom 6:16-18 ~ “Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸and, having been set free from sin, have become slaves of righteousness.”

Rom 6:20-23 ~ “For when you were slaves of sin, you were free in regard to righteousness. ... ²²But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

➤ As we see at the beginning of Ephesians 1:6, this redemption is only by God’s grace: “*to the praise of his glorious grace, with which he has blessed us in the Beloved*” (“grace” [*charis*] ... “blessed” [*charitoō*]). No one deserves God’s salvation; no one can earn salvation; and no one can repay God for salvation. Salvation is by God’s grace alone, through faith alone, in Christ alone!

Eph 2:1-5 ~ “And you were dead in the trespasses and sins ²in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience – ³among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

⁴But God, being rich in mercy, because of the great love with which he loved us, ⁵even when we were dead in our trespasses, made us alive together with Christ – by grace you have been saved”

Eph 2:8-9 ~ “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹not a result of works, so that no one may boast.” (see Rom.3:20; 2Tim.1:9; Tit.3:5)

Rom 5:1 ~ “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.”

Gal 2:16 ~ “yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”

➤ Only those who truly put their faith in Jesus Christ, as their only Lord and Savior, are redeemed.

4. **The cost of redemption (vs.7)**

➤ Typically, to redeem (free) someone (a slave) from captivity, the “redeemer” needed to provide a payment, or ransom. The cost of redemption is vividly expressed as the blood of Jesus Christ: “*through His blood*” (vs.7). Scripture reveals for us that “*the wages of sin is death*” (Rom.6:23) and “*without the shedding of blood there is no forgiveness of sins*” (Heb.9:22), and that “*it is impossible for the blood of bulls and goats to take away sins*” (Heb.10:4). There is absolutely no hope for salvation apart from the substitutionary death of God’s Son Jesus Christ.

It is important to note that Jesus’ blood was not magical or divine, but a literal and symbolic description of His sacrificial and substitutionary death (crucifixion). This can be confusing because there are Christian songs that celebrate the blood of Jesus: “Are You Washed in the Blood?”, “There’s Power in the Blood”, “Nothing but the Blood”, “There’s a Fountain (filled with blood drawn from Immanuel’s veins)”, “Alas, and Did my Savior Bleed?”, etc. People can get the misconception that if you had a vile of Jesus’ blood you could be cleansed of your sin. That is simply not true.

Again, the blood of Christ represents the suffering and sacrifice He endured through His death on the cross. It was the substitutionary death of Christ that atoned for sin, as He shed His literal blood in the sacrificial pouring out of His life for sin.

➤ Thankfully, God sent His Son (Jn.3:16) – and Jesus went willingly (Jn.10:18) – to die on the cross for the sins of all who would ever believe.

1 Peter 1:18-19 ~ “knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without blemish or spot.”

Matt 20:28 ~ “even as the Son of Man came not to be served but to serve, and to give his life as a ransom [*lytron*] for many.”

Eph 5:2 ~ “And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.” (see Tit.2:14; 1Pet.3:18).

1 John 1:7 ~ “... the blood of Jesus his Son cleanses us from all sin.” (Rom.3:24-25)

➤ One of the greatest heresies that have ever crept into Christianity is the false doctrine known as “The Ransom Theory.” This teaches that Jesus died on the cross as a payment to Satan to free those who were held captive by him [the roots of Dualism as God (good) and Satan (evil) are battling against one another]. This is utterly false and an extremely dangerous doctrine. First, God is sovereign over everything – including Satan, all evil forces, and powers of darkness (there is no battle/struggle between God and Satan).

Secondly, Jesus did not die to appease, or reconcile accounts with, Satan. Our sin does not make us indebted to Satan, but to God. The very idea that God was somehow indebted to Satan, or that God owed Satan a ransom to free His people is fiercely and horrifically unbiblical (cf. Eph.5:2). The ransom that Jesus paid was to satisfy God wrath against sin (Jn.3:16, 18, 36; Rom.5:9-10; 6:23).

Those who affirm this false teaching, often use 1 Peter 3:19 as a proof-text suggesting that, after His death on the cross, Jesus went to hell to free were imprisoned by Satan. Jesus’ death on the cross defeated Satan, it did not placate Satan. Jesus did not come to pay-off the devil, but to destroy the works of the devil (1Jn.3:8; Col.2:15; Heb.2:14). On the cross, Jesus defeated – once, for all time – both sin and Satan.

Jesus’ death on the cross was a vicarious substitutionary atonement for our sin – He suffered for our sins and in our place – in order that those who would believe in Him would be forgiven by God and freed from His just wrath (2Cor.5:21). Ultimately, God did not send Jesus to save us from Satan but to save us from His own wrath.

Eph 5:2 ~ “And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.”

1 Thess 1:10 ~ “... Jesus who delivers us from the wrath to come.”

➤ In addition to suffering the agonies of physical torture and bloodshed, and the mortification of crucifixion, Jesus also suffered under the curse of God. Though absolutely sinless, Jesus Christ bore the curse of God’s condemnation for all sinners who would ever believe.

Gal 3:13-14 ~ “Christ redeemed [*exagorazō*] us from the curse of the law by becoming a curse for us – for it is written, ‘Cursed is everyone who is hanged on a tree’ – ¹⁴so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.” (see Gal.4:5)

Gal 3:10 ~ “For all who rely on works of the law are under a curse; for it is written, ‘Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.’”

➤ On the cross, Jesus bore the full weight of God’s wrath for sin. Though sinless, Jesus was treated as if He committed all the sins of all who would ever believe. He incurred the penalty – shedding His blood – for our sin. On the cross, as the penal substitution for our sin, Jesus endured the displeasure and disfellowship of God.

✓Illust: “God is too holy to look at sin. He could not bear to look at that concentrated monumental condensation of evil, so He averted His eyes from His Son. The light of His countenance was turned off. All blessedness was removed from His Son, whom He loved, and in its place was the full measure of the divine curse.

All the imagery that betrays the historical event of the cross is the imagery of the curse. It was necessary for the Scriptures to be fulfilled that Jesus not be crucified by Jews; He had to be delivered into the hands of the Gentiles. He had to be executed not by stoning but by Gentiles outside the camp so that the full measure of the curse and the darkness that attends it be visited upon Jesus.

... At midday [God] turned the lights out on the hill outside of Jerusalem so that when His face moved away, when the light of His countenance shut down, even the sun couldn't shine on Calvary. Bearing the full measure of the curse, Christ screamed, ‘*Eli, Eli lema sabachthani,*’ that is, ‘*My God, my God, why have you forsaken me?*’ (Matt.27:46).

Jesus took that occasion to identify with the psalmist in Psalm 22 in order to call attention to those looking upon the spectacle that what they were witnessing was really a fulfillment of prophecy. ... His cry was not ... the cry of a disillusioned prophet who had believed that God was going to rescue him at the eleventh hour and then felt forsaken. He didn't just feel forsaken; He was forsaken. For Jesus to become the curse, He had to be completely forsaken by the Father. ...

It was as if there was a cry from heaven, as if Jesus heard the words ‘God damn you,’ because that's what it meant to be cursed and under the anathema of the Father” (R.C. Sproul, sermon: “The Curse Motif of the Atonement”, 2008; copied from book “Proclaiming a Cross-centered Theology”, p.141-142).

➤ By His love, mercy and grace, God sent His one and only Son, Jesus Christ, to die on the cross for our sin (Jn.3:16-18; Rom.5:8) – and Jesus went willingly to the cross (Jn.10:18; Heb.12:2)! Though perfect, Jesus “*became a curse for us*” (Gal.3.13). Though sinless, He became sin for us.

2 Cor 5:21 ~ “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” (cf. 1Pet.3:18; Is.53:4-6)

➤ Theologians refer to this as “the great exchange” or “the blessed exchange” – His perfection (righteousness) is imputed (or credited or reckoned; cf. 3:6) to us, as our sin was imputed to Him. Through His sacrificial and substitutionary death on the cross, Christ bore the penalty for our unrighteousness and gave to us His righteousness. God treated Jesus as if He had lived our sinful lives, and God treats those who are saved as if they lived Jesus’ perfect life.

✓Illust: “Bearing shame and scoffing rude, in my place condemned He stood, sealed my pardon with His blood; Hallelujah, what a Savior!” (hymn: “Hallelujah, What a Savior!” [vs.2], by Philip P. Bliss, 1875).

Conclusion

➤ Think of your own mountainous sin – the sheer number of sins you have committed in your life – omission, commission, attitude, thoughts, words (keeping in mind that none of us remember or recognize all of our sins). Now imagine that all your sins are piled up, along with all the sins of everyone who would be saved throughout time. This enormous mountain of sin would dwarf Mt. Hood, and even Mt. Everest. All that sin was placed on Jesus Christ, the act of substitutionary atonement, when He was crucified. At that moment, He was the greatest sinner to ever live.

✓Illust: In his commentary on Galatians 3:13 – which reads, “*Christ redeemed us from the curse of the law by becoming a curse for us*” – Martin Luther (the great Protestant Reformer; 1483-1546) wrote: “All the prophets of old said that Christ should be the greatest transgressor, murderer, adulterer, thief, blasphemer that ever was or ever could be on earth. When He took the sins of the whole world upon Himself, Christ was no longer an innocent person. He was a sinner burdened with the sins of a Paul who was a blasphemer; burdened with the sins of a Peter who denied Christ; burdened with the sins of a David who committed adultery and murder, and gave the heathen occasion to laugh at the Lord. In short, Christ was charged with the sins of all men, that He should pay for them with His own blood. ...

Our merciful Father in heaven saw how the Law oppressed us and how impossible it was for us to get out from under the curse of the Law. He therefore sent His only Son into the world and said to Him: 'You are now Peter, the liar; Paul, the persecutor; David, the adulterer; Adam, the disobedient; the thief on the cross. You, My Son, must pay the world's iniquity.' The Law growls: 'All right. If Your Son is taking the sin of the world, I see no sins anywhere else but in Him. He shall die on the Cross.' And the Law kills Christ. But we go free" (Martin Luther; *A Commentary on Galatians*; 3:13).

➤ Simply put, as Christians, we are redeemed because Jesus paid it all!