

“Jesus Paid it All”

(Ephesians 1:7-10 ~ Part 2)

Introduction

➤ Last Lord’s Day, we began looking at a passage of Scripture that gloriously and mysteriously declares our salvation in terms of “redemption.”

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 (see Eph.1:13-14; 4:30; Heb.11:35).

Spiritually speaking, every unbeliever is enslaved to sin (Jn.8:34; Rom.6:6, 16). 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.8:31-36; 14:6; Rom.3:24-25; 1Cor.1:30-31; Col.1:13-14). 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).

➤ 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. 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.

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; 6:5-11, 16-18, 20-23; Eph.2:1-3).

➤ 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, 8-10; Rom.3:20; 5:1; Gal.2:16; 2Tim.1:9; Tit.3:5)! 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.

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 (see 1Pet.1:18-19; Matt.20:28; Eph.5:2; 1Thess.1:10; 1Jn.1:7).

➤ In addition to suffering the agonies of physical torture and bloodshed, and the mortification of crucifixion, Jesus also suffered under the curse of God (Gal.3:13-14). Though absolutely sinless, Jesus Christ bore the curse of God's condemnation for all sinners who would ever believe. 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. Though perfect, Jesus *"became a curse for us"* (Gal.3.13). Though sinless, He became sin for us (2Cor.5:21).

5. The result of redemption (vs.7)

➤ As we have already seen, the results (plural) of our redemption are manifold – *"[God] has blessed us in Christ with every spiritual blessing in the heavenly places"* (Eph.1:3). However, with this phrase in verse seven, Paul focuses on one particular aspect of our redemption which is *"the forgiveness of our trespasses"* (vs.7).

Among this many difficult and profound – ultimately incomprehensible – truths Paul discussed in this chapter, *"forgiveness"* (vs.7) is perhaps easiest (relatively speaking) for us to understand. And yet, the idea of forgiveness is often misunderstood and/or misapplied (all too often described in terms of being "unconditional" or "earned").

➤ The most basic meaning of the Greek word translated *"forgiveness"* (vs.7; *aphesis*) is "to pardon" or literally "to send away" [from *aphiēmi*]. It is used in the context of canceling (paying) a debt or being delivered (ransomed) from captivity (slavery).

Luke 4:17-19 ~ "And the scroll of the prophet Isaiah was given to [Jesus]. He unrolled the scroll and found the place where it was written, ¹⁸The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty [*aphesis*] to the captives and recovering of sight to the blind, to set at liberty [*aphesis*] those who are oppressed, ¹⁹to proclaim the year of the Lord's favor.'" [cf. Is.61:1-2]

➤ This is the very essence of what it means to be redeemed – to be set free from our slavery to sin and our indebtedness to God. To help us better understand the nature and enormity of our sin, the Bible contains many different words (descriptions) of sin. God's Word provides us with many analogies and metaphors concerning sin in order for us to grasp the noxious nature of sin. Here is just a sampling of the many different Biblical (New Testament) words for sin:

- ♦ **“sin”** (ἁμαρτία/*hamartia*) – Literally, “to miss the mark” of God’s holiness and His righteous standard (see Rom.3:23, 6:23; 2Cor.5:21; Eph.2:1; 1Jn.1:10).
Eph 2:1-2 ~ “And you were dead in the trespasses and sins ²in which you once walked...”
Rom 3:23~ “for all have sinned and fall short of the glory of God”
- ♦ **“trespass”** (παράπτωμα/*paraptōma*) – The intentional or unintentional “misstep”, offence or violation (see Eph.1:7, 2:1, 5; Col.2:13).
Eph 1:7 ~ “In him we have redemption through his blood, the forgiveness of our trespasses ...”
Eph 2:1-2 ~ “And you were dead in the trespasses and sins ²in which you once walked...”
- ♦ **“transgress”** (παράβασις/*parabasis*) – The breaking, or violation, of God’s law. It refers to living in rebellion against God (see Rom.2:23, 4:15, 5:14; Gal.3:19).
Rom 2:23 ~ “You who boast in the law dishonor God by breaking the law.”
Rom 4:15 ~ “For the law brings wrath, but where there is no law there is no transgression.”
- ♦ **“iniquity”** (ἀδικία/*adikia*) – Literally, unrighteous or unjust (the English word ‘iniquity’ means un-equal or un-just); that which is contrary to God’s righteousness and not in conformity to His law (see Rom.1:18; 1Jn.1:9).
Rom 1:18 ~ “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.”
1 John 5:17 ~ “All wrongdoing is sin, but there is sin that does not lead to death.”
- ♦ **“disobedience”** (ἀπειθεία/*apeitheia*) – This word can be translated disbelieve or disobey, as disbelief leads to disobedience and disobedience stems from disbelief (see Jn.3:36; Eph.2:2; Col.3:6; Heb.4:6).
John 3:36 ~ “Whoever believes in the Son has eternal life; whoever does not obey [or, does not believe] the Son shall not see life, but the wrath of God remains on him.”
- ♦ **“lawlessness”** (ἀνομία/*anomia*) – To violate God’s law, to break His commands (see Matt.7:23; Tit.2:14; Heb.10:17).
Titus 2:14 ~ “who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.”
1 John 3:4 ~ “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.”
- ♦ **“error”** (πλανῶμαι/*planōmai*) – To wander, or to be deceived or led astray (see Matt.18:12; Rom.1:27; Tit.3:3).
Eph 4:14 ~ “so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.”
Titus 3:3 ~ “For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.”

➤ In Ephesians 1:7, Paul used the word **“trespasses”** (vs.7; *paraptōma*) to describe our sin as going outside the bounds of God’s law. But sin is not just an attack on God’s law; it is an attack on God Himself – His character, His Word, His will! When we sin, we are not just doing something God told us not to do, or not doing something God told us to do. Sin is much more hideous and noxious than that. Biblically speaking, sin – in unredeemed man – is being unfaithful to God, a slave to this world, a child of disobedience, imprisoned in the flesh, a lover of evil, and a hater and an enemy of God.

To make light of our sin is to make light of the Savior. If sin is “no big deal” – if sin is just an “innocent mistake” or easily dismissed because “everyone does it” – than what Jesus did to redeem would be “no big deal.” In fact, if we could atone for our own sin by simply paying a fine, or trying to be a better person, or doing more good works, Jesus’ crucifixion would be absolutely and horrifically unnecessary. Since Jesus was crucified, we can rightly (soberingly) conclude that our sin is heinous and God’s grace us unmerited.

➤ Sin is much more than “breaking one of God’s little commands.” Ultimately, sin is defying and rebelling against God. At its core, sinning is actively rejecting God and rebelling against Him. Sin is a declaration of war or enmity against God – against His character, His authority and His will. While this truth may be more obvious in unbelievers, we must understand that the nature of sin is the same in believers as well. The nature of sin doesn’t change. Believers (Christians) are those who strive to live in a way that pleases and honors God, and yet by God’s saving grace Christ alone their sin is forgiven as they are no longer condemned for their sin because of the atoning sacrifice of Jesus Christ (Rom.8:1; Jn.3:16-18).

✓ Illust: “Sin is cosmic treason. Sin is treason against a perfectly pure Sovereign. It is an act of supreme ingratitude toward the One to whom we owe everything, to the One who has given us life itself. Have you ever considered the deeper implications of the slightest sin, of the most minute peccadillo? What are we saying to our Creator when we disobey Him at the slightest point? We are saying no to the righteousness of God. We are saying, ‘God, Your law is not good. My judgment is better than Yours. Your authority does not apply to me. I am above and beyond Your jurisdiction. I have the right to do what I want to do, not what You command me to do.’”

The slightest sin is an act of defiance against cosmic authority. It is a revolutionary act, a rebellious act where we are setting ourselves in opposition to the One to whom we owe everything. It is an insult to His holiness. We become false witnesses to God. When we sin as the image-bearers of God, we are saying to the whole creation, to all of nature under our dominion, to the birds of the air and the beasts of the field: ‘This is how God is. This is how your Creator behaves. Look in this mirror; look at us and you will see the character of the Almighty.’ We say to the world, ‘God is covetous; God is ruthless; God is bitter; God is a murderer, a thief, a slanderer, an adulterer. God is all of these things that we are doing’” (R.C. Sproul, *The Holiness of God*, p.151-152).

✓ Illust: “Sin, in short, is that vast moral disease which affects the whole human race, of every rank, and class, and name, and nation, and people, and tongue; a disease from which there never was but one born of woman that was free. Need I say that One was Christ Jesus the Lord? ...”

Sin is a disease which pervades and runs through every part of our moral constitution and every faculty of our minds. The understanding, the affections, the reasoning powers, the will, are all more or less infected. Even the conscience is so blinded that it cannot be depended on as a sure guide, and is as likely to lead men wrong as right, unless it is enlightened by the Holy Ghost. In short, ‘from the sole of the foot even unto the head there is no soundness’ about us (Is.1:6). The disease may be veiled under a thin covering of courtesy, politeness, good manners, and outward decorum; but it lies deep down in the constitution” (JC Ryle, *Holiness: Its Nature, Hindrances, Difficulties and Roots*; p.11, 13).

✓ Illust: “Sin will take you farther than you ever intended to stray; sin will keep you there longer than you ever intended to stay; sin will cost you more than you ever intended to pay.”

➤ The sheer magnitude of our sin against God is deeply disturbing and seemingly hopeless. For, by definition, sin is any action, inaction or attitude that is contrary to the Word, the character, or the will of God. Apart from Jesus Christ, every person is utterly depraved with sin. This does not mean that we are as sinful as we can be, but that we are sinful to the core. Sin has affected our bodies (how we live), our minds (how we think), our mouths (what we say), our hearts (what we feel), our affections (what we love), and our wills (what we desire). In fact, there is no part of us that is left untouched by sin; it negatively impacts our whole way of life and ultimately destroys our lives leaving us spiritually destitute and destined to hell.

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”

Isa 59:2 ~ “but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.”

Isa 64:6 ~ “We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.”

Rom 5:10 ~ “For if while we were enemies ...”

Rom 8:7 ~ “For the mind that is set on the flesh is hostile to God ...”

Col 1:21 ~ “And you, who once were alienated and hostile in mind, doing evil deeds”

➤ Redemption and forgiveness go together – two sides of the same coin. Whereas “*redemption*” describes our freedom in Christ, “*forgiveness*” describes the removal of any required payment or debt. Christ not only set us free from our slavery to sin but has also paid the debt of sin we can be righteous before God. Christians have been redeemed and forgiven through the blood of Jesus. In Christ, we stand before God as if we have never sinned, clothed in the righteousness of Christ.

Isa 1:18 ~ “Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.”

Isa 43:25 ~ “I, I am he who blots out your transgressions for my own sake, and I will not remember your sins.”

Isa 44:22 ~ “I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you.”

Ps 103:12 ~ “as far as the east is from the west, so far does he remove our transgressions from us.”

2 Cor 5:19 ~ “... in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.”

Col 1:13-14 ~ “He 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 [*aphesis*] of sins [*hamartia*].”

1 John 1:9 ~ “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

➤ Thankfully, the only one who could forgive us of our sin(s) against God did forgive us – God Himself! Jesus Christ – the incarnate Son of God – was the (only) perfect (sinless) sacrifice (substitute) for our sin. As truly God and truly man – through his life, death, and resurrection – Jesus paid the price for our sin as He had no sin (Is.53:4-6; 2Cor.5:21). By God’s grace, salvation is offered to all those who receive Jesus Christ as their Lord and Savior; who, by faith, receive His sacrifice for their sin.

✓ Illust: “Morality may keep you out of jail, but it takes the blood of Jesus Christ to keep you out of hell” (C.H. Spurgeon).

6. The basis of redemption (vs.7-9)

➤ Simply put, the basis of God’s forgiveness is “*His grace*” (vs.7) – His unmerited favor toward sinners. Whereas “mercy” is not getting what we deserve (condemnation, wrath), “grace” is getting what we do not deserve (redemption, salvation). Our redemption in Christ, the forgiveness of sin, is purely an act of God’s grace.

Eph 2:5, 8-9 ~ “even when we were dead in our trespasses, made us alive together with Christ – by grace you have been saved ... ⁸For 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.”

Rom 11:5-6 ~ “So too at the present time there is a remnant, chosen by grace. ⁶But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.”

➤ It is important to notice the descriptive language Paul used here. First, our redemption is based on “*the riches*” (vs.7; *ploutos*) of God’s grace. This word could literally be translated wealth or abundance. This word appears five times in Paul’s letter to the Ephesians where he described: “*the riches of His grace*” (1:7); “*the riches of His glorious inheritance in the saints*” (1:18); “*the immeasurable riches of His grace*” (2:7); “*the unsearchable riches of Christ*” (3:8); “*according to the riches of His glory*” (3:16).

The “*riches of [God’s] grace*” (vs.7) refers to the infinite supply of grace in which God draws from to forgive sinners. His grace is never in short supply, it will never run out. God’s grace knows no recession, no poverty, no bankruptcy. No sinner can out-sin God’s grace. No sinner is too sinful for God to save. Just as no one is too good to need God’s grace, no one is too bad to receive God’s grace.

Rom 5:20 ~ “Now the law came in to increase the trespass, but where sin increased, grace abounded all the more [*hyperperisseuō*]”

Rom 5:20 ~ “... but where sin increased, grace multiplied all the more” (NET)

- Second, we see that God’s grace is “*lavished*” (vs.8; *perisseuō*) on those whom He saves. Whereas “*riches*” (n.) refers to the supply of God’s grace, “*lavished*” (vb.) refers to the expenditure of God’s grace. God is not only infinitely wealthy with grace, He is immensely generous with His grace. God is not stingy; He withholds no good thing from those who are His children (Ps.84:11). He does not give them “a little” grace, or even a little “extra” grace, He lavishes His grace upon them. He gives grace in exceedingly abundant measure.
- We then discover that God has lavished the riches of His grace upon us “*in all wisdom and insight*” ⁹*making known to us the mystery of His will, according to His purpose, which He set forth in Christ*” (vs.8-9). This means that God has not only saved us, but He has revealed to us the message of the Gospel of Jesus Christ. Apart from God’s divinely imparted knowledge “*insight*” (*phronēsis*) and “*wisdom*” (*sophia*), the fullness and meaning of the Gospel would remain a “*mystery*” (*mystērion*) to us (see Eph.3:3-4; 6:19). That is, to put it simply, we would not know that Jesus is the Christ – the one and only Son of God and the one and only Savior from God.
- ✓ Illust: “The gospel is the grand secret, the mystery of mysteries. It was hidden from ages and from generations, but is now made manifest to the saints. To the mass of mankind it was utterly unknown, and the chosen people, who saw something of it, only perceived it dimly through the smoke of sacrifices and the veil of types. It remained a mystery which wit could not guess nor invention unravel, and it would have forever continued a secret had not God in His infinite mercy, been pleased to reveal it by the Holy Spirit. In a still deeper sense it is even yet a hidden thing unless the Spirit of God has revealed it to us individually, for the revelation of the gospel in the Word of God does not of itself instruct men unto eternal life. The light is clear enough, but it avails nothing till the eyes are opened. Each separate individual must have Christ revealed to him and in him by the work of the Holy Spirit, or else he will remain in darkness even in the midst of the gospel day. Blessed and happy are they to whom the Lord has laid open the divine secret which prophets and kings could not discover, which even angels desired to look into” (Charles H. Spurgeon; sermon: “Christ in You”; May 13, 1883).

1 Cor 2:14-16 ~ “The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. ¹⁵The spiritual person judges all things, but is himself to be judged by no one. ¹⁶For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.”

Col 1:26-28 ~ “the mystery hidden for ages and generations but now revealed to his saints. ²⁷To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. ²⁸Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.”

➤ This divine revelation is a part of God’s saving grace to those who believe – those whom He has chosen to save. This, of course, is “*according to His purpose, which He set forth in Christ*” (vs.9; or “according to his good pleasure that he set forth in Christ”, NET). This is an often-repeated theme in Paul’s writing, and specifically in this letter to the Ephesians:

Eph 1:4-5 ~ “... In love ⁵he predestined us for adoption as sons through Jesus Christ, according to the purpose [*eutokia*] of his will”

Eph 1:9 ~ “making known to us the mystery of his will, according to his purpose [*eutokia*], which he set forth in Christ”

Eph 1:11 ~ “In him we have obtained an inheritance, having been predestined according to the purpose [*prothesis*] of him who works all things according to the counsel of his will”

Eph 3:11 ~ “This was according to the eternal purpose [*prothesis*] that he has realized in Christ Jesus our Lord”

➤ God’s redemptive plan was established in eternity past, “*before the foundation of the world*” (Eph.1:4), as an intra-Trinitarian covenant with (God) Himself. God’s sovereign plan is unchanged and unmoved by the whims, actions, or attitudes of mankind. He established His redemptive plan before mankind was created, and will bring it to completion “*according to His purpose*” (vs.9). Salvation has always been, and will always be, “*in Christ*” (vs.9). Before Jesus died on the cross, and was resurrected from the dead, all those who were saved were saved by their faith in the Messiah who was to come. Since then, all who are saved are saved by their faith in the Messiah who has come. Everyone who has ever been saved, or will ever be saved, is saved by God’s grace alone, through faith alone, in Christ alone.

7. **The reason for redemption (vs.10)**

➤ The ultimate reason for God’s redemptive plan – “*as a plan [oikonomia] for the fullness of time*” (vs.10) – is “*to unite all things in Him, things in heaven and things on earth*” (vs.10). When, by God’s predetermined plan and according to His sovereign will, life as we know it will come to an end – when Christ comes again, establishing His kingdom, and God creates a new heaven and new earth – “*all things*” will be united in Christ (2Pet.3:11-13).

✓ **Illust:** “In other words, everything was together in Jesus once, ceased to be united to him through the Fall, but is to be reunited in him *again* by redemption” (James Montgomery Boice; *Ephesians: An Expositional Commentary*; 1:9-10).

➤ This is not “universalism” which falsely teaches that everyone will be saved [Scripture clearly and repeatedly declares that only a relative “few” will be saved, and only those who have truly put their faith in Jesus Christ as Lord and Savior (see Matt.7:13-14, 21-23; 22:13-14; Jn.3:18, 36; 14:6; Acts 4:12; 1Jn.5:11-12)].

All those who have received Jesus Christ as Lord and Savior will be resurrected to eternal life with Him, and all those who rejected Jesus Christ as Lord and Savior will be resurrected to eternal death separated from God forever (see Matt.13:40-43; 25:41; Jn.5:29; 1Cor.15:22; 2Thess.1:9).

In this God is equally glorified in the eternal condemnation of sinners (i.e., His justice, righteousness, and holiness), as He is in the eternal salvation of believers (i.e., His grace, mercy, and love).

Satan, who is the temporary “*ruler of this world*” (Jn.12:31; 14:30; 16:11) under God’s sovereign plan and will, will be “*cast out*” (Jn.12:31), along with every demon, and throne into the lake of fire for all eternity (Rev.20:3, 10).

➤ Before God made all creation, before He made “*things in heaven and things on earth*” (vs.10), He sovereignly “*plan[ned]*” (vs.10; *oikonomia*, stewardship, management, “in the administration of”) to redeem sinners to be His children (see Gen.3:15). God purposed to unite all things in and through Christ.

✓ Illust: “The perfect harmony that will be restored will be harmony in man and between men. Harmony on the earth and in the brute creation! Harmony in heaven, and all under this blessed Lord Jesus Christ, who will be the Head of all! Everything will again be united in Him. And wonder of wonders, marvelous beyond compare, when all this happens it will never be undone again. All will be re-united in Him to all eternity. That is the message; that is God’s plan. That is the mystery which has been revealed unto us” (James Montgomery Boice, *Ephesians: An Expositional Commentary*; 1:10, P.206-207).

Phil 2:9-11 ~ “Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Col 1:16 ~ “For *by* [the Son] all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things were created *through* him and *for* him.”

Gal 6:14 ~ “But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.” (1Cor.1:29, 31)

Conclusion

➤ Our redemption comes in Christ, through Christ, and for Christ. He alone is our Redeemer.

Redemption comes by God’s grace alone, through faith alone in Christ alone!

✓ Illust: On a Sunday morning in 1865, a lady named Elvina Hall sat in the choir loft Monument Street Methodist Church in Baltimore Maryland. Her pastor, George Shrick, was preaching on the topic of the crucifixion of Christ. During the sermon Elvina was inspired to write some words on the flyleaf of her hymnal. In virtually no time at all, she had written all four stanzas to a song (the refrain was later written with the help of her pastor). After giving it to her pastor, it quickly became known as the hymn, “Jesus Paid it All”:

I hear the Savior say / ‘Thy strength indeed is small,
Child of weakness, watch and pray / Find in Me thine all in all.’

*Jesus paid it all / All to Him I owe.
Sin had left a crimson stain / He washed it white as snow”*

For nothing good have I / Whereby Thy grace to claim,
I’ll wash my garment white / In the blood of Calvary’s Lamb.

*Jesus paid it all / All to Him I owe.
Sin had left a crimson stain / He washed it white as snow*

(hymn: “Jesus Paid It All” [vs. 1, 3, and chorus], by Elvina M. Hall, 1865).