



God Is Government

Isaiah 33:22

*“For the LORD is our judge, the
LORD is our lawgiver, the LORD
is our king; he will save us.”*

TEACHINGS OF YESHUA HAMASHIACH
BIBLICAL AND WORLD HISTORY MASTERCLASS

A Study of Ephesians

Redemption

Chapter 1:6b-10

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Ephesians 1:6b-10 – Redemption Through His Blood

“wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:”

Some years ago, trading stamps were popular. For each dollar amount purchased a given number of trading stamps was given as a bonus. When sufficient stamps were saved up, they were taken to a redemption center and exchanged for merchandise.

Redemption is one of the central themes of Scripture and of the book of Ephesians, but it carries much more than the idea simply of exchanging one thing for another of equal value.



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The Meaning of Redemption

Redemption comes from one of six terms taken from the field of law and used in the New Testament in relation to salvation.

- *Dikaioo* and related terms referred to legal acquittal of a charge and are used theologically to speak of a sinner’s being vindicated, justified and declared righteous before God (see, for example; Romans 3:4; 4:23; 5:18; 1 Timothy 3:16).
- *Aphiemi* basically means to send away and was used to indicate the legal repayment or cancellation of a debt or the granting of a pardon. It is used in Scripture to refer to God’s forgiveness of sin (see Matthew 9:2; Romans 4:7; Ephesians 1:7; 4:32, etc.).
- *Huiothesia* referred to the legal process of adopting a child and is used by Paul to represent the believer’s adoption into God’s family (see Romans 8:13; Galatians 4:5; Ephesians 1:5).
- *Katallasso* meant to legally reconcile two disputing parties in court and in the New Testament is used of a believer’s reconciliation with God through Jesus Christ (Romans 5:10; 2 Corinthians 3:18-20).



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Two Greek legal terms are related to redemption.

- Agorazo and the related exagorazo refer to buying or purchasing. The source of the terms is agora, which means marketplace, and the root idea of the derived verbs and noun referred to buying and trading in the marketplace. In the New Testament they are used to denote spiritual purchase or redemption (Galatians 3:13; Revelation 5:9; 14:3-4; etc.).
- The other term for redemption, lutroo (along with its related forms), means to release from captivity an even stronger meaning than agorazo and is behind the noun rendered here as redemption. The word was used to refer to paying a ransom in order to release a person from bondage, especially that of slavery.



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Rome at the time of Paul’s writing.

During the New Testament times Roman Empire has as many as twenty million slaves, and buying and selling of them was a major business. If a person wanted to free a loved one or friend who was a slave, he would buy that slave for himself and then grant him freedom, testifying to the deliverance by a written certificate. *Lutroo* was used to designate the freeing of a slave in that way.

This is precisely the idea carried in the New Testament use of the term to represent Christ’s atoning sacrifice on the cross. He paid the redemption price to buy for Himself fallen mankind and to set them free from their sin.



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Human History

Every human being born since the Fall of Adam & Eve has come into this world enslaved to sin, under total bondage to a nature that is corrupt, evil and separated from its Creator. No person is spiritually free. No human being is free of sin or free of its consequences, the ultimate consequence or penalty, for which is death (Romans 6:23). “The soul who sins will die” (Ezekiel 18:4).

Jesus said “Truly, truly, I say to you, everyone who commits sin is the slave of sin” (John 8:34), and Paul points out that every person has committed sin. “There is none righteous, not even one” (Romans 3:10; Psalms 14:1). IN the same letter the apostle says that we are all “sold into bondage to sin (7:14) and that, in fact, the whole of creation is enslaved to the corruption of sin (8:21).

Sin is man’s captor and slave owner, and it demands a price for his release. Death is the price that had to be paid for man’s redemption from sin. Biblical redemption therefore refers to the act of God by which He Himself paid as a ransom for the price of sin.



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Paul Speaks About Redemption

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Paul Speaks About Redemption

In Romans Paul speaks of redemption as “our having been freed from sin” and become “slaves of righteousness” (6:18). In Galatians he describes redemption in saying that Jesus Christ “gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father (1:3-4); that “Christ redeemed us from the curse of the Law, having become a curse for us” (3:13); and that “it was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery” (5:1). In Colossians, the apostle says that “He delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins” (1:13-14).

The writer of Hebrews explains redemption in these words: “Since then the children share in flesh and blood, He Himself (Christ) likewise also partook of the same, that through death He might render powerless him who had the power of death (Satan) and might deliver those who through fear of death were subject to slavery all their lives” (2:14-15).



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Ephesians 1:6b-10 – Redemption Through His Blood The Elements of Redemption

“wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:”

In this passage Paul mentions five elements of the REDEMPTION God offers fallen men through His Son, Jesus Christ: the Redeemer, the redeemed, and the redemption price, results, and reason.



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The Elements of Redemption – The Redeemer

Grace (v 6b) is the antecedent of which, it is God’s grace (undeserved love and goodness) that He freely bestowed on us in the Beloved, and because we are in Him, we have redemption. Jesus Christ is our Redeemer from sin, the Beloved (the word indicates the One who is in the state of being loved by God) who Himself paid the price for our release from sin and death. Because we now belong to Christ, by faith made one with Him and placed in His Body, we are now acceptable to God.

From the beginning of Jesus’ ministry, the Father declared Him to be “My beloved Son” (Matthew 3:17). And because we have believed in Him, “He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son” (Colossians 1:13). Because we are now in the Beloved, we, too, are “beloved of God” (Romans 1:7).

Only Jesus Christ has the inherent right to all the goodness of God. But because we are identified with Him by faith, that goodness is now also our goodness. Because our Savior and Lord is the Beloved of the Father and possesses all the goodness of the Father, we are also the beloved of the Father and possess all His goodness. Jesus said, ‘He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father’ (John 14:21).



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The Elements of Redemption – The Redeemer

The Father now loves us as He loves Christ and wants us to have everything that Christ has. That is why Paul could say He ‘has blessed us with every spiritual blessing in the heavenly places in Christ’ (Ephesians 1:3). Every Christian is God’s beloved child because the Lord Jesus Christ has become our Redeemer.

The Old Testament concept of a kinsman-redeemer set forth three qualifications: he had to be related to the one needing redemption (Christ was related to the first Adam), able to pay the price (Christ paid the whole price on the cross), and willing to do so (God in Himself made the first Adam in His likeness and Christ in His likeness. The first provided the host body system and the second provided the redemption of the host body system). The Lord Jesus perfectly met these requirements.

Charitoo (freely bestowed) is from *charis* (grace v 6b), and therefore Paul is saying that God has graced us with His grace. Christians are those who have been graced by God.



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The Elements of Redemption – The Redeemed

On us, “the saints ... who are faithful in Christ Jesus” (Ephesians 1:!), the Redeemer (Christ) has freely bestowed His grace. We are the ones who have redemption through His blood.

In chapter 2 Paul reminds us of what we were like when God so graciously redeemed us. We “were dead in [our] trespasses and sins”; we “walked according to the course of this world, according to the prince of the power of the air”; we “lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath”; and we were without “hope and without God in the world” (Ephesians 2:1-3, 12). In chapter 4 he reminds us that we formerly walked in futility of mind, “darkened in [our] understanding, excluded from the life of God, “because of ignorance and hardness of heart (Ephesians 4:17-18). Those are the kinds of people (the only kind who exist) that God chose to redeem.

It is of course because men are like that that they need redemption. Sinless people would not need a Redeemer. That is why Christ “gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds” (Titus 2:14).

Until a person realizes his need for redemption (becomes broken), however, he sees no need for a Redeemer. Until he recognizes that he is hopelessly enslaved to sin, he will not seek release from it. But when he does, he will be freed from the curse of sin, placed in Christ’s Body, and blessed with His every spiritual blessing.



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Ephesians 1:6b-10 – Redemption Through His Blood The Elements of Redemption – The Redemption Price

In Him we have redemption through His blood, (7a)

The price of redemption is His (Christ) blood. It cost the blood of the Son of God to buy men back from the slave market of sin (Leviticus 17:11; Hebrews 9:22).

Shedding of blood is a metonym for death, which is the penalty and the price of sin. Christ’s own death, by the shedding of His blood, was the substitute for our death. That which we deserved and could not save ourselves from, the beloved Savior, though He did not deserve it, took upon Himself. He made payment for what otherwise would have condemned us to death and hell.



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The blood of sacrificial animals was continually offered on the altars of the Tabernacle and then the Temple. But that blood was never able, and was never intended, to cleanse the offered from sin. These animals were only symbolic, typical substitutes. As the writer of Hebrews explains, “It is impossible for the blood of bulls and goats to take away sin” (Hebrews 10:4). But in the shedding of His blood, “we have been sanctified through the offering of the body of Jesus Christ one for all” (Hebrews 10:10). He “gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma” (Ephesians 5:2). He Savior Himself said that His blood was “poured out for many for forgiveness of sins” (Matthew 26:28). As the writer of Hebrews explains, Christ’s sacrifice was “not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?” (Hebrews 9:12-14).



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We “were not redeemed with perishable things like silver and gold, ... but with precious blood, as of a lamb unblemished and spotless, the blood of Christ” (1 Peter 1:18-19). No wonder John saw the four living creatures and the twenty-four elders singing, ‘Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth’ (Revelation 5:8-10).

The “redemption which is in Christ Jesus ... in His blood through faith” (Romans 3:24-25) has paid the price for those enslaved by sin, bought them out of the slave market where they were in bondage, and set them free as liberated sons of God. In their freedom they are in union with Jesus Christ and receive every good thing that He is and has. His death frees believers from sin’s guilt, condemnation, bondage, power, penalty, and – some glorious day – even from its presence.



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the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will,, (7b-9a)

Redemption involves every conceivable good thing, “every spiritual blessing in the heavenly places in Christ” (Ephesians 1:3). But here Paul focuses on two especially important aspects. One is negative, the forgiveness of our trespasses, and the other is positive, wisdom and insight.

Forgiveness: The primary result of redemption for the believers is forgiveness, one of the central salvation truths of both the Old and New Testaments. It is also the dearest truth to those who have experienced its blessing. At the Last Supper, Jesus explained to the disciples that the cup He then shared with them was His “blood of the covenant, which is poured out for many for forgiveness of sins” (Matthew 26:28). Redemption brings forgiveness.



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Behaviorists and those from some other schools of psychology maintains that we cannot be blamed for our sin, that is the fault of our genes, our environment, our parents, or something else external. But a person's sin is their own fault, and the guilt for is their own. The honest person who has any understanding of their own heart knows this.

The gospel does not teach, as some falsely maintain, that men have no sin or guilt, but rather that Christ will take away both the sin and the guilt of those who trust Him. As Paul told the Jews in Pisidian Antioch, “Through Him [Christ] forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things” (Acts 13:38-39).



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Israel's greatest holy day was Yom Kippur, the Day of Atonement. On that day the high priest selected two unblemished sacrificial goats. One goat was killed, and his blood was sprinkled on the altar as a sacrifice. The high priest placed his hands on the head of the other goat, symbolically laying the sins of the people on the animal. The goat was then taken out deep into the wilderness, so far that it could never find its way back. In symbol the sins of the people went with the goat, never to return to them again (Leviticus 16:7-10).

But the enactment, beautiful and meaningful as it was, did not actually remove the people's sins, as they well knew. It was but a picture of what only God Himself in Christ could do. As mentioned above, *aphiemi* (from which forgiveness comes) basically means to send away. Used as a legal term it meant to repay or cancel a debt or to grant a pardon. Through the shedding of His own blood, Jesus Christ took the sins of the world upon His own head, as it were, and carried them an infinite distance away from where they could never return. That is the extent of the forgiveness of our trespasses.



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It is tragic that many Christians are depressed about their shortcomings and wrongdoings, thinking and acting as if God still holds their sins against them – forgetting that, because God has taken their sins upon Himself, they are separated from those sins “as far as the east is from the west” (Psalms 103:12). They forget God’s promise through Isaiah that one day He would wipe out the transgressions of believers “like a thick cloud” and their “sins like a heavy mist. Return to Me,” He said, “for I have redeemed you” (Isaiah 44:22). Even before the Messiah came and paid the price for redemption, God spoke of it as already having taken place. Depressed Christians forget that God looked down the corridors of time even before He fashioned the earth and placed the sins of His elect on the head of His Son, who took them an eternal distance away. He dismissed our sins before we were born, and they can never return.



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Hundreds of years before Calvary, Micah proclaimed, “Who is a God like Thee, who pardons iniquity and passes over the rebellious act of remnant of His possession? He does not retain His anger forever, because He delights in unchanging love. He will again have compassion on us; He will tread our iniquities under foot. Yes, Thou will cast all their sins into the depths of the sea” (Micah 7:18-19).

To ancient Israel the distance from east to west and “the depths of the sea” represented infinity. God’s forgiveness is infinite; it takes away our trespasses to the farthest reaches of eternal infinity.

In Shakespeare’s King Richard III (5.3.194) the king laments,

*My conscious hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain.*



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That is not true of Christians. When Jesus comes into our lives as Savior and Lord, He says to us what He said to the woman caught in the act of adultery, “Neither do I condemn you; go your way and sin no more” (John 8:11). “There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death” (Romans 8:1-2).

Forgiveness in Jesus Christ is undeserved, but it is free, and it is complete. Those who have Him have freedom and from sin, now and throughout eternity. In Christ, our sins – past, present, and future – “are forgiven ... for His name’s sake” (1 John 2:12; Ephesians 4:32; Colossians 2:13). They were forgiven countless ages before we omitted them and will remain forgiven forever.



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Because we continue to sin, we need the continued forgiveness of cleansing; but we do not need the continued forgiveness of redemption. Jesus told Peter, “He who has bathed needs only to wash his feet, but is completely clean” (John 13:10). Even though we continue to sin, Jesus “ is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9). He forgives all our sins in the sweeping grace of salvation; That does not mean we will no longer sin, nor that when we do our sins have no harmful effect. They have profound effect on our growth, joy, peace, usefulness, and ability to have intimate and rich communion with the Father. Thus, the believer is called on to ask for forgiveness daily so that he may enjoy not just the general forgiveness of redemption, but the specific forgiveness of daily cleansing, which brings fellowship and usefulness to their maximum. That is the issue in our Lord’s teaching on prayer recorded in Matthew 6:12, 14-15.



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There are no second-class Christians, no deprived citizens of god’s kingdom or children in His family. Every sin of every believe is forgiven forever. God knows how we were, how we now live, and how we will live the rest of our lives. He sees everything about us in stark-naked reality. Yet He says, “I am satisfied with you because I am satisfied with My Son, to who you belong. When I look at you, I see Him, and I am pleased.”

Because God accepts every believer as He accepts His own Son, every believe ought to accept himself in the same way. We do not accept ourselves for what we are in ourselves any more than God accepts us for that reason. We accept ourselves as forgiven and as righteous because that is what God Himself declares us to be. To think otherwise is not a sign of humility but of arrogance, because to think otherwise is to put our own judgment above God’s Word and to belittle the redemption price paid for us by His own beloved Son. A Christian who denigrates himself and doubts full forgiveness denies the work of God and denigrates a child of God. If we matter to God, we certainly ought to matter to ourselves.



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A person may have many friends in high places. He may know presidents, kings, governors, senators, and world leaders of every sort. But such friendships pale beside that of the most obscure Christian, who not only is a friend but a child of the Creator of the universe.

Philip Bliss wrote:

*I am so glad that our Father in Heaven
Tells of His love in the Book He has given
Wonderful things in the Bible I see:
This is the dearest, the Jesus loves me.*

*Ohm if there's only one sone I can sing.
When in His beauty I see the Great King
This shall my song in eternity be:
“Oh, what a wonder that Jesus loves me!”*



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The vastness and comprehensiveness of our forgiveness is seen in Paul’s statement that it is according to the riches of His grace. God’s grace – like His love, holiness, power, and all His other attributes – is boundless. It is far beyond our ability to comprehend or describe, yet we know it is according to the riches of that infinite grace that He provides forgiveness.

If you were to go to a multimillionaire and ask him to contribute to a worthy ministry, and he gave you a check for twenty-five dollars, he would only be giving you out of his riches. Many poor people give that much. But if, instead, he grace you a check for fifty thousand dollars, he would be giving according to his riches.



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That is a small picture of God’s generosity. His forgiveness not only is given according to the riches of His grace but is lavished upon us. We need never worry that our sin will outstrip God’s gracious forgiveness. “Where sin increased,” Paul assures us, “grace abounded all the more” (Romans 5:20). Our heavenly Father does not simply give us subsistence forgiveness that will barely cover our sins if we are careful not to overdo. We cannot sin beyond God’s grace, because as wicked and extensive as our sins might be or become, they will never approach the greatness of His grace. His forgiveness is infinite, and He lavishes it without measure upon those who trust His Son. We therefore not only can enjoy future glory with God but present fellowship with Him as well.

Wisdom and Insight. The second result of redemption for the believer is his being given wisdom and insight. Sophia (wisdom) emphasizes understanding of ultimate things – such as life and death, God and man, righteousness and sin, heaven and hell, eternity and time. Paul is speaking of wisdom concerning the things of God. Phronesis (insight), on the other hand, emphasizes practical understanding, comprehension of need, problems, and principles of everyday living. It is spiritual prudence in the handling of daily affairs.



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the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will,, (7b-9a)

God not only forgives us – taking away the sin that corrupts and distorts our lives – but also gives us all the necessary equipment to understand Him and to walk through the world day-by-day in a way that reflects His will and is pleasing to Him. He generously gives us the wherewithal both to understand His Word and to know how to obey it.

In Jesus Christ, God takes us into His confidence. “We do speak wisdom among those who are mature,” Paul said: it is “a wisdom, however, not of this age, nor of the rulers of this age, who are passing away, but we speak God’s wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory ... Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God” (1 Corinthians 2:6-7, 12). He concluded that amazing passage by declaring, “We have the mind of Christ” (v 16).



God Is Government

Isaiah 33:22

*“For the LORD is our judge, the
LORD is our lawgiver, the LORD
is our king; he will save us.”*

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The French philosopher Andre Maurots said, “The universe is indifferent. Who created it? Why are we on this puny mud-heap, spinning in infinite space? I have not the slightest idea, and I am convinced that no one has the least idea.”

It is not surprising that those who do not even recognize that God exists, much less trust and serve Him, do not have the least idea of what life, the universe, and eternity are all about. Jese said, “I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes” (Matthew 11:25). James said. “If any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him” (James 1:5). When God takes away sin, He does not leave us in a spiritual, moral, and mental vacuum where we must then work things out for ourselves. He lavishes wisdom and insight on us according to the riches of His grace just as He lavishes forgiveness on us according to those riches.



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The Elements of Redemption – The Redemptive Reason

according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: (9b-10)

Why has God done so much for us? He blessed us with every spiritual blessing, chosen us in Christ before the foundation of the world, made us holy and blameless, predestined us to adoption as His children, redeemed us through His blood and lavishly given us forgiveness, wisdom, and insight according to the infinite riches of His grace?

God redeems men in order that He might gather everything to Himself. The time of that gathering will be the millennial kingdom, which will be an administration suitable to the fulness of the times. When the completion of history comes, the kingdom arrives, eternity begins again, and the new heaven and new earth are established there will be a summing up of all things in Christ, things in the heaven and things upon the earth. Jesus Christ is the goal of history, which finds its resolution in Him. The paradise lost in Adam is restored in Christ.



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At that time, “at the name of Jesus every knee shall [will] bow, of those who are in heaven, and on earth, and under the earth, and Every tongue shall [will] confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10-11). Christ will gather the entire universe into unity (Psalm 2; Hebrews 1:8-13). At the present time the universe is anything but unified. It is corrupted, divided, and splintered. Satan is now “the ruler of this world” but in that day he “shall be cast out” (John 12:31, He and his demon angel will be thrown into the pit during the Millennium, released for a short while, and then cast into the lake of fire for all eternity (Revelation 20:3, 10).

When every trace of evil has been disposed of, God will establish an incomparable unity in Himself of all things that remain. That is the inevitable goal of the universe.



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Macbeth pessimistically declared history is “a tale told by an idiot, full of sound and fury, signifying nothing” (Shakespeare, Macbeth, 3.3.19).

Apart from the wisdom and insight God provides His children, such a hopeless conclusion is inescapable. But history belongs to God, not to the puny plans of man or the perverse power of Satan. History is written and directed by its Creator, who will see it through to the fulfillment of His own ultimate purpose – the summing up of all things in Christ. He designed His great plan in the ages past. He now sovereignly works it out according to His divine will, and in the fulness of the times he will complete and perfect it in His Son, in whom it will forever operate in righteous harmony and glorious newness along with all things in the heavens and things upon the earth.



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Study Assignment

- Always pray first before asking to open your minds to God’s reveal for you
- Have a relationship with the Author of everything – Jesus Christ
- Set aside your personal presuppositions
- Take good notes
- Start and Continue to update your personal private journal
- Read the book of Ephesians each week
- Read Chapter 1 and understand its details.
- Update your personal assessment of your issues and good works.