

—The Atonement of Christ, Lesson 4—

Christ as our Ransomer

- I. Christ's work of redemption is declared in Scripture to have been accomplished through the payment of a ransom, Mt 20.28. See 1Tim 2.6; 1Cor 6.19-20; Acts 20.28; Gal 3.13; Tit 2.14; 1Pet 1.18-19; Rev 5.9.
 - A. While it's the privilege of a disciple to lose his life in the service of his Lord (Mt 10.39; Lk 9.24), it was the honor of Christ to give His life for His people (Jn 10.15; Gal 2.20).
 - B. The preeminent service which Jesus came into the world to do was to die on behalf of others who themselves deserved to die, in order that they might not have to die, Mk 10.45; 2Cor 5.14-15.
- II. To *ransom* means specifically to buy back, to deliver through purchase; and the kindred expression, to *redeem*, means to deliver by the payment of a ransom.
 - A. So the biblical doctrine is that Christ is our Ransomer and Redeemer who purchased our redemption at the cost of His own life, WSC 20.
 - B. We can't understand the purpose and meaning of the incarnation and crucifixion of Christ until we grasp this central truth, that Jesus came into the world to give Himself a ransom for others.
 - C. The inability of man to redeem himself or any other man turns precisely on his inability to pay the price which the commission of sin has made mandatory. Christ, and Christ alone, was able to pay the price which would free His people from the curse of sin, WLC 38.
 - D. The meaning of the ransom terminology used in Scripture is set forth by Warfield, who says the word ransom designates a compensation given in exchange for *a cessation of rights* over a person or thing.
 1. It's ordinarily used for the ransom given for redemption from captivity or slavery, Lev 19.20; Isa 45.13. Consider several examples, Lev 25.24; Ex 21.30; Num 35.31-32; Prov 6.35; Num 3.46, 48, 51; Lev 18.15.
 - E. Consider the implications of being redeemed by Christ as explained by Lloyd-Jones:
 1. *"I do not merely decide that Christ shall be my Lord. He is my Lord, by right. I was a slave of sin and Satan, and, try as I would, I could not obtain my freedom. I was never a free man, 'I was born in sin and shaped in iniquity.' A slave! And there would I be now, were it not that Christ came and 'bought me with a price.' What follows? 'Ye are not your own.' I am still not free! I have been bought by a new Master! I am a slave, the bond-servant of Christ! He is my Lord, for He has bought me. He does not merely 'demand my soul, my life, my all'; He has bought them, they are His. I am His, because He is my Lord, because He owns me, because He has bought me with His own precious blood,"* 1Cor 6.19-20.
- III. Those Ransomed Must Be Set Free
 - A. A ransom, because of its very nature, makes not merely possible but mandatory and certain the release of those for whom it is paid. Justice demands that those for whom it is paid shall be freed from any further obligation. God would be unjust if He demanded the penalty twice over, first from the Substitute and then from the persons themselves, Rom 7.1-6.
 - B. Because of what Christ has done for His people, and because of the covenant of redemption that exists between Him and the Father, all of those for whom the ransom was paid must be brought to salvation, 1Jn 1.9; 1Jn 2.1 with Jn 8.29.
 1. God is faithful in keeping His promise that if we turn to Him we shall find forgiveness.
 2. God is righteous in keeping His covenant with Christ who suffered vicariously for His people and purchased for them the regenerating and sanctifying influence of the Spirit, Acts 2.33.
 3. Those who have been given to Christ by the Father invariably receive these influences and are effectively brought to salvation—because He ransomed them, Jn 6.37-40; 10.27-28.
 4. Under no condition can they be called upon to pay the debt a second time, nor can these saving influences be withheld from them, for their salvation is by the grace of God, who has secured their ransom, and not by their own works, Rom 8.33-34; Jn 6.47; Rom 8.38-39.