

REDEMPTION: PAST, PRESENT, FUTURE

- A. Introduction: God has met every human need through redemption. To redeem means to loose or set free by paying a price. The word redemption implies previous bondage.
1. Mankind, apart from Christ, is in bondage to sin and its consequence which is death in all its forms -- poverty, sickness, and spiritual death, etc. But, through the Cross of Christ, God has paid the price to set us free. From God's point of view, we are free. Gal 3:13; Titus 2:14
 2. That brings up a question: If we are free, why are we still bound? We must learn how to walk in the reality and provision of redemption.
 - a. In order to do that we must understand some things about how the blessings and provisions of redemption come to us.
 - b. There is a past, present, and future aspect to redemption. We want to deal with that in this lesson.
- B. Redemption is first of all a legal act. Through redemption we have been legally set free from bondage.
1. Through the Cross Jesus paid the price we owed for sin. He satisfied Divine Justice for our sin. By satisfying the claims of justice against us for our sin He legally set us free from Satan and the consequence of sin.
 - a. Through a legal act which satisfied Justice, we have been made just as if we never sinned. Since we are no longer guilty of sin, we are free from the penalty of sin. Eph 1:7; Rom 3:24
 - b. In other words, Satan and the consequence of sin (death in all its forms) have lost the legal right to hold us in bondage.
 2. But, the fact that the legal act necessary to obtain our freedom has been accomplished does not mean we are free in our experience.
 - a. On January 1, 1863 President Abraham Lincoln issued the Emancipation Proclamation to free the slaves. On paper, the slaves were freed. Legally, they were free. But, in reality, not a single slave went free.
 1. The proclamation freed all the slaves in the eleven southern state which had seceded from the union. But, Lincoln had no power to enforce the law in those states.
 2. In addition, the proclamation did not apply to slaves in the border states which had remained loyal to the federal government (Missouri, Kentucky, Maryland, Delaware).
 - b. The legal act of emancipation did not free a single slave. There was no change in any slave's physical circumstances on January 1, 1863.
 - c. However, the proclamation was the legal act which provided the basis for them to walk free (experience the freedom) at a point in the future when other factors came together (namely, the North won the Civil War and could enforce the law).
 3. In the same way, the Cross provided freedom for every human being. It is the Emancipation Proclamation for the entire race of man.
 - a. When Jesus walked out of the tomb on Resurrection Day, it was proof that the price for sin had been paid and the release of man from bondage had been secured. Rom 4:25
 - b. However, not a single human being experienced freedom at the moment Christ rose from the dead. Another step was necessary. Men had to receive the work of the Cross, had to receive the blessings of redemption. That happens at the new birth.
 4. When a person is born again, the work or benefit of the Cross becomes that person's vital or actual possession. The work of the Cross goes into effect for them and in them. That means:
 - a. A person becomes a literal son of God by birth and an heir of God, a joint heir with Jesus. Their inheritance includes everything given back to Jesus in the resurrection. John 1:12; Rom 8:17

- b. They do not have to ask God to give them any of the benefits of redemption. Those benefits are now their legal and vital (actual) possession.
 - 5. The slaves were legally freed by the Emancipation Proclamation, but they were not yet free. They had to hear about their freedom and actually walk away from bondage on the plantations.
 - a. The Cross is the legal act which provides the basis for us to walk free or experience our freedom.
 - b. But, to be free, we must vitally receive the work of the Cross through the new birth.
 - 6. The fact that we are legally redeemed through the Cross and vitally free through the new birth does not necessarily automatically change anything in our physical circumstances. We still look and feel the same way we looked and felt before we were born again. Our physical circumstances do not change.
 - a. There is another step involved in walking in the reality of redemption or experiencing the benefits.
 - b. All of the blessings and provisions of redemption are ours legally and vitally. But, they are spiritual or invisible realities. They are not yet visible. They must manifest in order to change our physical situation. Eph 1:3; II Pet 1:3; II Cor 4:18
 - 7. There is a past, present, and future aspect to receiving the benefits of redemption.
 - a. Past (the legal reality) -- I was legally set free from Satan, sin, and its consequence at the Cross.
 - b. Present (the vital reality) -- When I get born again, the benefits of redemption become mine. Because I am born again, I am now a possessor of all that redemption has provided.
 - c. Future (the visible manifestation) -- The benefits of redemption produce physical results in my body and my circumstances.
- C. The invisible, spiritual realities which we possess because we are redeemed and because we are born again must become visible and change the physical. Let's use healing as an example to explain this.
- 1. We were legally healed at the Cross when Jesus took our sicknesses on Himself for the purpose of removing them--past (Isa 53:4,5). We were vitally healed at the new birth when healing became our possession. At the new birth healing came into our spirit in the life of God. We are now healed, vitally --present (Isa 53:6; I John 5:11,12).
 - a. Even though we are born again, and we, the spirit man, are healed, we do not yet have healing in our physical body.
 - b. The healing we possess legally and vitally must come into physical, visible manifestation before we are healed. Our legal and vital standing must become our experience.
 - 2. We struggle with trying to believe we are healed when we have the disease in our body and can feel its effects. We try to believe our body is healed.
 - a. But, we are trying to believe something that is not yet so. We are trying to believe we are healed when our body is not healed.
 - b. Believing that something is so when it isn't so doesn't necessarily produce any change. Denying what we see and feel will not change what we see and feel.
 - 3. How do we view and deal with the physical reality we are facing? It is real, but it is subject to change by the power of God.
 - a. The power of God is activated through faith. Faith is believing God's word about unseen realities which can and will produce visible change.
 - b. Faith is acting on the freedom that is already mine so that it will come into my experience. You must have the healing before you see or feel it. You have it legally and vitally.
 - 4. Consider some examples of the past, present, and future aspects of receiving God's help and provision.
 - a. God gave Israel the land legally through Abraham (Gen 15:18-21). At the edge of the promised land, God put it in the past tense to the generation that was to enter in -- I have given it to you (vitally). Deut 1:8

1. God had given them the land. The land was theirs legally and vitally. But, they had to go in and possess it (future).
 2. There were still warlike tribes and giants in the land. And, all the walls were still up.
 - b. God told Abraham He would make him a father. In fact, God put it in the past tense. Gen 17:5
 1. However, there was no son yet. To say there was a kid when there was no kid would have been foolish. Abraham did not say he had a son before he had a son. He said what God said: I have made thee a father.
 2. Abraham expected to see a son (future) because he had God's word (past) and now (present) he was fully persuaded God would keep His word. Rom 4:19-21
 - c. Luke 1:45--And blessed -- happy, to be envied -- is she who believed that there would be a fulfillment of the things that were spoken to her from the Lord. (Amp)
 - d. Acts 27:25--Paul believed (present) it would be (future) just as God had spoken (past).
 5. In each case, the power of God had to bring the promise of God to pass in the visible realm.
 - a. But, because they had God's word, they could consider it as good as done and expect to see visible results.
 - b. Faith expectantly waits to see, knowing that God has provided, that God has spoken. In the physical realm, God is healing me and will continue until I am perfectly well.
- D. The invisible, spiritual provisions of redemption must come into physical visible manifestation in our lives, in our bodies. How does that happen?
1. Jesus gave us a key in Mark 11:24. We are to believe we have before we see and we will see.
 - a. How can I know I have something if I cannot see it?
 1. God has given us His word to tell us about unseen, invisible realities.
 2. His word tells us what we have legally because of the Cross and His word tells us what we have vitally because of the new birth.
 - b. We are to hold fast to what Jesus has done for us through the Cross and the new birth so that it may be done in us, in our experience.
 2. I John 5:14,15--This verse tells us some key facts about seeing visible results.
 - a. If we ask God for something which is His will, He hears us. And, if He hears us, we have it.
 - b. Anything provided by redemption is His will. If you ask Him to make visible a provision of redemption, you are asking according to His will, He hears you, and you know you have it.
 - c. Therefore (Mark 11:24), whatever you ask, when you pray, believe you have received (it's yours through redemption) and you shall see it.
 3. This might bring up the question: Why do I have to ask God to give me what I already have? Two things:
 - a. In the case of healing, I have it legally and I have it vitally, but I do not yet have it in my body.
 - b. Prayer is any verbal expression to God to get Him to act. Elijah prayed that it would not rain. When we read what he did, we see that he declared it would not rain. James 5:17; I Kings 17:1
 4. Jesus made the statement in Mark 11:24 as part of an explanation of what He did to the fig tree and as part of a teaching on faith.
 - a. What did He do to the tree? He spoke to the tree and the power of God brought what He said to pass.
 - b. John 11:41-43--At the tomb of Lazarus Jesus did not specifically ask the Father to do something. Jesus declared something. He knew the Father heard Him and always hears Him. Why? Because He asked or declared according to the will of God.
 - c. When you ask God to make the invisible provisions of redemption visible, when you declare that

the invisible provisions of redemption are becoming visible, you are praying, you are declaring, according to His will and you shall have it, meaning, you shall see and feel it.

5. Faith is agreement with God, but faith is also expectancy. Faith is expecting God to do what we know it is His will to do.
 - a. Faith is expectancy based on knowledge of and agreement with God's will revealed in His word.
 - b. Faith is the expectation we have and express in between believing we have received and seeing it.
 - c. I don't yet have the physical experience of God's provision, but if I hold fast to my profession of faith, I will see it. The power of God will bring it to pass in the physical realm.

- E. Conclusion: This is not a magic formula. This is becoming fully persuaded of unseen realities and fully persuaded that God will do what He said He'd do.
 1. I John 5:14,15--Confidence is assurance. Know involves a settled, absolute knowledge. We must be assured with a settled and absolute knowing that we do have and will see what God has provided.
 - a. It is very easy to agree with all of this when it is preached and taught. But, as soon as we walk away and sense knowledge challenges God's word, our assurance goes out the window.
 - b. We have to become fully persuaded of unseen realities and of God's faithfulness to keep His word.
 2. That takes time and effort. It will happen only as we take time to meditate on God's word.
 - a. Abraham became fully persuaded over a period of time as God repeatedly revealed Himself to Abraham and restated the promise.
 - b. We also need the help of the Holy Spirit: Open our understanding that we might understand the scriptures (Luke 24:45). Open our eyes that we may behold wondrous things out of thy law (Ps 119:18).
 3. There is a past, present, and future element to seeing the blessings God has provided through redemption manifested or demonstrated in our lives.
 - a. The legal act to free us from bondage was accomplished at the Cross. The provisions of the Cross became our vital, actual possession at the new birth. Now, those blessings must become visible in the physical realm.
 - b. That happens through faith. Heb 11:1--Faith means we are convinced that we have what we do not see. Moffatt)
 1. Jesus said that if we believe we have received it, we shall see it.
 2. Faith is the expectancy that because we have it, we will see it, the provisions of redemption will be manifested in our lives.