

The Actual Accomplishments of the Crucifixion of Christ, pt 5 Redemption I Peter 1:13-21

1 Peter 1:13–21 (NKJV)

¹³ Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; ¹⁴ as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; ¹⁵ but as He who called you *is* holy, you also be holy in all *your* conduct, ¹⁶ because it is written, “*Be holy, for I am holy.*”

¹⁷ And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay *here* in fear; ¹⁸ knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, ¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot. ²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you ²¹ who through Him believe in God, who raised

Him from the dead and gave Him glory, so that your faith and hope are in God.

Introduction

The historic Journey of Martin Luther from Rome to the book of Romans is an amazing story of man who was deeply entrenched in his own guilt for sin and in a works religion to make one acceptable to God.

After his frightful event in the thunderstorm where he thought he would have been struck by lightning at any moment, he committed himself to be Roman Catholic Monk.

With more zeal than most, Martin Luther gave himself fully over to his Monkery and his monastery. He was heavy laden with his sin and the Catholic church taught that for your sins to be forgiven or canceled, there would have to be layers of works done built up enough merit to be pleasing to God and even then you would still spend time in purgatory paying for sin.

It wasn't so much the sin nature that was an issue but the sins plural that needed to be dealt with. So the more good you did, the more merit you accomplished better off you weresupposedly

So Martin would deny himself and punish himself by lying in the snow for hours, nearly freezing to death, going days without food giving himself to all night and all day prayer vigils

He drove his confessor nuts, but spending up to 6 hours in the confessional confessing his sins only to leave and within minutes returning to confess more.

He finally was able to make a pilgrimage to Rome and when he arrived he was disillusioned by all the debauchery and corruption in the Eternal City. Prostitutes were soliciting the priest, everywhere there priest asking for money.

Luther finally made his way to the Santa Scala, the sacred steps, the steps that Jesus supposedly ascended during his trial with Pontius Pilate. Constantine had remove them from the Holy land and brought them to Rome as a gift for his mother.

And like all the pilgrims who came to Rome Luther got on his knees and went up those steps one agonizing step after the other. It was said that if you looked close enough, you could see the a drop of blood of Christ. If you were fortunate enough to see a stain of blood, you could stop and pray the Rosary and get extra years off your time in purgatory.

When he finally arrived at the top in his disappointment and discouragement with Rome, all he can say is “ Who knows if any of this is true”

All false religions have a basic fundamental foundation. You need to do something, give something or pay something to appease your god. In most cases, these false gods will do nothing to reach out to the offender or sinner.

In the case of Islam, you do the best you can to obey the Islamic law and the tenants of the Koran and in the end you hope that your good deeds will out way your bad deeds, and that Allah will let you into paradise

In the case of the Roman Catholic Religion, their god will do some but you have to do the rest for our whole life and then you will spend years in purgatory for your insufficient good deeds, unless you commit a mortal sin and then you are unredeemable.

In the end, all false religions leave the sinner in the position to redeem himself. It is up to him to make sure enough is done, enough is given or enough is paid so that his god is appease and he can be made right with his diety
In other words, redemptions depends solely on the sinner for the final conclusion.

Redemption, however, in the Bible and according to the Gospel is solely a work of God on behalf of the sinner.

The sinner can offer nothing, has nothing and is nothing but an object of God's anger and wrath and will feel the full weight of His justice if he is not redeemed.

In fact one of the characteristics of one entering into the kingdom according to Jesus is a recognition of our desperate poverty.

Matthew 5:3 (NKJV)

³ **“Blessed are the poor in spirit,
For theirs is the kingdom of heaven.**

ptóchos: (of one who crouches and cowers, hence) beggarly, poor

Original Word: πτωχός, ἡ, ὄν

Part of Speech: Adjective

Transliteration: ptóchos

Phonetic Spelling: (pto-khos')

Definition: (of one who crouches and cowers, hence) beggarly, poor

Usage: poor, destitute, spiritually poor, either in a good sense (humble devout persons) or bad.

4434 ptōxós (from ptōssō, "to crouch or cower like a beggar") – properly, bent over; (figuratively) deeply destitute, completely lacking resources (earthly wealth) – i.e. helpless as a beggar.

4434 (ptōxós) relates to "the pauper rather than the mere peasant, the extreme opposite of the rich" (WP, 1, 371).

3. universally, lacking in anything, in a broader sense, destitute of wealth, influence, position, honors; lowly, afflicted: πτωχός, πτωχή, πτωχόν (πτώσσω, to be thoroughly frightened, to cower down or hide oneself for fear; hence, πτωχός properly, one who sLinks and crouches), often involving the idea of roving about in wretchedness (see πένης, at the end; "but it always had a bad sense till it was ennobled in the Gospels; see [Matthew 5:3](#); [Luke 6:20](#), cf. [2 Corinthians 8:9](#)" (Liddell and Scott, under I.)); hence,

The other word πενης [*penēs*] is from πεινομαι [*penomai*], to work for one's daily bread and so means one who works for his living. The word πτωχος [*ptōchos*] is more frequent in the New Testament and implies deeper poverty than πενης [*penēs*]

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Mt 5:3). Nashville, TN: Broadman Press.

As we have pointed out in the past 4 Studies on the accomplishments of the Cross. It can become purely academic if we do not truly, to best of our ability, understand our condition

You need to understand and appreciate what Bible says about the Anger of God toward the sinner and the fury of God's settled wrath against the sinner

to grasp and appreciate the work of propitiation to satisfy the justice and wrath of God.

When the Bible says

1 John 2:2 (NKJV)

² And He Himself is the **propitiation** for our sins, ...

1 John 4:10 (NKJV)

¹⁰ ... God... loved us and sent His Son *to be* the **propitiation** for our sins.

Romans 3:25 (NKJV)

²⁵ whom God set forth as a **propitiation** by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

It becomes clear that Jesus died a death that is infinite in value to satisfy the Justice and Wrath of God against sinners.

All of our sin would take an eternity to pay for in Hell because they are hostile acts of rebellion against the Most Holy and most Supreme Authority in the Universe.

So God the Father sent forth His Son to be the sacrifice for our sins because He alone capable of taking an eternity of wrath upon Himself because He is of infinite value and worth and could pay in 6 hours on the cross what would take forever for us to pay and even then it would never be satisfied.

To put this in perspective

The worst of conditions and torture that a man or woman can face on this planet is still under the Grace of God, because once a man dies with out the propitiation accomplish in Christ, he is forever outside of the Grace of God, and will never experience a moment of rest from the wrath of God.

You also need to understand the position we find ourselves in as sinners in the sight of God as His enemies to fully appreciate the Reconciliation that occurred not the Cross.

When the Bible says

Romans 5:10 (NKJV)

¹⁰ we were enemies ...

Colossians 1:21 (NKJV)

²¹ And you ...were alienated and enemies in your mind by wicked works,...

Romans 8:7 (NKJV)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

The enmity goes both ways, God is an enemy to us
and we are an enemy to God

The greatest problem is that no matter how hostile we can get to God, we can do Him no harm but the smallest hostile act of God toward us can destroy us

RC Sproul

“In our Fallenness the most formidable foe and enemy is God himself.”

Our sinful condition and individual acts and thoughts of sin put us in a position of hostility with God, deserving of his displeasure, and immediate death and eternal damnation.

But God sent his Son so that God was in Christ
Reconciling us to Himself.

HOW

2 Corinthians 5:19 (NKJV)

¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and.

1. All our sin has been paid for and forgiven

John 1:29 (NKJV)

²⁹ The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

1 Peter 2:24 (NKJV)

²⁴ who Himself bore our sins in His own body on the tree,...

Ephesians 1:7 (NKJV)

⁷ In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

Colossians 2:13–14 (NKJV)

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having wiped out the handwriting of

requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

1 John 1:7 (NKJV)

⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

Revelation 1:5 (NKJV)

⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood,

Psalms 32:1–2 (NKJV)

- 1 Blessed *is he* whose transgression *is* forgiven,
Whose sin *is* covered.
- 2 Blessed *is* the man to whom the Lord does not
impute iniquity,
And in whose spirit *there is* no deceit.

Romans 4:8 (NKJV)

⁸ *Blessed is the man to whom the Lord shall not impute sin.*”

Reconciliation occurs because God was graciously willing to design a way to have all the sins of those who are His removed from them “as far as the east is from the west” (Ps. 103:12), “cast all their sins into the depths of the sea” (Mic. 7:19), and “cast all [their] sins behind [His] back” (Isa. 38:17).”

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (p. 200). Chicago: Moody Publishers.

1. All our sin has been paid for and forgiven

2. The Wrath of God against Sin for the one who believes is appeased.

This is how He did not impute them to us
 He took the punishment for our Sin
 He died for our sins in our place so that we would
 not have to die for our sins forever

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

God the Father, punished His Son with His wrath against sin as if He were punishing US.

On the cross Christ propitiates the Father and expiates our sin as far as the east is from the west.

RC Sproul

Romans 5:9–10 (NKJV)

⁹ Much more then, having now been justified by His blood, we shall be saved (F.P.I) from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Romans 8:1 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

John 5:24 (NKJV)

²⁴ **“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.**

1 Thessalonians 1:9–10 (NKJV)

⁹ For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, ¹⁰ and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

1 Thessalonians 5:9 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

1. All our sin has been paid for and forgiven

2. The Wrath of God against Sin for the one who believes is appeased

3. Peace is now accomplished for the Repentant Sinner.

Romans 5:1 (NKJV)

5 Therefore, having been justified by faith, we have peace **with** God through our Lord Jesus Christ,

Ephesians 2:14–17 (NKJV)

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. ¹⁷ And He came and preached peace to you who were afar off and to those who were near.

Colossians 1:19–20 (NKJV)

¹⁹ For it pleased *the Father that* in Him all the fullness should dwell, ²⁰ and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross

The most immediate fruit of Justification is Peace. NO MORE WAR.
RC Sproul.

We now come to our final accomplishment of the Cross that we want to Consider
 We've seen the over arching

Substitution of Christ For Sinner

We call this a vicarious atonement.

We have pointed out that this Atonement is

Actual and Effectual

Efficient and Sufficient

This Substitutionary Atonement

Accomplished

Propitiation

Reconciliation

Redemption

The Bible talks much about Redemption or being redeemed.

Psalm 130:7–8 (NKJV)

- 7 O Israel, hope in the Lord;
For with the Lord *there is* mercy,
And with Him *is* abundant redemption.
- 8 And He shall redeem Israel
From all his iniquities.

Matthew 20:28–29 (NKJV)

²⁸ **just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”**

Acts 20:28 (NKJV)

²⁸ Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

Romans 3:24 (NKJV)

²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,

1 Corinthians 1:30 (NKJV)

³⁰ But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—

Colossians 1:13–14 (NKJV)

¹³ He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love, ¹⁴ in whom we have redemption through His blood, the forgiveness of sins.

1 Timothy 2:6 (NKJV)

⁶ who gave Himself a ransom for all, to be testified in due time,

Titus 2:13–14 (NKJV)

¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

Hebrews 9:12–15 (NKJV)

¹² Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. ¹³ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, ¹⁴ how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? ¹⁵ And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Revelation 5:9 (NKJV)

⁹ And they sang a new song, saying:

“You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and
nation,

Redemption

One of the most beautiful realities of the work of the Cross.

So what is it and why do we need it?

The Simplest answer is

You were a slave to your sin and sin nature and had an un-payable debt that you could not pay and Jesus paid it all and set us free.

Lets look a little closer

Our Significant Slavery

Our Remarkable Redemption

Our Significant Slavery

1. We Are Slaves of Sin

Romans 6:20 (NKJV)

²⁰ For when you were slaves of sin, you were free in regard to righteousness.

slave ('servant' for 'slave' is largely confined to Biblical transl. and early American times [s. OED s.v. servant, 3a and b]; in normal usage at the present time the two words are carefully distinguished [Goodsp., Probs., 77–79

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 260). Chicago: University of Chicago Press.

to being under someone's total control

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 259). Chicago: University of Chicago Press.

“enslaved” or “performing the service of a slave.”
The meaning is so unequivocal and self-contained that it is superfluous (unnecessary) to give examples of the individual terms or to trace the history of the group.

Rengstorff, K. H. (1964–). [δούλος, σύνδουλος, δούλη, δουλένω, δουλεία, δουλός, καταδουλός, δουλαγωγέω, ὀφθαλμοδουλία](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 261). Grand Rapids, MI: Eerdmans.

Hence we have a service which is not a matter of choice for the one who renders it, which he has to perform whether he likes or not, because he is subject as a slave to an alien will, to the will of his owner.

Rengstorf, K. H. (1964–). [δούλος, σύνδουλος, δούλη, δουλέω, δουλεία, δουλόω, καταδουλόω, δουλαγωγέω, ὀφθαλμοδουλία](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 261). Grand Rapids, MI: Eerdmans.

Slavery in this text is to be understood in its fullest sense. We were owned by our sin and sin nature. We are unable to do righteousness because our master, sin, commands our passions and thoughts.

John 8:34 (NKJV)

³⁴ Jesus answered them, “**Most assuredly, I say to you, whoever commits sin is a slave of sin.**”

Ephesians 2:1–3 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of

our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

Titus 3:3 (NKJV)

³ For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

2 Peter 2:19–22 (NKJV)

¹⁹ While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

²⁰ For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. ²¹ For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. ²² But it has happened to them according to the true proverb: “*A dog returns to his own vomit,*” and, “*a sow, having washed, to her wallowing in the mire.*”

Colossians 3:5–9 (NKJV)

⁵ Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

⁶ Because of these things the wrath of God is coming upon the sons of disobedience, ⁷ in which you yourselves once walked when you lived in them.

⁸ But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. ⁹ Do not lie to one another, since you have put off the old man with his deeds,

Martin Luther wrote the Bondage of the Will which he called the “centerpiece of the Reformation” This a treatise in response to the Humanist Erasmus whom Luther did not think went far enough in his understanding of the slavery of Sin, i.e the Bondage of the will.

To be clear, the Bible never talks of the Freedom of the will. It take and references the ability of man to make choices.

But His choices are not free.

You are free to choose but your choice is not free.

Or another way of saying this is...

No choice is without influence.

And in our fallen state, our Nature and our passions that come from that nature determine our choices. And we cannot and will not and do not want to choose outside that nature or passion. Hence, this is why the Bible talks of Slavery to sin. not just a choice here and there but rather bondage, being bound by iniquity. Slave to a master. The only way out is to be set free.

2. We are in bondage to Debt

We have a debt that we cannot pay. Jesus compares our innumerable amount of Sin that we have committed against God as a un-payable debt

Matthew 18:23–25 (NKJV)

²³ Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. ²⁴ And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. ²⁵ But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

From historical documents of the time it has been determined that the total annual revenue collected by the Roman government from Idumea, Judea, Samaria, and Galilee was about 900 talents. Based on those figures, **ten thousand talents** amounted to more than eleven years of taxes from those four provinces. From the Old Testament we learn that the total amount of gold given for use in the Temple was just over 8,000 talents (1 Chron. 29:4, 7) and that “the weight of gold which came in to Solomon in one year was 666 talents of gold” (1 Kings 10:14).

Although *urias* literally means **ten thousand**, because it was the largest numerical term in the Greek language it was also used figuratively to represent a vast, uncountable number. In that sense it has the same connotation as the English *myriad*, which is derived from it. *Murias* is therefore sometimes translated “countless” (1 Cor. 4:15) or “myriads” (Rev. 5:11). Jesus’ point in this parable, therefore, was that the man who owed the king **ten thousand talents** owed an incalculable and unpayable debt.

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 3, p. 148). Chicago: Moody Press.

This immense sum represents our *boundless* obligations to God, and our utter incapacity; as

sinners infinitely indebted to Divine justice, of paying one mite out of the talent

Blayney, B., Scott, T., & Torrey, R. A. with Canne, J., Browne. (n.d.). [*The Treasury of Scripture knowledge*](#) (Vol. 2, p. 14). London: Samuel Bagster and Sons.

Ezra 9:6 (NKJV)

⁶ And I said: “O my God, I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than *our* heads, and our guilt has grown up to the heavens.

Psalms 40:12 (NKJV)

¹² For innumerable evils have surrounded me;
 My iniquities have overtaken me, so that I am not able to look up;
 They are more than the hairs of my head;
 Therefore my heart fails me.

Psalms 130:3 (NKJV)

³ If You, Lord, should mark iniquities,
 O Lord, who could stand?

Commenting on the servant in this parable, Martin Luther wrote,

Before the king drew him to account, he had no conscience, does not feel the debt, and would have gone right along, made more debt, and cared

nothing about it. But now that the king reckons with him, he begins to feel the debt. So it is with us. The greater part does not concern itself about sin, goes on securely, fears not the wrath of God. Such people cannot come to the forgiveness of sin, for they do not come to realize that they have sins. They say, indeed, with the mouth that they have sin; but if they were serious about it they would speak far otherwise. This servant, too, says, before the king reckons with him, so much I owe to my lord, namely ten thousand talents; ... But now that the reckoning is held, and his lord orders him, his wife, his children, and everything to be sold, now he feels it. So, too, we feel in earnest when our sins are revealed in the heart, when the record of our debts is held before us.... Then we exclaim: I am the most miserable man, there is none as unfortunate as I on the earth! Such knowledge makes a real humble man, works contrition, so that one can come to the forgiveness of sins.

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 3, p. 150). Chicago: Moody Press.

Matthew 6:12 (NKJV)

¹² **And forgive us our debts,
As we forgive our debtors.**

Luke 11:4 (NKJV)

- 4 And forgive us our sins,
 For we also forgive everyone who is indebted to
 us.
 And do not lead us into temptation,
 But deliver us from the evil one.”

Paul uses the word Wages

Romans 6:23–7:1 (NKJV)

²³ For the wages of sin *is* death,

Wages here is what is payment for our sin. When you work for someone there is a debt that is accumulated and has to be paid for the hours worked.

So with our Sin We accumulate hours of sin which is paid in death , and the one who settles the accounts is God.

Isaiah 3:11 (NKJV)

¹¹ Woe to the wicked! *It shall be ill with him,*
 For the reward of his hands shall be given him.

But deliver us from the evil one.”

Colossians 2:13–14 (NKJV)

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

Colossians 2:14 (NASB95)

¹⁴ having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

\Colossians 2:14 (ESV)

¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

having forgiven you all trespasses, ¹⁴ having wiped out the **handwriting of requirements** that was against us

handwriting

cheirographon: a (handwritten) document, legal note, bond

Original Word: χειρόγραφον, ου, τό

Part of Speech: Noun, Neuter

Transliteration: cheirographon

Phonetic Spelling: (khi-rog'-raf-on)

Definition: a (handwritten) document, legal note, bond

Usage: a handwriting, bond.

χειρόγραφον, ου, τό (since Polyb. 30, 8, 4; SIG 742, 50f [85 b.c.]. Oft. in pap fr. II b.c. [e.g. PYadin 5a I, 9]; Tob) **a hand-written document, specif. a certificate of indebtedness, *account, record of debts***

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 1083). Chicago: University of Chicago Press.

a handwritten statement, especially a record of financial accounts (similar in meaning to γράμμα^d ‘account,’ 33.39, but perhaps with emphasis upon the handwritten nature of the document) — ‘account, record of debts.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 393). New York: United Bible Societies.

edict n. — a formal or authoritative proclamation.

δῶγμα, ατος, τό (s. δογματίζω, δοκέω; X., Pla.+; loanw. in rabb.).

① **a formal statement concerning rules or regulations that are to be observed**

ⓐ of formalized sets of rules ***ordinance, decision, command***

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [*A Greek-English lexicon of the New Testament and other early Christian literature*](#) (3rd ed., p. 254). Chicago: University of Chicago Press.

33.332 δῶγμα^b, τος *n*: an official order or decree — ‘order, decree.’ ἐξῆλθεν δῶγμα παρὰ Καίσαρος Αὐγούστου ‘Emperor Augustus sent out an order’ Lk 2:1.

Louw, J. P., & Nida, E. A. (1996). [*Greek-English lexicon of the New Testament: based on semantic domains*](#) (electronic ed. of the 2nd edition., Vol. 1, p. 425). New York: United Bible Societies.

Ephesians 2:15 (NKJV)

¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace,

Colossians 2:14 (NKJV)

¹⁴ having wiped out the handwriting of requirements **that was against us**, **which was contrary to us**. And He has taken it out of the way, having nailed it to the cross.

that was against us, 2596 /katá ("bring down exactly, complete") is "opposite" to 303 /aná ("bring up to completion").]

which was contrary to us.

hupenantios: set over against, opposite

Original Word: ὑπεναντίος, α, ον

Part of Speech: Adjective

Transliteration: hupenantios

Phonetic Spelling: (hoop-en-an-tee'-os)

Definition: set over against, opposite

Usage: opposite to, adverse; subst: an adversary.

The adversaries (τους ὑπεναντιους [*tous hupenantious*]). Old double compound adjective (ὑπο, ἐν, ἀντιος [*hupo, en, antios*]), in N. T. only here and Col. 2:14. Those **directly opposite.**

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Heb 10:27). Nashville, TN: Broadman Press.

Hebrews 10:27 (NKJV)

²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the **adversaries.**

____ This handwritten record of debt this accumulation of un-payable indebtedness is an eternal problem for every sinner.

We have been running around with a unlimited credit card from our father Adam and have been on a spending spree ever since we were born. And with no payment being made. The Heaven has hired some attorneys called Angels and there coming after you with NO mercy to throw you in the Pit.

Romans 2:5–6 (NKJV)

⁵ But in accordance with your hardness and your impenitent heart **you are treasuring** up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, ⁶ who “*will render to each one according to his deeds*”:

thēsaurizó: to lay up, store up

Original Word: θησαυρίζω

Part of Speech: Verb

Transliteration: thēsaurizó

Phonetic Spelling: (thay-sow-rid'-zo)

Definition: to lay up, store up

Usage: I store up, treasure up, save, lay up.

Cognate: 2343 thēsaurízō – properly, to put away, "store up"; lay aside treasure, built up (accumulated) for the day of future recompense. [See 2344](#) (thēsaurus).

Same word is use in [2 Peter 3:7 \(NKJV\)](#)

⁷ But the heavens and the earth *which* are now **preserved** by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

So how do we get out of this mess.

Our Significant Slavery

Our Remarkable Redemption

We need someone with infinite value and worth to pay the debt for us.

The Debt which is sin is paid with the wages of Death and punishment.

We need someone to pay with those wages.

And this is the work of Christ.

Colossians 1:13–14 (NKJV)

¹³ He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love, ¹⁴ in whom we have **redemption** through His blood, the forgiveness of sins.

redemption apolutrōsis: a release effected by payment of ransom

Original Word: ἀπολύτρωσις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: apolutrōsis

Phonetic Spelling: (ap-ol-oo'-tro-sis)

Definition: a release effected by payment of ransom

Usage: release effected by payment of ransom; redemption, deliverance.

629 apolýtrōsis(from 575 /apó, "from" and 3084 /lytróō, "redeem") – properly, redemption – literally, "buying back from, re-purchasing (winning back) what was previously forfeited (lost)."

629 /apolýtrōsis ("redemption, re-purchase") emphasizes the distance ("safety-margin") that results between the rescued person, and what previously enslaved them. For the believer, the prefix (575 /apó) looks back to God's effective work of grace, purchasing them from the debt of sin and bringing them to their new status (being in Christ).

Colossians 2:14 (NKJV)

¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

exaleiphó: to wipe out, erase, obliterate

Original Word: ἐξαλείφω **Aorist Passive**

Transliteration: exaleiphó

Phonetic Spelling: (ex-al-i'-fo)

Definition: to wipe out, erase, obliterate

Usage: I plaster, wash over; I wipe off, wipe out, obliterate.

1813 eksaleíphō (from 1537 /ek, "wholly out from," intensifying 218 /aleíphō, "smear") – properly, to rub (smear) out, i.e. completely remove (wipe away); obliterate; remove totally from a previous state with the outcome of being blotted out (erased).

[1813 (eksaleíphō) originally meant, "to plaster, rub smooth, or whitewash." Later it referred to "wiping out" in the sense of "to cancel" (rubbing out a writing or seal impression left on a wax tablet). Thus 1813 (eksaleíphō) was used for canceling obligations or entitlements (extended benefits or liabilities).]

Exaleiphō (**canceled out**) means “to wipe off,” like erasing a blackboard. Ancient documents were commonly written either on papyrus, a paper-like material made from the bulrush plant, or vellum, which was made from an animal’s hide. The ink used then had no acid in it and did not soak into the writing material. Since the ink remained on the surface, it could be wiped off if the scribe wanted to reuse the material. Paul says here that God has wiped off our certificate of debt, **having nailed it to the cross**. Not a trace of it remains to be held against us. Our forgiveness is complete.

MacArthur, J. F., Jr. (1992). [Colossians](#) (p. 112). Chicago: Moody Press.

Christ Erased our debt.

Christ paid the debt that we could not pay

He paid to God the Father what we owed.

The Wrath that we should have receive He received.
thereby canceling the debt.

the death we should have died He died for us
releasing us from the obligation to the Law.

2 Corinthians 5:19 (NKJV)

¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them,

2 things apply as a result this Great truth of Redemption

1. You are bought. You have been paid for. You are not your own.

1 Corinthians 6:19–20 (NKJV)

¹⁹ Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? ²⁰ For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

2 Corinthians 5:15 (NKJV)

¹⁵ and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

Titus 2:14 (NKJV)

¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

2. You don't have a right to do what you want to do but rather what your new master tells you to do.

He is a Loving Master who desire for you, Life and Abundant life full of Blessing and not cursing. Full of Joy and not sadness.

We are to Call Him Lord now.

Thats why Peter says.....

1 Peter 1:13–21 (NKJV)

¹³ Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; ¹⁴ as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; ¹⁵ but as He who called you *is* holy, you also be holy in all *your* conduct, ¹⁶ because it is written, “*Be holy, for I am holy.*”

¹⁷ And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear; ¹⁸ knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your

fathers, ¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot.

Redeemed, how I love to proclaim it! Redeemed by the blood of the Lamb; *Redeemed* through His infinite mercy, His child and forever I am.

Redeemed, redeemed, Redeemed by the blood of the Lamb; *Redeemed, redeemed*, His child and forever I am.