

I Trin. 2:6

SUBJECT: A Random Fa all

0-7/53

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mail

I Tim. 2:6

A RANSOM FOR ALL

I am sure, the writer feels he is making a claim for X which some
might deny. True that, true through the centuries. This subject
the Jews write for the centuries, never more so than today. In
these of way to the next through Jesus?
Last Sunday, the meditation.
This Sunday, the ransom.

I. The words of the text.

ἀντίλυτρον ὑπὲρ πάντων
of Mt. 20:28; Mt. 10:45 λύτρον ἀντὶ πολλῶν

λύτρον - "a ransom"
λυτρώω - "to deliver by paying a ransom"

- (1) ἀντὶ - "in stead of" The preposition of exchange. ~~price~~
 No derivation from this; true in every passage of the NT
 Mt. 2:22 "Archelaus instead of ἀντὶ ἀρχιλαῶν"
 Mt. 16:26 "what price is exchange (ἀντὶ ἀλλαγῆς) for his life?"
 Lk. 11:11 "do for (ἀντὶ) a fish & a stone?"
 Heb 12:2 "what for (ἀντὶ) (as the price of) the joy set before him?"
 ἀντὶ the preposition of price, exchange. The death of Christ is
 representative as the price of our deliverance from sin and death.
 I Cor. 6:20; 7:23 "ye are bought with a price"
 II Cor. 2:14 "that bought them"

The price - his soul, the ransom, his soul. τῆς ψυχῆς
 voluntarily came to make a substituting atonement, to give
 his soul. done by the outpouring of all his life.
 of the animal sacrifice. Not till then, the people stream down
 the sides of the altar, the body as the price, as the sacrifice. "With out
 shedding of blood no remission" because the life is in the blood.
 The essence of being, the soul offered. His life, soul, is involved in
 a price, a ransom, of redemption.
 (2) "but where the lamb?" The will provide himself a lamb."

Redemption. Redeem.

(2) ¹⁰⁷⁵⁰⁰ XUTPOW - to deliver by paying a price.

24. 24:21 "redeemed bond"

7. 2:14 "that he might redeem"

5. 1:18 "not redeemed with worthless things"

The word 'redeem' means simply 'repurchase'; delivered by, the payment of a price. Rev. 5:9 "did not purchase us with silver or gold"

of old Jewish custom, law, of the redemption money. Num. 3:47 of the life of each first born perfect. Must be redeemed, purchased back or slain. A silver price. The rich not pay more. The poor not pay less. Same amount paid for all. These that resemble as to food, redemptive, not die, not with us from the congregation, but as a redeemed person. (1) The strongest of words. (2) about the buying time. (3) near the... of a slave, bought with a price, redeemed, bought back, by the payment of a price. So X redeemed us from the curse of the law; we were under bondage to sin, custom.

(3) ^{the price} ¹⁰⁷⁵⁰⁰ XUTPOW: Christ over substitute, instead of X in exchange for.

of X died for us, then I cannot be condemned for the sins he repented. But not given 7 in for the one offense. Not demand this. Two payments for the one debt. (1) Debt at the bank. He paid it. (2) Demand this. (3) Demand of debt. (4) Paid of Hamilton. (5) Demand of price. Man's not delivered from the bondage of sin without a price. We are free by the value money of God. No such thing under heaven as sin forgiven without satisfaction being rendered. No sin pardoned without repentance. Not remitted without penalty. Divine law no exception: "soul sins, dies" paid by transgression or by substitute.

This the atonement center of the universe. Are we then saved through X alone? his offering, sacrifice, his soul, life? Or, is there no payment to be made - no atonement necessary - no sin saved through self help, enlightenment, cultivation of the virtues, faculties?

1. The testimony of the Scriptures.
 Were you to ~~read~~ ^{read} with real the great testimonies which
 declare that men are saved by the mediation of the cross of X,
 my poor mission, a ^{single} Bible. OT - ^{is} ⁱⁿ ^{the} ^{cross} ^{of} ^X ^{only}.
 NT - ^{is} ⁱⁿ ^{the} ^{cross} ^{of} ^X ^{only}.

And Christ's own view of his work.

- "Did he come like a third philosopher, ^{meant to be a light to lighten the world?}
- "Did men go out to see merely a prophet, ^{the least of the great?}
- "Did he simply stand for the ^{very} ^{idea} ^{of} ^{God}?" ^{the} ^{planning}?
- Was his death merely an event in which he was the ^{spotlight} ^{of} ^{the} ^{day}?
- a prophetic tragedy?
- a noble martyrdom for truth?

To men who believe that ^{all} ^{we} ^{need} ^{is} ^{to} ^{be} ^{illuminated}, ^{the}
 all we require is ^{to} ^{show} ^{the} ^{way} ^{of} ^{altering} ^{beliefs} ^{as} ^{we}
 will walk in it, the answer is "yes".
 But to men who know the depth of human ^{depression}, ^{we} ^{to}
 people, his mission was ^{to} ^{lay} ^{down} ^{his} ^{life} ^{for} ^{the} ^{sheep}.
 To "lay down his life for the sheep."
 The ^{mission} ^{was} ^{not} ^{to} ^{show} ^{the} ^{way} ^{to} ^{the} ^{kingdom} ^{of} ^{heaven}.
 It was ^{to} ^{show} ^{the} ^{way} ^{to} ^{the} ^{kingdom} ^{of} ^{heaven}.

2. The ^{conflict} ^{of} ^{the} ^{centuries}.

- The cleavage through the years since: How are we saved?
- (1) 1st & 2nd century - the gnostics. Faith in X alone not enough. ^{Get} ^{the} ^{works} ^{of} ^{the} ^{law}.
- (2) 2nd - 5th century - the church. The inner light the only way to the soul.
- (3) Through the years, to the Reformation. "The just shall live by faith."
 (Luther on his knees on the Scaevola stone)
- (4) The 18th century in England. Great majority of preachers had the word
 "grace" from their message. Then came John Wesley, H. H. Whitfield
 with their gospel of the blood of Jesus, agreed to place the message to men.
- (5) Today, the same cleavage. The cultured preacher preaching
 from his pulpit the goodness of human nature, the charm of
 the noble evolution of the higher instincts. But the old doctrine
 of the saving by the blood, attainment by the blood, redemption by
 the cross, regeneration by the Spirit still the gospel of the Old Testament.

3. The witness of personal experience.

Cannot escape the old divisions, total human depravity - not that we are bad as we are, but that with less freedom every human faculty. No man's highest good, good enough, acceptable in the eye of infinite holiness. No man's good works are wholly free from the taint of sin. Even the love of the human heart, with toward evil, never in doubt, sacrifice something of faith, self-interest, egoism, etc.

These words Bill's words, which "indeavour" in "fight" are only points to point failure, shame, disintegration. The hopelessness of man's own saving himself. The deepest even of all errors, which corrupts church, law, conscience, with policy, is salvator by works.

10/1 July Reading.

We are driving to bring about the new man. When a man has his heart discovered to his glad to love to give. Not believing like X, but believing in X.

What can we do away of sin?
nothing but the blood of Jesus.

Wed - mon bar. 76 2:1

daily Oct 2: 17 hour / comb bar
book . . . for

- mit - major on the
- mid - road in front of bars
- hr - building on other side
- hr - smaller agency, added more.

They don't get points like we are.
 B 7 good deal; I have concerns if work.
 the limitation was regional;
 poor - actually they do not
 long - grateful to wear the mountain;
 about - better and rapid
 way - slightly etc.

Wed. mon days in a day. (slow die)
 it is possible. Tom, Pat, etc.

I don't know if they are
 was 7 bar. And with the
 I can't say, would not have
 to me: let us go for 1 on his
 "let us say past his. I have been
 with crew of 7 in a row - I have
 by a 1/2 hour, trust - of crew 7
 , about - he is his

at the Pro-mem. Cong. Oct 1:1,
The "pau" to his house on, Belair.
But not to the region of Lyons.
A bit of - a high mountain.

6)
The Pro-mem. River
Death in many years of war.
Shy at the mountain.

John Ruskin:

"I believe that the root of every schism and heresy from which the Christian Church has suffered, has been the effort to earn salvation rather than to receive it; and that one reason why preaching is so ineffective is that it calls on men often to work for God than to behold God working for them."