

The Redeemed & The Redeemer

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[0:00] 1 Peter 1. 1 Peter 1.13-21. 1 Peter 1.13.

Therefore, prepare your minds for action! Be self-controlled! Set your hope fully on the grace to be given you when Jesus Christ is revealed.

1 Peter 1.13-21.

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[1:19] 1 Peter 1.13-21. 2 Peter 1.13-21. 2 Peter 1.13-21. 3 Peter 1.13-21. Let's hear the preaching of God's word.

Redemption. What does that word call to mind in your thoughts? How much does it affect your life if you're a believer and are redeemed?

It's not just a biblical concept. It is in the Bible that we learn about redemption. But we find it in the world that God made as well. Let me give you two examples of it.

2,000 years ago, even in the pagan world, a slave was the property of his owner. But he could be set free if the price was paid either by himself or by another.

William Barclay explains the careful procedure that was followed for the freeing of the slave. If the money was paid to a god, well, how do you pay a god?

[2:31] Well, you take it and you put it in his temple. And you would keep putting into the temple the money until the amount required for the purchase of the slave was reached.

And when it was, the total sum would be handed over to the slave owner. And at that point, the slave would become the property of the god.

And therefore, a slave of no man. He's free. That was 2,000 years ago. We still have places in the world that reflect this idea of redemption.

And there are places in the world where Americans are targets for kidnappers. When the Hutchison's were with us, Mabel said there are places in the Philippines she does not let Nathaniel get out of the car.

Because she knows that some people are seeking to get rich quick. And would nab him and hold him captive and demand a ransom to be paid.

[3:37] The idea is all you Americans must be rich and come from rich families. And so if we kidnap you, your families will send over millions of dollars and we will get rich quick.

If the ransom price is paid, they go free. If it's not, they remain captives or are killed. Now both of those are illustrations that speak something to this biblical idea of redemption.

And the basic idea of the biblical truth of redemption is to set free by the paying of a price. And that price is referred to as the ransom.

So to redeem is to set free by the paying of a price, the ransom. Now we're going to have a lesson this morning on redemption.

It's not a little thing to God. It's a huge thing to him and so it ought to be to us as well. Let me just dwell on its importance as we begin. Its importance. Let me give you three reasons why it's important for us to rightly understand redemption.

[4:45] It's critical to our understanding of Christ's saving work. One of the ways God describes salvation in Christ is to say that he has redeemed us.

He has redeemed us. Colossians 1.14. It is in Christ that we have redemption, the forgiveness of sins. And so our appreciation of Christ's work of salvation depends in part upon our understanding of redemption.

That's what was happening on the middle cross at Golgotha 2,000 years ago. Redemption. And there's no salvation without it.

So it's important to understand redemption because it's critical to the understanding of Christ's saving work. It's also critical to the understanding of our God. Who is God? What is God? And over and over in the book of Isaiah, God answers, I am your redeemer. He says of his people, I am your redeemer.

[5:55] That's who I am. Israel's king and redeemer. The redeemer and holy one of Israel. Their redeemer. And God's people get it.

And they refer to their God as our redeemer. Isaiah 63.16. Though Abraham does not know us or Israel acknowledges, yet, O Lord, you are our father.

Our redeemer from of old is your name. Our redeemer from of old is your name. It's not only what he does.

It's who he is. Our redeemer. David calls him my rock and my redeemer. Job says, I know that my redeemer lives.

And few things are more important than our thoughts about God. Brothers and sisters, we're simply not thinking correctly about God if we don't think of him as our redeemer.

[7:02] I'm not saying that every time you think of him, you ought to think of him as redeemer. But somewhere in our thinking, that thought ought to come off into mind.

Who is the God I pray to? I trust in. He is our redeemer. My redeemer. So the hymn of John Calvin begins, I greet thee who my sure redeemer art.

My sure redeemer. And so it's my aim in this sermon that we will think more often of God and have dealings with him more often as our redeemer.

And then thirdly, understanding redemption is not only critical to our understanding of Christ's saving work and of our God, but even of understanding ourselves.

Who are you? Who are you after all? What is your identity, Christian? It's not what the world says about you. It's not what your own flesh tells you.

[8:05] And it's surely not what the devil whispers into your ear. No, it's rather what God tells you. And one of the titles he gives to his people is the redeemed.

The redeemed. The redeemed of the Lord. Isaiah 62, 12. They will be called the holy people, the redeemed of the Lord.

That too is not just something that has happened to you. You have been redeemed. It is who you are. You are the redeemed.

It's a name for you. It defines you. And that's something very important about yourself that you dare not forget. Brothers and sisters in Christ, this is who we are, the redeemed of the Lord.

And that's to be part of your self-conscious identity. As you get up in the morning and go through your day, how do you think of yourself? You must think of yourself as the redeemed.

[9:08] Now, that's not the only thing that you are, and there's many other names that you are. But this must have its place. Because what you think of yourself is critical to the way that you live.

Self-esteem gurus have that much right. Where they go off the rails is telling us lies about ourselves. You're good. You are so worthy.

You deserve this. You are so capable. You can do anything that you set your mind to. Well, that's a bunch of lies. But how you think about yourself does affect the way you live your life.

And in that, they have hit upon an important truth. If you think you're born in a barn, you just may live like that. And leave the door open.

And mom will say, were you born in a barn? And shut the door. How we think of ourself affects the way that we live. So God tells his people, you're to think of yourself as the redeemed.

[10:10] That's to be part of your self-conscious identity. And as it is, it will drastically affect the way that you live. Do you know that the Apostle Paul, when writing to the Corinthians, says, this idea that you are the redeemed is an important weapon in your battle against sexual sin.

Now, it's just that practical. It's just that important that we don't forget who we are. We're the redeemed. And we'll come back to that when we come to the application.

So I trust you're hungry to give yourself this morning to the Bible's teaching on what it means to be redeemed. And let's look first at its picture then.

We've come to its importance. Secondly, I should say, secondly, let's look at its Old Testament pictures. There are many pictures of redemption in the Bible, but I want to think of the biggest picture.

You see, before God performed redemption itself at the cross in Jesus Christ, He first gave us pictures of it in the Old Testament so that we would better understand it and appreciate it when it arrived, perhaps like parents who are adopting.

[11:28] First see the child that they're going to adopt, and it helps them to appreciate that child when they go and actually meet for the first time. We have pictures of redemption in the Old Testament.

But the greatest is the picture of the Israelites as helpless slaves under the slavery of Egypt, under the power of the Pharaoh.

Deuteronomy 7, 8, But it was because the Lord loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh, king of Egypt.

He redeemed you from the land of slavery and the power of Pharaoh. So in the Exodus, God set the Israelites free from their slavery in Egypt.

Now that was physical redemption. They were physical slaves, shackled and working and made miserable by real slave owners, taskmasters.

[12:34] But that picture points forward to a coming spiritual redemption that is to be accomplished for the true Israel of God by the Lord Jesus Christ.

You see, it is God, the Son himself, who redeems Israel from all her sins, Psalm 130 and verse 8. It's in him that we have redemption, the forgiveness of sins.

Romans 3, 24, the redemption that came by Christ Jesus. You see, he is the Redeemer. He is the Redeemer. John the Baptist's father said, Praise be to the Lord, the God of Israel, because he has come and has redeemed his people at the coming of Christ, the Redeemer.

So that's the Old Testament picture fulfilled in Christ. Israel redeemed out of slavery in Egypt. Let's think thirdly of its need.

Why do I need redemption anyway? What is the situation in which I am found that requires redemption? It's always some cruel bondage or captivity.

[13:45] We saw that in the two examples that we gave of 2,000 years ago, the slave or the kidnapped person that's in captivity. There's this cruel bondage. And so that's the picture.

Well, what is it in real life? Dear Christian, what did you need to be redeemed from? Well, first of all, the curse of the broken law. Galatians 3, 10 says, You see, apart from Christ, in order to get into heaven, we must obey every commandment perfectly all the time.

Now, it's just that steep of a requirement. It doesn't mean living perfectly for a day, a week, continually.

And if you ever, ever, ever come short of perfect obedience just once in your life, you are under the curse, Galatians 3, 10 says. So, though we keep the whole law and yet offend in one point, we are guilty of breaking all of it, James 2, 10.

And we come under its curse. That's the penalty for lawbreakers. They have sinned against the high king of heaven, and the punishment is his curse.

[15:14] So we were in bondage to the law's curse, and we could do nothing to escape it. But Paul can go on and say to those who are trusting in Christ, in Galatians 3, 13, three verses later, Christ redeemed us from the curse of the law.

We were cursed because we'd come short in our obedience, but Christ redeemed us from the curse of the law by becoming a curse for us. As it is written, Cursed is everyone who is hanged on a tree. So there's Jesus. He's on the middle cross, and he's being cursed for us who trust in him. And he's receiving what we deserved to receive forever and ever, the torments of the damned.

And so by becoming a curse, he redeems us from the curse. And that's the first thing we needed to be redeemed from, the curse of the law.

Secondly, we needed to be redeemed from the guilt of sin. Our sin makes us guilty before God.

Kids, you know what it means to be guilty? I know you know what it means to feel guilty.

[16:28] It's that worse feeling in your stomach or your heart. It's somewhere on the inside, and you can't fix it. You know you did wrong, and you know you deserve to be punished.

That's what it feels like, to feel guilty. I'm not talking about that. I'm talking about, do you know what it is to be guilty? To be guilty means that you deserve to be punished.

Now, you may be playing ball and not even thinking about it. You still are guilty, and still deserve to be punished if you broke the law. So when we sin, we put ourselves in a relationship to God of guilt.

We are deserving of punishment. That's how we were. That's why we needed redemption, from the guilt of our sin, from our punishment. Well, what is the punishment for sin?

The wages of sin is death, and not just any death. You know, Christians die too, but it's death with the stinger left in. It's death with the sting of death, which is the wrath of God for our sin.

[17 : 38] The sting of death is sin, and sin brings the wrath of God upon us. And that's what we deserve, to die in our sins, and be punished for them forever and ever.

And there's nothing that we can do to escape from the guilt of our sin. We can't try to do a lot of good things, to ever make up for one of our bad things. We're guilty. We deserve punishment. That's the enslavement that we lived in. And Christ redeemed us by dying the death that we deserved, by taking our sin, and once for all, dying the righteous for the unrighteous, to bring us to God, and rising us victoriously, raising us victoriously from the dead.

So we needed to be redeemed from sin's guilt, but we also, thirdly, need to be redeemed from the enslaving power of sin.

Sin's bondage over us is like chains, far worse than any physical chains, and it includes not only the condemning power of our guilt, but also its enslaving power, that left to ourselves, we can't stop sinning.

[18 : 53] That's our nature. We are fallen people. We are sinful. We are broken. And so we sin because we are sinners, and we can't break out of that captivity to sin. We're slaves to sin.

Jesus says, I tell you the truth, everyone who sins is a slave of sin. Have you thought about that? A slave in bondage to sin, far worse than the Egyptians holding the Israelites slaves.

But Jesus goes on to say, but if the Son sets you free, you will be free indeed. You see, that's redemption, to have the Son set us free when we were in slavery, to our sin.

So Christ, our Redeemer, frees us from the enslaving power of sin over us. For Romans 6 says, we know that our old self was crucified with Him, that we should no longer be slaves to sin.

You've been set free from sin. Romans 6.18. So you no longer have to sin. You're free. You're free. Titus 2.14, Jesus Christ, who gave Himself for us, to redeem us from all wickedness.

[20 : 04] He redeems us from sin. Redemption means that Jesus Christ really is of sin, the double cure, cleansing us both from its guilt and its power.

And that includes freedom from Satan's grip, who is himself the author of sin. So outside of Christ, our situation was as helpless as the Israelites in Egypt.

They could not free themselves, and neither could we, from the law's curse, sin's guilt, and sin's power. But our Redeemer has come, and He has set us free.

He has done something that has wonderfully set us free. To redeem is to set free by the pain of a price.

So we come fourthly to consider its price. What is the price of redemption? What's the ransom that must be paid in order to set us free? And this should be clear to us by now.

[21 : 12] We were totally bankrupt and had nothing to offer God to secure our freedom, but God assumed all the cost Himself and paid in the death of His Son upon the cross.

We had it read in 1 Peter 2, for you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ.

That's how you were redeemed, as of a lamb without blemish or spot. We were redeemed by blood, the blood of the Lamb of God. And that was pictured in the Old Testament redemption out of Egypt. You remember they had to kill a lamb, a Passover lamb, and put its blood upon their doorposts and everyone inside would be safe as God would bring them out when He killed the firstborn of all the Egyptians.

It was by the blood of the Passover lamb that God passed over them in wrath and in judgment. And now Christ, our Passover lamb, has been slain.

[22 : 22] It's by His blood that He's redeemed us for God. In Him, we have redemption through His blood, Ephesians 1, 7.

And He has freed us not from Egyptian bondage, but from the bondage to sin, the curse from hell. Revelation 1, 5, He has freed us from our sins by His blood.

And so Christ, by having His blood shed, His life violently taken, He dies instead of us, paying the price for our redemption, for our being set free.

He suffers our punishment, the punishment of sin, which is death under the curse, the sting of God's wrath. And by becoming a curse for us on the cross, He redeemed us from the curse. The Scriptures emphasize that it was nothing less than Jesus Christ who gave Himself for us to redeem us.

[23 : 28] Titus 2, 14. He gave Himself to redeem us. What a price. The eternal, spotless Son of God, born with a human nature just like ours.

Him, the price. His life taken, His blood shed. That was the price for our redemption, for our being set free.

And, He gave Himself as a ransom in 1 Timothy 2, 6. For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many, as the payment that would set people free.

And so, He has set captives free by paying the price. None of the ransomed ever knew how deep were the waters crossed, nor how dark was the night that the Lord passed through ere He found His sheep that was lost.

You know, Jesus got no bargain from God. No cut price. He paid the full price. He paid it all.

[24 : 49] Suffering the torments of hell on the cross to purchase my redemption. Amazing love. How can it be that Thou, my God, shouldst die for me?

Long I laid in the dungeon and the darkness and the captivity of sin, but Thine eye diffused a quickening ray. I woke the dungeon flamed with fire, with light, and my chains fell off and my heart was free.

Thy rose went forth and followed Thee. That's, that's the, the payment of the price of Christ's own life given in death that we might be set free.

That's the price. And now, lastly, it's results. What's the result of redemption? When redemption happens, what are the consequences of it? Well, there are many. We've talked about some.

There's freedom from the curse of the law. We're no longer under God's curse. We're now under His everlasting blessing. I mean, that's enough to preach on for eternity. We're free from Satan's dominion and darkness and His rule in our lives where we just go around with a hook in our nose as Satan tells us one lie after another and we don't know any better and we just keep believing the lie.

[26 : 04] We're free from that. We're free from sin's condemning power, its enslaving power, and one day we'll be free from its very presence when Jesus returns.

All the fruit of His redemption because He paid the price that we might know this freedom from sin, its presence, its power, and its punishment.

But I want to highlight another result of redemption in Christ this morning. And it's simply this.

Here's one of the best results of redemption.

It is that the redeemed belong to the Redeemer. The redeemed belong to Redeemer. By redeeming us, we become His.

Now, children, isn't that true that what you buy you own? If you put the money down, you walk away with the product, you say, this is mine. I bought it. By paying the full price for us, we became His possession.

[27 : 10] We belong to Him. Remember in the 2,000 years ago, that's the way it was, that when the money was handed over to the slave owner, He became the property of the God. No longer His own.

No longer this master. Now He belongs to God. And so, when we are redeemed by Christ's blood, we become His. We become His possession.

Isaiah 43, 1, this is what the Lord says to Israel, Fear not, for I have redeemed you. I have summoned you by name. You are mine. Why His?

Because He redeemed us. He bought us. The redeemed belonged to the Redeemer. 1 Samuel 7, 23, Who's like your people Israel, the one nation on earth that God went out to redeem as a people for Himself?

When He redeemed them, they became His own, a people for Himself. Titus 2, 14, Jesus Christ, who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His very own.

[28 : 20] That's what happens when Jesus redeems a people. They become His very own.

Revelation 5, 9, With your blood you purchased men for God.

They now belong to God because they've been redeemed by the blood of the Lamb. So Acts 20, verse 28, can speak of the church which He bought with His own blood.

From heaven He came and sought her to be His holy bride. With His own blood He bought her. And for her life He died. Therefore, she's His. She's His church.

She's His bride. He owns her. He bought her. That's the blessed result of redemption. We become His. Some of you will remember my father telling this story and he could tell it ten times better than I but I'll try.

About the little boy who carved a boat out of a chunk of wood and put a sail on it and a string attached to it and he went down to sail his boat down by the stream.

[29 : 29] And a gust came up and the current swept that little boat out of the string out of his hands and down the stream it went and try as he could to keep up with it.

It soon grew lost. It was lost to him. It was gone. And he went home broken hearted and empty handed until one day he was walking through the street of his town and there in the shop window was his little boat.

And he hurried into the shop owner to tell him that's my boat. I made it. And the shop owner says well that may be but I paid good money for that. And so if you can pay the price it's yours.

Well the little boy went home and emptied his piggy bank and he had enough money to come back and put it on the counter and he bought that boat. As he went out the shop and walked home he had the little boat in his hand and he said little boat you are mine.

You are twice mine for I made you and I bought you. And that's what the Lord Jesus is able to say to every one of his people here this morning.

[30 : 40] Daughter son you are mine. You are twice mine because I made you and I bought you. That's the result of redemption.

We become his. We become his. Now turn to 1 Corinthians 6 and let's just notice how redemption is to help us in our fight against sin.

Many of our problems in fighting sin stem from forgetfulness of this most basic point that we are his. you remember Corinth 1 Corinthians 6 Corinth was a sexually immoral city with all sorts of perversions but Jesus Christ had saved a people from Corinth and they were set free from their sins.

Now it doesn't mean that immediately they had no more temptations to their sexual perversions but they were forgiven the whole of their sin they now had a power within and they had some realities with which they were to fight that sin and its temptations.

So in verse 18 Paul's reminding them to flee from sexual immorality and then in the last two verses he gives them two reasons to do so. Why should you flee sexual immorality?

[32 : 07] Because your bodies are temples of the Holy Spirit now. God has come to dwell in you by his spirit. That body of yours that you give over to sexual immorality it's not yours it's his.

And it's that reality of redemption that he drives home to these Corinthian believers. Verse the end of 19 and the beginning of 20 you are not your own you were bought at a price.

That's what happens in redemption. You're bought and the result is you no longer are your own you're his. yes it's something we can't afford to forget.

Mrs. Shirley Hawkins reminded our ladies of this many years ago when she came and spoke to them and she impressed those words you are not your own Yanjo you are not your own.

How many times in a week do you need to remind yourself Yanjo you are not your own. God bought you he paid the utmost price for you and now you are not your own.

[33 : 34] you're his. That's your new identity as one of the redeemed ones. Israel's troubles often stem from forgetting their redemption and the power that set them free from Pharaoh's power and they would go off into rebellion and grieve the Holy Spirit because they did not remember that he bought them he redeemed them so he gave them annual Passover to remind them of his redemption he gave them worship songs like Psalm 103 to remind them to not forget any of his benefits who redeemed your life from the pit and as they sang Psalm 103 they were reminded of that glorious reality you are not your own he bought you you're his now that's true of us too we have many reminders of that reality communion and the scriptures we're not our own we're his now there's both privileges and responsibilities in belonging to him let me just mention the privileges first belonging to him is the greatest privilege possible to a human being to have the living God say I bought you you are mine that means you're one of the sheep of his pasture you remember

David kids the kind of shepherd he was for his father that when a bear or a lion came and took one of the lambs in its teeth and ran off what did David do oh well it's just one more of my father's sheep no he ran after it and he grabbed that bear and he struck it and killed it and he rescued the lamb if I was a furry little lamb I'd want to be a lamb in David's flock wouldn't you and that's just a picture of the good shepherd the great shepherd and if you belong to his flock if he can say you are mine then you can say the Lord is my shepherd I shall never be in want it is a privilege to belong to him because he feeds us and he leads us and he protects us and he anoints us with joy and he prepares a table before us in the presence of our enemies and he every day he tracks us down with goodness and mercy and when it's all over he's going to follow us right down into the valley of the shadow of death right through the valley and right up the other side where we will dwell forever in the house of the Lord because we're his and he takes care of his sheep indeed the good shepherd laid down his life to save the sheep what a blessing to belong to him that's because he bought you rejoice in it believer do you know if I'm not one of the bought ones you know who's responsible to lead and feed this guy that's right me

I've got to lean on myself my own understanding and ingenuity and my wealth and my resources and everything from me in order to take care of me but if he bought me I'm no longer my own I'm his I'm his care I'm his responsibility oh I must go to work sure to feed myself and my family but I don't have the worrisome care because that's ultimately his responsibility to provide for me that reality of not belonging to yourself that you are not your own but you are his made its way into the first question and answer of the Heidelberg Catechism a 500 year old document which simply means that for 500 years the people of God have been using this little paragraph it's just a summary of some important truths of scripture to encourage their hearts to comfort their hearts and so the first question of the Heidelberg is what is your only comfort in life and in death and the answer is my only comfort in life and in death in body and soul is that I belong not to myself but to my faithful savior Jesus

Christ you are not your own that's my greatest comfort that's my that's my greatest happiness my encouragement in life and in death both to body and soul I don't have to provide for my body for my soul ultimately I belong to him and he will so take care of me body and soul in life and in death oh how it takes the weight off of the heart and off of the shoulders that I belong not to myself but to my faithful savior Jesus Christ who at the cost of his own blood has fully paid for all my sins and has completely freed me from the dominion of the devil and that he protects me so well that apart from the will of my father in heaven not a hair can fall from my head indeed everything must fit his purpose for my salvation that's comforting I'm glad I'm not my own I'm glad I'm his care because those that are under his care he makes sure that everything that happens in their life works out for their salvation they're good therefore by his holy spirit he also assures me of eternal life and makes me wholeheartedly willing and ready from now on to live for him he works in me to will and to do of his good pleasure because I belong to him he's going to get me home it's his responsibility what a comfort my greatest comfort in life and in death is to know that I do not belong to myself but to my faithful savior

Jesus Christ so you know what I can do I can cast all my cares on him because he now cares for me I'm his I'm his care I'm his concern so I cast all my cares on him knowing that he cares for me J Adams tells the story of a worry wart named Charlie and Charlie was always anxious always biting his nails nervous always seeing the glass half empty his peace and joy were lacking because of his worries and what it what is and what might be oh what if this happens but suddenly one day his close friend noticed a drastic change in Charlie a change that didn't go away with time day after day he had a newfound joy and peace a rest that was a puzzle to his friend and when he could stand it no longer he finally asked Charlie what's happened in your life to account for this change

[40:40] Charlie says well I've hired someone to do all my worrying for me and whenever I have a problem I just give it to him and he takes care of it what that's different I've never heard of that what's that cost you well it's five hundred dollars an hour where are you going to get that kind of money well that's his problem all my problems I just give them to him and he takes care of them so Philippians 4 1st Peter 5 7 cast all your care on him for he cares for you he'll take what you put on him how do we do that we do it by prayer so don't be anxious about anything but be prayerful about everything and make your petitions known to God with thanksgiving just put them on him and the peace of God will garrison your heart and guard you from such worrisome cares why can you do that with

God because you are his you are his care and he takes good care of what is his so enjoy your privileges believer you belong to him that's what Christ has bought you to enjoy and of course there's responsibilities for redemption am I a redeemed one then verse 19 and 20 says you are not your own then you're bought at a price therefore honor God with your body so have I been set free from serving sin and Satan well then I am to live for my new master I now honor God with my body it's his so I honor him with it that's my responsibility and so I present the members of my body as instruments of righteousness I used to present them to be instruments of sin now I've been set free bought from that

I'm now his so I serve my new master by presenting all that I am my body to him to serve him so my tongue Lord let it speak only that which builds others up only that which is edifying only that which is true which is kind which is necessary Lord take my eyes oh turn my eyes away from worthless things take my ears let them not be used to listen to gossip the counsel of the ungodly filthy jokes pornographic music take my hands not to hit and harm but to serve others with take my feet to run in the way of your commands take my stomach not to make my stomach a god take all that I am take it Lord that's my responsibility as belonging to him to realize

I'm not my own these aren't my eyes this isn't my mouth these aren't my ears I'm his then let me honor God with my body can you say this morning the Lord Jesus is my redeemer how does that work how does what Jesus Christ did on the cross 2000 years ago become yours so that you're able to say he is my redeemer he has set me free from sin and taken the curse it's by faith and repentance you trust in him alone for your salvation you turn away from living life your way and you come and you surrender to him your life and say here it's yours take me take me and you entrust yourself into his care to save you both in the day of judgment and to save you from your sins today this afternoon tomorrow morning you trust in him to save you and he will redeem you he will set you free because the price that he paid on Calvary his own blood so let the redeemed of the Lord say so has the Lord done this for us has he suffered and died to make us his own let's rejoice in that reality let's pray we do greet you our sure redeemer and rejoice that you would have come from heaven's glories to pay the price that alone could purchase us for God and set us free from sin's curse and damnation and power in our lives thank you Lord for the privilege of not belonging to ourselves anymore but being yours help us to live up to that privilege help us to live with this self-conscious identity that we are the redeemed we are yours and to live with a view of you that you are this great redeemer who've already shown your great love at calvary and now care for us with that same love and then help us to offer up our bodies that we might honor you with them bring others to trust in this savior in this redeemer we pray in Jesus name amen here

[46:04] Thank you.