

MAN'S REDEMPTION—KNOWN BEFOREHAND

*“...you have been ransomed...with the precious blood of Christ...
foreknown before the foundation of the world.”
1 Peter 1:18-20 (ISV)*

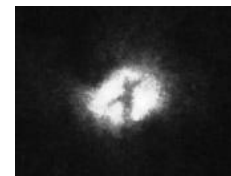
*“I will ransom them from the power of the grave; I will redeem them from death:
O death, I will be thy plagues; O grave, I will be thy destruction...”
Hosea 13:14*

What are the implications of these scriptures? To understand death and redemption in God's plan for humankind, we must go back to Eden. God “created man [Adam] in his image.” (Genesis 1:27) Luke refers to Adam as a “son of God”. (Luke 3:38) Like his creator, man was intelligent. He possessed moral discernment and had free will to choose between right and wrong. God warned Adam in Genesis 2:17 that if he obeyed God's law, he would live — but if he disobeyed, he would die. The Hebrew text says, “**dying thou shalt die.**” Death would be a process of sickness, suffering and finally death itself. Remember 1 Peter 1:18-20, God in his foreknowledge knew Adam would disobey and need a redeemer.

Adam, with the human race yet within his loins, by his own free will chose to disobey, bringing himself and all mankind under the death sentence — and entering what the scriptures refer to as a broad way leading to destruction. (Matthew 7:13) The Psalmist said all of Adam's posterity were born in sin — worthy of death. (Psalm 51:5) The Apostle Paul tells us in Romans 5:12, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” For Adam the dying process took 930 years. (Genesis 5:5) Since one day with the Lord is as a thousand years, and a thousand years as one day (2Peter 3:8; Psalm 90:4), the penalty for disobedience stated in Genesis 2:17 was accurate.

But God knows the end from the beginning. God knew Adam would sin, and therefore need a redeemer. We read in Psalms (49:7), “None (*of Adam's posterity*) can by any means redeem his brother, nor give to God a ransom for him.” Thus, 1 Peter 1:18-20 speaks of our being redeemed with the blood of Christ “**before the foundation of the world.**” Reading 1 Corinthians 15:22 (Weymouth), “For just as through Adam all die, so also through Christ all will be made alive again.” At the first advent John the Baptist described Jesus as “the Lamb of God which taketh away the sin of the world”. (John 1:29) Yes, God in his foreknowledge knew Adam would sin, so he planned humankind's redemption through Jesus' death long before the foundation of the earth.

An interesting side point — the Whirlpool galaxy is light years older than planet earth. NASA took a picture down its black hole. The Wikipedia, Encyclopedia called the picture “The cross within the nucleus” formulated by “two dust rings circling the nucleus.” Many Christians view this picture as a man on a cross and feel it is a scientific confirmation of 1Peter 1:18-20.



*Whirlpool Galaxy
(Messier 51a)*

Why Did Adam Disobey God?

God told Adam, “Dying thou shalt die” — a process of **sickness, suffering, and death**. Adam had no knowledge of death. Observation showed him nothing happened to the serpent. In fact, the serpent indicated, “Dying you shall not die”. (Genesis 3:4 [LITV]) These were theoretic words never observed nor experienced by Adam, so Adam disobeyed God and died. Just as a parent tries to teach a child about the dangers around them, so God is giving man a **controlled experience with the consequences of evil**. Thus we read of the “travail” God gave to man to be *exercised thereby* in Ecclesiastes 1:13 and 3:10.

Hope Set Forth From The Beginning

Even as the curse was being pronounced, a glimmer of hope was given with these words, “And the LORD God said unto the serpent...I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Genesis 3:14-15) This hope through the “seed” is repeated throughout the scriptures. Abraham, because of his faithfulness, was promised that through him and his “seed”, **all** the families of the earth would be

blessed. We read in Genesis (22:16-18), “By myself have I sworn, saith the LORD...That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” Paul tells us in Galatians 3:16 that Christ is Abraham’s promised seed.

How Comprehensive Is Redemption Through Christ’s Death?

Hebrews 2:9(ASV) states that “by the grace of God he [Jesus] should taste of death” not for some or just a few but, “for every man.” 1Timothy 2:3-4 states: “God...will have **all** men to be saved and come to a knowledge of the truth.” (In the Greek it is “epignosis” or “accurate knowledge” of the truth.) All will come forth and receive an “accurate knowledge of the truth.”

We read in 1 John 4:10, “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” What does “propitiation” mean? According to Strong’s Concordance, it means an atonement, expiator, or expiatory. It comes from a base word meaning “to conciliate, atone”. Expiation is defined by Webster as “the act of making satisfaction for an offense.” Paul continues, “For there is...one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all.” (1Timothy 2:5-6) The Greek word here translated ransom means “corresponding price.” Yes, Jesus was a corresponding price. As a perfect man he corresponded to the perfect man Adam. The fact that the entire race of mankind was condemned through Adam enables the entire race to be redeemed (ransomed) through the sacrifice of Jesus. Using the illustration of the scales of justice, picture the perfect man Adam, a “son of God” (Luke 3:38) on one side and the perfect man Jesus, “the Son of God”, (John 20:31) on the other. Stated simply, it is a life for a life.

The Ransom Applied

It is important to keep in mind what Adam lost and what will be restored by the application of the ransom. Adam was given an earthly dominion not a heavenly promise. When created, he was formed from the dust of the ground, received the breath of life and “became [not given] a living soul.” (Genesis 2:7) He was made a “little lower than the angels” and given an earthly home to exercise dominion over every living thing upon the earth. (Genesis 1:26,28; 2:15; Psalm 8:4-8) Adam was put on trial in Eden with the understanding that if he remained obedient to his Creator he could live forever; but that if he was disobedient, he would die — “Dying, thou shalt die.” (Genesis 2:17) “For the wages of sin is death...” (Romans 6:23) “The soul that sinneth, it shall die.” (Ezekiel 18:4,20) Note the punishment was death, not life somewhere else or in some other state of being. As we read in Ecclesiastes (9:10), “...for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” If Jesus takes Adam’s place in death, then Adam will be restored to the position he lost — earthly dominion. The scriptures refer to this time as the “times of refreshing” and “the times of restitution of all things” (Acts 3:19,21) Isaiah tells us, “And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isaiah 35:10)

Let it not be misunderstood that God compelled Jesus (*the just one*) to die for Adam (*the unjust*). (1 Peter 3:18) Justice could not inflict the punishment of the guilty upon the innocent unless the innocent one freely gave himself as a substitute for the guilty. This our Lord Jesus did. The Scriptures declare that he laid down his life willingly; not because he was compelled; but “for the joy that was set before him [the joy of obedience to the Father, the joy of redeeming and restoring mankind, and of bringing many sons to glory] he endured the cross.” (Hebrews 12:2; 2:10) Jesus willingly laid down his life as a man beginning at Jordan and culminating at Calvary. He was born “made of a woman...under the law” (Galatians 4:4) and was perfectly obedient to the law. As such he was entitled to the earthly life-rights provided by that law. (Leviticus 18:5) It is these life-rights which Adam and his posterity will enjoy. In the words of Job 33:24, “Then God is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.”

Two Salvations

Jesus died almost two thousand years ago which may lead one to ask, “If Jesus paid the ransom, why haven’t we seen Adam returned from the grave yet?” Looking back at 1 Timothy 2:6, we find the phrase, “...to be testified in due time.” We read in 1 John 2:2, “he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” This seems to indicate two classes. Looking back at the promise given to Abraham cited above (Genesis 22:16-18) we

read, "...I will multiply thy seed **as the stars of the heaven**, and **as the sand which is upon the sea shore**; and...in thy seed shall all the nations of the earth be blessed;" which also seems to indicate two classes. Paul, in the eleventh chapter of Hebrews, lists individuals who "having obtained a good report through faith, received not the promise." He continues with, "God having provided some better thing for **us**, that **they** without us should not be made perfect." (Hebrews 11:39-40) Again, we see there are two classes mentioned.

When the Abrahamic promise was passed on to Isaac, only the phrase "stars of the heaven" (Genesis 26:3-4) was mentioned. Paul draws attention to this point in Galatians 4:28, "Now we, brethren, as Isaac was, are the children of promise." It was to Isaac that Abraham "gave all that he had." (Genesis 25:5) He states in Galatians (3:29), "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It is to this first group that Jesus issued his invitation to become his disciple — "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24) It is to this class that the privilege of becoming "body members" of Christ (Romans 12:4-5; 1 Corinthians 12:12-20) is extended. Just as Jesus laid down his life in sacrifice, these disciples also make a "covenant by sacrifice" and lay down their lives. (Psalm 50:5) They enter the narrow way "which leadeth unto life". (Matthew 7:14) In exchange for their willing sacrifice made acceptable through Christ (1 Peter 2:5), they are begotten by God's Holy Spirit to become "new creatures" or as in some translations "a new creation". (2 Corinthians 5:16-17) In Hebrews (3:1) Paul refers to this as "the heavenly calling". If faithful, they will become "sons of God" on the highest plane (1 Corinthians 4:15; John 3:3-6; 1 Peter 1:23) — as "body members" or the "Bride" of Christ. (Colossians 1:24; Ephesians 5:23-32; Revelation 21:2) We read in the first epistle of John, "... what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not...it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:1-2) The "us" class of Hebrews 11:40 must be complete before the "they" class can be made perfect.

The second class mentioned in the promise to Abraham is described as "the sand which is upon the sea shore" — an earthly class. Jesus, when talking about John the Baptist, indicated the difference between the two classes with these words, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matthew 11:11) John died before Jesus was crucified and paid the ransom.

Jesus' death as mankind's ransom provides all of mankind with the opportunity for life. As Jesus tells us in John 5:28-29 (ASV), "...all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." The "resurrection of life" refers to the spiritual reward for the faithful followers of this age. The "resurrection of judgment" refers to the general resurrection of the world of mankind which will begin with an awakening from the grave and will proceed throughout the next age. Some translations of John 5:29 use the phrase "resurrection of damnation" instead of "resurrection of judgment". Using Strong's concordance, we find this word "judgment" comes from the Greek (S#2920) "kree-sis" or "krisis". This word signifies a crisis or turning point, a decision or trial. This same word is translated "judgment" in this same chapter (John 5:22,27,30) as well as throughout the New Testament. This "resurrection OF judgment" could also be termed a "resurrection BY judgment". Paul tells us in Romans 3:23, "For all have sinned, and come short of the glory of God;" so all mankind "have done evil" and will come under this "resurrection of judgment". This trial is not for past sins. Each will be responsible for themselves, no longer under the condemnation of Adam — but they will be under the guidance of Christ, Head and Body. It will be their choice to enter the "way of holiness" and their choice to continue on the upward climb, step by step, to full perfection — physical, mental and moral.

The prophet Jeremiah tells us (31:29-30), "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

As Zephaniah (3:9) tells us, "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." This is the "accurate knowledge" referred to in 1 Timothy 2:4 cited previously.

The scriptures refer to this process in many ways. Paul refers to it as, "when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Corinthians 15:24-26) Hosea tells us, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction". (Hosea 13:14)