

Division II

The Eternal Plan of God for the Christian Believer, [Ephesians 1:3–23](#)

(Ephesians 1:3–14) Introduction: among all the great passages of Scripture, this is one of the greatest. Its importance can never be overstated. It deals with God's plan for the world, His eternal plan; it deals with the great blessings of God which He pours out upon those who trust His Son Jesus Christ as their Savior.

1. God's great blessings are heavenly blessings (v. 3).
2. God has chosen us to be holy and blameless (v. 4).
3. God has adopted us as His sons and daughters (vv. 5–6).
4. God has redeemed us—forgiven our sins (v. 7).
5. God has given us wisdom and understanding (v. 8).
6. God has revealed the mystery of His will to us (vv. 9–10).
7. God has given us an inheritance, chosen us (vv. 11–13).
8. God has sealed us with the Holy Spirit (v. 14).

4. (Ephesians 1:7) Redemption—Ransom: the third blessing—God has redeemed us and forgiven our sins.

Ephesians 1:7 NKJV

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

Reverse for Clarity – Ephesians 1:7 (NKJV)

⁷ Because of the immeasurable riches of God's grace, He grants forgiveness of sins. That forgiveness comes through redemption. That redemption was accomplished through the blood of Christ. And this redemption is found only in Him.

Expanded Theological Flow

- The source is the riches of His grace.
- The provision is forgiveness of sins.
- The means is redemption.
- The price is His blood.
- The sphere is union with Christ — *in Him*.

Grace is the fountain. Blood is the cost. Redemption is the transaction. Forgiveness is the blessing. Union with Christ is the location. This is what we call a beautifully ordered gospel.

This is one of the richest verses in all of Paul's doxology. Ephesians 1 moves from eternity past (election) to adoption to redemption — from the Father's choosing, to the Father's family, to the Son's purchase. What we now stand before is not sentiment — it is transaction. Not inspiration — but ransom.

Theological Introduction: Redemption — The Ransom of the Guilty

In [Ephesians 1:7](#), Paul writes:

[Ephesians 1:7 NKJV](#)

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

The term **(redemption) *apolutrosis* (ἀπολύτρωσις)** is marketplace language. It belongs to the world of slavery, imprisonment, and capital punishment. It refers to liberation by payment — freedom secured by a price. In the Greco-Roman world, a slave could be set free if a ransom was paid. A prisoner of war could be released if someone satisfied the demanded cost. A condemned criminal could escape execution if justice were met.

The theological weight of Paul’s word is staggering:

- We were not merely misguided — we were enslaved (cf. **Romans 6:17**).

Romans 6:17 NKJV

¹⁷ But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

- We were not merely weak — we were condemned (cf. **Romans 3:19**).

Romans 3:19 NKJV

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become ^lguilty before God.

- We were not merely distant — we were guilty before a holy God.

Redemption assumes captivity. Ransom assumes bondage. Blood assumes justice. The text reverses beautifully for clarity: The source is the riches of His grace. The provision is forgiveness. The means is redemption. The price is His blood. The sphere is union — “in Him.”

Notice the precision: redemption is not abstract. It is not metaphorical kindness. It is substitutionary payment. The blood is not poetry — it is the price demanded by divine justice (cf. **Hebrews 9:22**).

Hebrews 9:22 NKJV

²² And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

God did not ignore sin. He did not negotiate with sin. He satisfied His own justice through the blood of His Son. Grace is the fountain. Blood is the cost. Redemption is the transaction. Forgiveness is the blessing. Union with Christ is the location. This is not merely forgiveness granted; it is freedom purchased.

Modern-Day Introduction

The World Understands Ransom — But Rarely Understands Redemption We live in a culture that understands ransom in every sphere except the spiritual one. If a wealthy CEO is kidnapped, millions are wired to secure release. If a soldier is captured in war, negotiations begin immediately. If someone’s identity is stolen, they will pay enormous sums to restore their name. We instinctively understand that freedom costs something.

And yet spiritually, many believe freedom from sin should cost nothing — or at least nothing from them. Modern culture prefers therapy to atonement, self-esteem to substitution, reform to ransom.

But imagine:

- A prisoner on death row who cannot appeal, cannot pay, and cannot escape — and then someone steps forward to satisfy the legal demands in full.
- A trafficked victim who cannot unlock the chains — and a rescuer pays the demanded price and walks them into daylight.
- A debtor buried under compounding interest — and the account is stamped “PAID IN FULL.”

That is the language of redemption. The tragedy is this: most people do not believe they are captive. They believe they are merely flawed.

Scripture says otherwise. Sin is not a scratch — it is a sentence. It is not a weakness — it is bondage. It is not a phase — it is condemnation.

And Paul declares that the third blessing of salvation is this: We have been bought. We have been freed. We have been forgiven. Not cheaply. Not partially. But **“according to the riches of His grace.”**

Ephesians 1:7 NKJV

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

In a world where everything seems transactional and conditional, this verse stands as divine contradiction: the ransom was paid entirely by Another.

Ephesians 1:7 NKJV

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

Not will have. Not might have. Have. My precious brothers and sisters in Christ, this introduction sets the tone for a congregation to feel both the weight of captivity and the glory of purchase. Here are three modern-day illustrations that naturally flow from the theological weight of redemption as ransom and should move us from concept to conviction.

1. The Kidnapping Ransom — Freedom at a Cost

Imagine a child abducted. The family receives a call: “Pay the ransom, or you will never see them again.” The parents do not negotiate the value of the child. They do not argue about fairness. They liquidate everything. The ransom is paid. The child is released.

Now consider the spiritual parallel:

- We were not missing — we were captured.
- We were not neutral — we were held.
- We were not searching — we were bound.

But unlike a human ransom, God did not pay silver or gold. He paid blood.

Peter writes:

1 Peter 1:18-19 NKJV

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.

The ransom demanded was not currency — it was justice. And the price paid was not wealth — it was the Son. Redemption is not God rescuing a victim from accident; it is God purchasing a rebel from bondage.

2. The Overwhelming Debt — The Ledger Stamped “Paid”

Picture a man buried in debt. Credit cards maxed. Interest compounding. Collectors calling daily. He calculates and realizes he could work three lifetimes and never satisfy what he owes. Then one day he receives certified notice: “Your account has been paid in full.” Not restructured. Not reduced. Not deferred. Paid.

That is the language of redemption. Sin is not simply behavior — it is moral debt before a holy God. The law stands as a ledger. Every violation is recorded.

But in Christ:

- The debt is not ignored.
- The record is not erased by denial.
- The payment is not partial.

It is satisfied through His blood. Forgiveness is not divine amnesia. It is divine satisfaction.

3. The Death Row Pardon — Justice Fully Met

Consider a prisoner on death row. The sentence is final. Appeals exhausted. Execution scheduled. There is no argument left. But imagine someone steps forward and legally satisfies the demands of the court — absorbing the penalty in full. The prisoner walks out free — not because the crime was minimized, but because justice was fulfilled.

This is where modern thinking struggles. We prefer a God who overlooks sin. Scripture presents a God who judges sin — and then satisfies that judgment Himself.

Redemption means:

- The penalty was real.
- The wrath was justified.
- The substitute was willing.
- The payment was sufficient.

Ephesians 1:7 NKJV

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

Again Paul says, “In Him we have redemption.” Not probation. Not parole. Not temporary relief. Freedom secured by blood.

Pastoral Transition into the Body

Please allow me to close with this thought in mind: “Church, redemption means: we were more bound than we thought, more guilty than we imagined, and more loved than we ever dared to believe.” Grace is the fountain. Blood is the cost. Redemption is the transaction. Forgiveness is the blessing. Union with Christ is the location. And all of it flows “according to the riches of His grace.”

Closing Prayer:

Father in Heaven,

We bow before You in reverence and gratitude, overwhelmed by the weight and the wonder of redemption. Lord, we confess that apart from Christ we were not merely misguided — we were enslaved. Not merely struggling — but guilty. Your Word declares that every mouth was stopped and all the world stood guilty before You. And yet, according to the riches of Your grace, You did not leave us there.

Thank You that in Him — in Christ — we have redemption through His blood, the forgiveness of sins. You did not ignore our sin. You did not lower Your standard. You did not compromise Your justice. You satisfied it. Thank You that grace is the fountain. Thank You that blood was the cost. Thank You that redemption was the transaction. Thank You that forgiveness is the blessing. Thank You that union with Christ is the location of our security.

Lord, we stand humbled that the ransom was not silver or gold, but the precious blood of Your Son. We were the debtors who could never pay. We were the condemned who could never appeal. We were the captives who could never break our chains. And yet Christ stepped forward — willingly — and paid in full. Teach us to feel the weight of what it cost You. Guard us from ever trivializing the cross. Keep us from reducing redemption to sentiment or inspiration.

Let us live as those who have been bought. Father, for anyone under the sound of this teaching who still believes they are merely flawed and not captive, open their eyes. Let them see the seriousness of sin — and the sufficiency of the Savior. May they run to Christ, not to self-reform, not to self-esteem, but to the One who shed His blood. And for Your redeemed people, deepen our gratitude. Strengthen our assurance. Silence every accusing voice that says the debt remains unpaid.

Remind us that the ledger is stamped, “Paid in full.” Not partially. Not temporarily. Completely — according to the riches of Your grace. May we walk in holiness as those who have been purchased. May we worship as those who have been forgiven. May we serve as those who have been freed. And may our lives proclaim what our lips confess: “In Him we have redemption.” We ask this in the mighty, sufficient, and victorious name of Jesus Christ — our Redeemer, our Ransom, our righteousness.
Amen.