

OpenTheo

The Gospel & Christ as our Ransom

February 6, 2022



For The King - Rocky Ramsey

This week Bryce and I walk through the idea of Christ's sacrifice as a ransom. We are indebted to God and our wages due to us is death (Rom. 6:23) but Christ has paid that ransom and won us back from the wrath of God, NOT FROM SATAN'S CLUTCHES. If you want more information on Jesus satisfying us from God's wrath listen to the very first episode of the podcast. Thanks for listening!

“We need not wonder that so much importance is attached to our Lord’s resurrection. It is the seal and memorial stone of the great work of redemption, which He came to do. It is the crowning proof that He has paid the debt He undertook to pay on our behalf, won the battle He fought to deliver us from hell, and is accepted as our guarantee and our substitute by our Father in heaven. Had He never come forth from the prison of the grave, how could we ever have been sure that our ransom had been fully paid? Had He never risen from His conflict with the last enemy, how could we have felt confident that He has overcome the power of death from the devil? But thanks be unto God, we are not left in doubt. The Lord Jesus really rose again for our justification.” - J.C Ryle

Key Texts:

- * Mark 10:45 (Matt. 20:28 as well)
- * Hosea 13:14 (quoted in 1 Cor. 15:55)
- * 1 Timothy 2:6
- * Psalm 110:1-4

My guest joining me this week on the Sunday series is my brother Bryce. Bryce just finished his undergraduate degree in philosophy and hopes to get his MDiv. from a seminary after he completes his undergrad. He hopes to be a pastor shepherding Gods people one day.

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Transcript

This is a preface to the preface of this episode. So stay tuned for the preface. It's really good.

But this preface is geared towards the recognition of this podcast having consistently uploaded material for one year's time. So when this is uploaded on Sunday the 6th, the very next day will be an exactly 365 day calendar year since our very first episode on the For The King podcast. So I just wanted to give a quick thank you for all of you that have tuned in and listened throughout the year, have supported the podcast, given it 5 stars, rated it, told your friends about it, followed us on Facebook, sent me an email interacting with the content.

I'm so thankful for how God has blessed my endeavors in this. I pray that I have done it for His glory, but not for my own. And as you can tell on the podcast, we're very dedicated to the knowledge of God's Word.

We don't have any original ideas. I am just doing my best to expound upon what has been declared through God's Word for centuries since the inception of the church. So I'm hoping to play a small role in a microcosm of this great victory of our King as the Gospel goes forth to the ends of the earth and conquers every nation.

So I hope you have felt encouraged in that, that you've felt the call of the podcast, that that's what we've been doing. So again, thank you for being with me and glorifying God with me and learning about our great King and treating Him in a noble and honorable manner and submitting ourselves before Him in His Word. So yeah, I'm very thankful about what God has done in the podcast.

We've definitely grown a lot. And in terms of goals and expectations for this next year would just be continued growth, more willing, and continued faithfulness to God's Word, exposition of God's Word, exegesis, proper interpretation, not bending the need to liberal interpretations of the Scriptures, but that Bryce and I and whatever Christians I have on the podcast would continue to speak clearly the Gospel and God's Word clearly. And for those that come on the podcast that maybe are not Christians and do not bend the knee to Christ, that they would heed the call to bend the knee to Christ.

So that is my hope for the next year. I'm going to continue doing this because I really enjoy it. And I heard a great story recently of a man that he started a hobby of audio recording for audiobooks.

Puritan works, great Puritan works. And all he would do is just record his voice reading through the book and then upload it right as an audiobook. And you know, at first it wasn't big.

I forget this guy's name. I wish I knew the name so I could drop the name and you guys could go look at it. But apparently it's gotten fairly large.

It's got a pretty good following behind it. And people use his resource a lot. But somebody asked him, you know, why did you do that? Like, why did you start doing that? Did you think it would be this big? And he was like, no, I didn't think it would be this big.

And frankly, I did it because I wanted to do a hobby that kept me a hobby, a Godly hobby that reminded me of the truths of God's Word and who his son Jesus Christ is on a daily basis, rehearsing the gospel on a daily basis as he would read these words penned and written down by Puritans centuries ago. So I think it is good as Christians for us to have hobbies that keep us hobbies that remind us of who God is. It's good to have those hobbies.

So if you want to start a podcast, I'd be more than happy to have you on to talk about what you're going to do about the podcast, how you're going to interact with God's Word and to partner with you in the gospel as we proclaim God's Word to you. Proclaim God's Word to the populace, to the people all around us. So I hope you've been encouraged that there's just another guy.

I'm just a layman. I'm not a pastor. I just love God's Word and I am trying to glorify Christ by speaking about his Word and who he is in a clear manner and a noble and upright, righteous, clear way that people would understand it and do justice to his Word and tell the glories of the King, the great King Jesus Christ.

So those are my hopes. Those are my wishes. That's part of the story for the past year.

And this year has been hard and a lot of things have happened in my life. So at this time last year when I started the podcast, my dad was still alive. Now he is not alive and fairly certain he's in heaven.

But I will have to see when I get there. I got married. That was a very large ordeal in my life.

Very big change, but it's been amazing so far. It's such a good gift from God, marriages. And we always say, "Oh, singleness is such a gift because Jesus was single." But it's like, "No, Jesus came to marry the church."

His bride is the church." So it's good to be married and I love it. And it's been such a blessing in my life. It's been such a sanctifying thing and God has obviously designed it that way.

So those are some of the major things that have happened in my life. Moved out of my house. It's been very hard with my dad passing away, but it's been in the midst of it, a grace from God afflicting me in that way.

I don't know why it was his will, but it was. But I feel like I grew from it. Yeah, so learned a lot.

Had to think a lot about the church in the state this year moving forward, searching God's word for what it does say about what is the authority God has given the state and how Christians ought to react to it. Read a lot of good books, as you've heard in the book reviews, just trying to grow as a young man. So yeah, partner with me in the Gospel if you're enjoying the podcast.

It's been a year, so thanks again. Thank you all for who stuck with me and just continue to partner with me in this endeavor and encourage and support your brother if you feel called to do that. I think we should encourage our brothers and sisters and especially those that are in media.

There's not a lot of godly Christian media. So if you think I'm doing an alright job, then I would love for you to support me in any way you can. Prayer first and foremost, financially, if you feel inclined, giving me good ideas coming on the podcast as a guest, pointing me to guests, just interacting with me.

My favorite thing is when people just email me. That is great. So please just email me with thoughts.

Hey, Rocky, I don't really think you did a good job with the text here. I think you and Bryce misapplied it. Or hey, I thought you guys did do a good job here.

Those texts have been sorry, not the text. The emails have been awesome that I've gotten from that. So just please do that.

And I would appreciate it so much. I love it when people interact with me. My goal was to encourage the body of Christ in this as your fellow brother in Christ.

Rocky, your brother in Christ. That's just that's who I am. I'm just some playing a small part in the kingdom of God as an ambassador of Christ.

So yeah, I think that's maybe an update on the podcast and where we're at. We're going to continue to do, you know, Sundays theology proper, Wednesdays, Christian worldview applications. So yeah, I'll keep doing interviews and things like that.

And I hope it's been edifying and just let me know if there's ways I can be doing this better. It's been a year. I think I've gotten a little bit better at it, but I want it to be more entertaining.

I think it can be kind of dry at times. That'd be my own internal critique of the podcast. It's I think the information is good.

I think I'm doing a good job of presenting the information and I've been told that. So I'm not trying to toot my own horn, but I do think it's not as entertaining as I'd like it to be. Bryce and I try to be funny and entertaining.

I try to make the interviews entertaining. But yeah, I'm still learning how to interview and do things like that. So yeah, I need encouragement too.

And let me know if there's any way I can be doing better. But again, a reminder that this podcast is for the king. So I do it all for the king.

The king is Jesus Christ, the son of God, eternally begotten of the father, second person of the Trinity. And now seated at the right hand of the father after his death and burial and resurrection, victory over sin and death. This is the great king.

I continue to do it for him. I will not forsake him. I will continue to follow him and I will never give up.

So join me as we continue to follow the king, the great king. And now hear this other preface. I'm sorry I did it that way, but I accidentally forgot to upload these together.

So now onward to the next preface. Hey, I just wanted to say I am deeply sorry for the audio in this episode that you're about to hear from the bottom of my redeemed heart in Christ. I am so sorry.

I got a new phone and there's something wrong with the microphone, like the stock microphone in it. But don't worry. I bought a new one.

The microphone is great. So the Sunday series will not be like this from now on. It'll be better.

So please accept my repentant heart. Enjoy the episode. And in case you hadn't realized that, the one that talks about, "Oh death, where are your plagues? Oh, shale, where is your sting?" That's a quotation from 1 Corinthians 15.

And that goes to show to us that even though Hosea, the prophet, is speaking to Ephraim concerning their needs and how God is going to deliver them by paying their ransom, like Rocky was saying, how it points to the future reality, this ultimately points to the ransom made by Jesus Christ. That's how Paul applies it. That's kind of the point.

We need to look at the Bible and look at the Bible and Paul applies it in our ways. Don't think I will even ask you to make Jesus Lord of your life. That's the most preposterous thing I could ever tell you to do.

Jesus Christ is Lord of your life. Whether you serve him or not, whether you bless him, curse him, hate him or love him, he is the Lord of your life because God has given him a name that is above every name so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord. Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron.

And I'll not apologize for this God of the Bible. Psalm 110 verses 1-4. This is the Psalm of David.

The Lord says to my Lord, "Sit at my right hand until I make your enemies your footstool." The Lord sends forth of Zion your mighty scepter. Rule in the midst of your enemies. Your people will offer themselves freely on the day of your power in holy garments from the womb of the morning.

The dew of your youth will be yours. The Lord has sworn, he will not change his mind, you are a priest forever after the order of Nokizadek. Hello, there's a text for you folks.

Welcome to the For the King podcast. Wherever you're listening in from, wherever you're joining us in, we appreciate you spending some time with us to hear some good theology, to hear God's word proclaim, but most of all to hear about our great and mighty King who is the Lord Jesus Christ. That's who you're here for.

That's who, that's my vice and I are here recording this podcast. So we're glad you're here with us and if you're not here for the King, we hope to present you the King today. That you might bend the knee to Him.

And this text that we started off with is a good reason why you ought to bend the knee to Him. If you don't know Christ and you're just listening to this at random or you just found it. The reason why you ought to bend the knee is because of this text right here.

The Lord says to my Lord, "Sit at my right hand until I make your enemies your footstool." If you haven't bent the knee to the King of the universe, I posit and speculate that that makes you an enemy. So my rhetorical question to you is, when He says until I make your enemies your footstool, what do you think that means for you? It's in the text that says that He's going to trample you underfoot. He's going to run you through with His Spirit.

He's going to make you dust before Him. From dust He came to dust He'll be. And I wanted to read all the way to verse 4 to remind the listener that this text is talking about our Lord Jesus Christ who is the King.

He said, "I want to read our priest forever after the order of Melchizedek." In Hebrews, this is a typological Melchizedek all the way back in Genesis, encountering Abraham, is a type of the priesthood of Christ that comes because He endures forever. Hebrews flushes that out for us. So a reminder, this is when He says, "The Lord says to my Lord, 'Sit at my right hand until I make your enemies your footstool.'" That is quoted in 1 Corinthians 11.

1525. Oh, 15. I need to get my post-book text down.

That text is quoted in 1 Corinthians 15:25, Matthew 22:44, Mark 12:36, and Hebrews 1:15. And that's written in my Bible. He has that right there, those cross references.

I can see them looking at them with my own two eyes. So in case you guys didn't know, that has happened. Exactly.

The New Testament says it has. Exactly. That is the point.

So yeah, the New Testament is clear when it's applying that text that Jesus has sat down with the right hand. We read in Ephesians 1. He sat down with the right hand of the Father. And now what's happening? All His enemies are being made a footstool.

This is not something we're waiting for Christ after whenever for the Armageddon to happen. And then Christ will come back, set up His kingdom, and then He'll make all the enemies and fulfill His feet. We actually see in the text of Scripture that this is something that's already happened.

So basically what we're getting at is post-millennialism is a great way to look at the text of Scripture, mainly the Psalms and how they're applied in the New Testament. So being cursed brothers and sisters, if you're listening, that Christ is making all the enemies your footstool. And if you don't know Christ, bend the knee because this is the King.

You will be made a footstool for His feet. I'd rather be under His feet, bowing at His feet and not under His foot, being crushed. Right? It's a big difference there.

You're going to want to repent of your sins that that might not happen to you. So thanks for tuning into this podcast. And we usually do the three minutes there just to get a little bit of a real quick text and encouraging text about the kingliness of Christ.

But now actually the crux of what we're going to get at today is continuing on our Gospel Foundation series that we've been going through the past, it's been a few months now, where we've just been describing gospel, a foundational gospel truths to you, the listener, the audience, and also for a good reminder for Brycenae as we record it. So we've done plenty of things so far in the Gospel Foundation series. This week we're going to focus on the concept of Christ being our ransom, which is a foundational understanding of the gospel of our payment.

So there's the three ways that we wrong God in rebellion against Him being an enemy. We're an enemy with God, we're His enemies. Therefore we must be reconciled.

We've already covered reconciliation. There is the legal problem, the legal problem we have before God as criminal. Christ is our justification.

So we've covered that. And now the third way that Scripture presents us against God in rebellion is that we're indebted to Him because of our sin, and the wages of sin is death. 6th Romans 6, right here.

That is the wages, that's what the word do, so we're indebted to God in that way. Christ pays the debt in our ransom, which is the third way that the Bible presents us wronging God in our sin. And David says in Psalm 51, against you O Lord have I sinned.

Anything with an eyebrows? Okay. Yeah, that is what... Yeah, and I was going to be like... Sorry Mary, I'm going to interrupt you. I'm sorry.

You'll see in even in movies, a kid of a rich parent will be kidnapped, and what does the thief always say? They leave a note and they say, "Leave us a ransom." If you want Tommy back, drop off a check with a million dollars, and if you don't, what are your kneecaps with a baseball bat, put your leg out and help the race. And I might catch you up and teach you to my pooches. I've been saying that all day to Bryce.

I started carrying around my pocket knife to help open boxes of work, and I keep the joker off about it. It's kind of funny, I've been to the church watching a white collar man open a box. I don't sound dressed, I got a guy on it.

No. I have opened a box though. Yeah, I know, it's crazy.

You probably manhand a weapon. Dude, I usually open it just with how firmly I'm grasping it. Every box you grab is always just mutilated.

It's in pieces. You can never return anything. Let's get back to that.

See, if it's trying to present to the rich parents and what needs to happen, like Rocky said, a payment, right? Leave us a million dollars and we'll get you some back. So yeah, that's the basic concept, the idea of ransom. So let's get into the text for today.

She shut about and pulled up. Why'd you close your Bible? I gave you ten fingers, one finger for each page. I know.

I think I passed that thing. What is that for me? I'm like, man, Rocky cut this out. It's funny, you do something a little wrong, you cut it out with it.

But anybody else, you just- I usually leave in your blunders. Yeah. Okay, what was it? Thirteen- No, thirteen- Sorry, thirteen-fourteen.

Here we go. Hosea thirteen-fourteen. I shall ransom them from the power of Shael.

I shall redeem them from death. O death, where are your plagues? O Shael, where is your sting? Compassion is hidden from my eyes. So this text is talking about Ephraim, which is one of the tribes of Israel, I think one of the half tribes.

When it's related, after Joseph. So God is angry with them because of their iniquity. In verse 12 it says, "The iniquity of Ephraim is bound up, his sin is kept in store." And then in verse 13 it says, "The pains of child birth come for him, but he is an unwise son." So we have an unwise son being presented to us in their iniquity, which is a type of the ransom of Christ.

What God is saying here, how he's going to ransom Hosea- or sorry, not Hosea, Ephraim from their sin restore them back to God and write relationship with him. And what he's going to do is he's going to redeem them. So we're going to talk about redemption, but he says first I shall ransom them from the power of Shael.

So back to our analogy, if somebody is kidnapped, they're under the authority or power of their kidnapper, right? To get them back from that power and get them back into the jurisdiction of the person that was over the kid before, right? Their parents had authority over the kid. They want that kid back to ransom from the power of them. He says here I shall ransom them from the power of Shael.

So there's an exchange of power going on based on a payment, right? Because people, money is power, right? That's a huge idea in humanity that value or money is where the power is at, right? And Christ being of utmost value and sin being of the utmost affront towards God and towards his immeasurable value, and we sin against him, right? So our wages that are due us is death, this ultimate punishment of eternal torment to death forever and hell. So that is what they presented us here in Ephraim and their sin. So ransom them from the power of death.

And ultimately that finds its fulfillment in the new covenant in Christ, the covenant of grace in Christ, by the ransom, the payment of Jesus Christ. So this is a type of the thing to come which Christ is going to present to us, right? That's pretty much it, right? And in case you hadn't realized that, the one that talks about death, where you're playing as Shael, where is your sting? That's a quotation from first Corinthians. And that goes to show to us that even though Hosea, the prophet, is speaking to Ephraim concerning their needs and how God is going to deliver them by paying their ransom, like Rocky was saying, how it points to the future reality, this ultimately points to the ransom made by Jesus Christ.

And that's how Paul applies it. That's kind of the point. We need to look at the Bible and look at the Bible and Paul applies it in that way.

So this helps us look forward to Christ. A key text of hermeneutics is that you use the new revelation to better understand and interpret the older revelation. That doesn't mean that one is revelation and the other is not.

All that simply means is that you can't watch the beginning part of the movie and think you'll understand it without ever watching the end. You get to see the whole thing and picture. Exactly.

And one of the really big key texts breaking off of this is in Mark 10.45. It's also a very similar thing written in Matthew. This is a text that most people know about, but we're going to read anyways. Mark 10.

Let's start in verse 43. "That it shall not be among you, but whoever will be great among you must be your servant." So this is after James and John requested Jesus' right hand and Jesus says that they don't know what they're asking for. And it gets into this whole discussion about Jesus teaching them servitude.

And Jesus ultimately teaches them what the ultimate servitude is and how you find it most clearly. And he ends up going on and saying this in verse 44. "And whoever would be first among you must be a slave of all.

For even the Son of Man came not to be served, but to serve and to give his life as a ransom for many." Amen. So Jesus became a slave. Even though he was in the form of God, he did not count equality with God or things.

He would be grasped, but he emptied himself. In what way did he empty himself? Not by laying aside his divinity, but by taking the form of a servant, by being humble in the flesh. He came and died for our sins.

So this is what we see here. Jesus didn't come just to be served by mere man-kind, but he himself came to serve. He himself came to humble himself in such a way that those who were captive, as Isaiah says, Jesus spoke liberty to the captives.

He set them free because he paid their ransom. Matthew talks about there's a strong man, and in the strong man's house there's many witches. But how do you ponder that person's house? You need a stronger man who will come and bind the strong man, and then he will plunder his house.

The stronger man is Jesus, Satan is the strong man. Jesus comes, he binds Satan, and he flunders his holy kingdom. And now, because the one who had the power of death, the book of Hebrews says, Satan has been cast down, Satan has been destroyed.

Jesus came to destroy the works of Satan so that death might no longer have its sting on us. So Jesus is paying the ransom, and how does he do that? By his own blood. And he paid a ransom for many.

So little quip on Calvinism here. It says, "Many," it doesn't say all. And the next text that we're going to read does say all, but we have to read these texts in light of one another and in their context.

And here, the ones that are ransomed, it's the God of Christ. It's those who he died for, his away. So Jesus came to the ransom for many, but again, he came to the ransom.

He was the haven for us. The haven? That's good. And just to see the connection with captives, that we are captives, he came to set the captives free.

I think an Ephesian is what Paul talks about. He went down and descended into Sheol. He rose up with setting the captives free.

Jesus came to set the captives free, and one of the ways in which he does that, one of the glorious truths in the Gospel is by paying a ransom. That is such a foundation. That's what's happening all throughout human history.

Has been, "Pay me this, I won't keep this bad thing from happening or whatever." You pay me off. That's such a huge thing. It's happened a million times probably this year already, or somebody got paid off or something.

But we must remember when we're talking about, this is a real quick caveat, but we're going to get to our last text here. We must remember when Jesus is paying a ransom, he's not paying the ransom to Satan. He's not paying off Satan.

I don't want anybody to jump to that conclusion. That means Satan won. God wasn't able to wrench all these souls that were held captive away from Satan.

That God had to pay Satan off in a way, and then Satan gets away with all this good money, like these wealth, or these riches of killing Christ. Satan really won over and got won over on God. That is not the biblical view of ransom at all.

What we see is that we are indebted. The wages of sin is death. God is the one that sends the body to hell.

Jesus says, "Don't fear the one who can just kill the body. Fear the one who can send both body and soul to hell." God is the one that we are indebted to because of our sin. When Jesus pays the ransom, he's not paying it off to Satan.

He's defeating Satan by paying off the indebtedness of sin towards God as a judge. That's what's happening. Satan, by paying off God, the only power Satan has is that by which God allows us to happen because of our sin.

He hands us over to Satan. Remember when Jesus says, "Simon, Simon, Satan wanted me to hand you over to him that you might be sifted like wheat, but I prayed for you that that might not happen." God hands us over to Satan. Satan's not so powerful that he

rips.

He's allowing us to go on Satan's team, obviously, in our sin. When Jesus pays the ransom, he's satisfying God's wrath, not Satan's wrath. There is a place for Satan in the eternal fire if you read Revelation.

Not as king. There's a place for him in the fire. There's not a place for him ruling over all the fire and all the torment of his souls.

There's a place for him right alongside all those that have rebelled against God. Satan is not the king of hell. God is the king of hell and he's dishing out that punishment on a daily basis.

I want that to be said. So many people have posited that that Satan is being paid off. That's in no way, shape or form true.

How was the king of the country? Yeah, exactly. Yeah, exactly. That's a really good point that you showed up on.

I didn't even think about bringing him out. You're right. That was a very historic heresy that was held.

It's the sort of dualism where Satan is at equal power of God. Satan had in a sense stole away God's people. The only way, like you mentioned, that God would give him back is to pay Satan off, which is unbigable.

From the point you bring up, God is the offending party. That's what makes a cross so glorious. A cross is a gourish between us and God.

We now have peace with God through faith and crime. Jesus reconciles us to who? God. He makes peace with us with God, not peace with Satan.

He's not buying off us from Satan. Him and Jesus might be appeased and be at good terms like you would with somebody that steals your kid. You want to be at good terms with the person stealing your kid.

Whatever, right? Be at terms and have your kid back. That's not what's happening. We're being reconciled with God, not the same.

So when Jesus pays the ransom, it's to God. If you want a good contemporary view on that, I got that idea and was really exposed to that by R.C. Sproulk, book of the Church of the Cross. So he talks about that a lot, but that's the ransom theory of the intelligence, which is wrong.

Saying that Satan was paid off in ransom. So let's get to our last text real quick as we wrap this up. Just wanted to say that because that's very important.

That's a very historical heresy. Let's not think that way at all. That's a completely unbiblical way of thinking.

So he says this. I'll read verse five and six in chapter two of 1st Timothy. "For there is one God, and there is one mediator between God and men, the man, Jesus Christ, who gave himself as a ransom for all, which is the testimony given at the proper time." And then Paul says in verse seven, "I was appointed as a preacher of this." So this is a foundational, sorry, this is a foundational gospel teaching that Paul says I've been tasked with.

It's teaching people that Christ came as a ransom to mediate us back to God. He's the middle man getting us back to God. He intercedes for us, to get us back to God by dying and giving himself as a ransom.

So let that just be completely connected to what I just said. There's one God, there's one mediator between us and men bringing us back to God, bringing us back to God, bringing us back to God. That is Jesus Christ.

That does away with the ransom theory of the atonement. And then we see the teaching that Jesus Christ, that is the mediator, gave himself as a ransom for all. So back to Bryce's point, this is talking about churchmen.

This is talking about those born again. And again, it doesn't lie to the follower that Jesus has paid the ransom for every human being. That means that there is no indebtedness now for any human being to sin if Jesus has paid them.

And our pastor actually has a really good sermon on this specific text that he brings up, how this actually doesn't include understanding of what the Bible is going to be. So I can share a link to Rocky. Yeah, I'll put that in there.

But yeah, we wanted to end here because this shows clearly that Paul was appointed to preach this as a foundational thing to the gospel. So this is just another, they all run together. Again, it's like a diamond.

That's the analogy we've been using. This is just one of many. But Christ has the mediator has paid a ransom that was indebted to God because the wages of our sin is death.

God is the one fishing out that death to us. He's the one that is killing us and sending us to hell forever. Figuratively, spiritually killing our body forever.

He's the one that gives us our wages, which is death. Eternal death. So to pay that Jesus is paying that all to God.

Now, it's an odd God has to appease God. This is the great convention of Christianity.

Why does God have to appease God? It is because of the eternal nature of our affront towards God and our sin in rebellion.

So if you go into a youth car, you scratch a car, it's not going to, you haven't incurred much wrath on yourself from the owner or the local authorities. If you go on a Ferrari line, you scratch a Ferrari, wow, that's actually more dangerous. You go and scratch, you go to a museum and find the decoys and independence and tear at the shreds.

Much bigger incursion, right? We've scratched, we've sinned against the God of the universe, right? So there is a large event of us that only God could solve by his son, Jesus Christ. And this is actually a beautiful Trinitarian understanding of who that is, that he is satisfying his own wrath through another person, Jesus Christ, same essence, which is what enables Jesus to die for our sins because he was perfect. And he's not going to fill the wall perfectly because he's God.

So he's able to do that because he's God, but he's able to satisfy God's wrath because he is a person within the Trinity that are working together in this eternal covenant of redemption that they agreed upon before the foundation of the earth. Do you have anything to add to that? That's great. So this is our great King.

He's paid our ransom. Let's be thankful. Let's thank God day in and day out.

This is something you often ought to pay for in thanksgiving. This is the main problem with humanity is our sin. God has solved that problem for us.

So we ought to be thinking daily that he was a ransom for us in Christ's name. Remembering Christ's death. This is what we do every week with the Lord's Supper.

When we come to the table, we remember Jesus dying and purchasing us on the cross. This is the first step on a weekly basis. This is very good news for us.

This is the gospel. It's very good news. And this is a free access to any law.

If you find yourself even now to this man and that you have a debt against God, you can have that debt completely removed like a word of Jesus Christ. So trust in him. Lean out on your own understanding to put your faith in God and you will have everlasting life.

You will have peace with God through the little Jesus Christ because of the faith he provided for you. So put your faith in him. What kind of a person can turn to Christ? Amen.

Okay, so this has been another episode of the For The King Podcast. Thanks for tuning in. You can reach me at forthekingpodcast@vro.com. You can go to the website at forthekingpodcast.com. You can go to my Facebook page or you can check out, I think that's all the updates.

I think that's it actually. So thanks for tuning in. As always, I usually am in the doxology and in heaven prepare, I'll be presenting the For The King of the Ages of Morals and Visibles.

The only God, the Honor and Glory forever and ever. Amen. Stay out of the world, yeah? Amen.

Amen. Amen. Amen.

Amen. Amen. Amen.

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Amen. Amen. Amen.

[Music]