

EPHESIANS

ALIVE IN CHRIST

BLESS HIM BECAUSE HE REDEEMS US

Ephesians 1:7–14

RELATED SCRIPTURES

STUDY FOR SERMON FROM 06.08.25

1 Corinthians 6:19–20 | Leviticus 17:11 | Genesis 17:1–14

SUMMARY

The term *redeem* is often used interchangeably as a synonym for *salvation*. However, we must understand the biblical concept of redemption in light of the ancient Jewish culture. Redemption was an economic transaction most often associated with those who sold themselves into indentured servitude because of their inability to pay their debts. A blood relative would usually pay the debt—a kinsman redeemer—who would effectively purchase the freedom of the enslaved person. As fallen people, we accumulated a debt of sin against an infinitely holy God, and as his law prescribes, “blood makes atonement by the life” (Leviticus 17:11). In Ephesians, Paul is invoking this imagery when he uses the term redemption (v. 7) by reminding the church that with his own blood, Jesus paid the price to redeem us—he bought our collective life back. Further, Paul describes this tremendous act of grace as the “mystery of his will” (v. 9). *Mystery* is another deliberate word pregnant with meaning that describes the concept of God’s eternal plan that was once hidden but now revealed. Specifically, the riches of God’s grace—the blood of Jesus—would cover the redemption of not just the Jews but also the Gentiles. The Gentiles, or non-Jewish people, were thought of by many as second-class citizens; however, they were always part of God’s covenant with Abraham, whom the Lord would call a father of “many nations” (Genesis 17:5); their inclusion was once obscured but now a mystery revealed. Paul then reiterates the truth of God’s predestinating power (vv. 11–12) but with special emphasis on the Gentiles (which the people of Ephesus were!). The Gentiles are included among those who were predestined and a part of the “counsel of his will,” so that anyone who trusts in Christ does so to the “praise of his glory” (v. 14). In other words, the purpose of his redemption for both the Jew and the Gentile, and our response to the unfathomable gift of the riches of his grace, is not praise of our achievement, but praise for the work and glory of Jesus Christ alone.

GROUP QUESTIONS

Share something that surprises, encourages, or troubles you from the sermon or your direct reading of Ephesians 1:7–14.

With a biblical understanding of the word *redeem*, specifically, how has Jesus redeemed you? From what has he saved you, and what have you received as a part of your redemption?

Early in redemptive history, the Lord told Abraham that he would be the father of many nations. However, the Lord later raised Israel as his chosen people, revealing the mystery of Gentile salvation through the death, burial, and resurrection of Christ. Why do you suppose the Lord did it this way? Why would the Lord obscure this as mystery for so long?

If there’s one thing Jesus would want you to walk away believing and receiving as a result of this portion of Scripture, what is that thing?

CLOSE IN PRAYER

As you pray, be sure to include today’s themes in what you bring before God.