



UPLOOK SUMMER BIBLE PROGRAM

REDEMPTION / IMPUTATION

FILL IN THE BLANKS

Supply the missing words as you watch the teaching video.

ABOUT REDEMPTION...

1. **Redemption:** *Meaning #1* — “ _____ through the payment of a _____ ”
Meaning #2 — to bring “out of the _____ ”
2. We learn much about our Kinsman-Redeemer in the book of _____ .
3. The Kinsman-Redeemer was to be: the _____ of blood and _____ to pay the ransom.
4. He was also to be a _____ by standing in the place of the _____ .
5. Boaz paid the redemption price for a _____ woman — _____ of it!
6. Orpah’s refusal to return did not change the heart of Boaz: _____
anyway. There is no _____ in the mind of God.
7. In the drop of _____ on the mercy seat, God saw a _____
that looked ahead to when Christ would pay for all sins, including those God _____
_____ .
8. If you run up a bad credit on your credit card, it’s not _____ who needs to be satisfied but it’s the
_____ !
9. God was _____ with Jesus and _____ from the dead.
10. When _____ where _____ — in the _____ work of Christ —
we have _____ through His blood.

ABOUT IMPUTATION...

1. To “impute” means “ _____ ” or “to put to one’s _____.”
2. The placing of _____ on the _____ of the animals before the offerings symbolically pictured
the _____ provided by Christ.
3. Our _____ were transferred to _____ on the cross. God’s _____
is transferred to the _____ .
4. Christ was _____ sin for us; the Christian has been _____ the righteousness of God in Christ.
5. God has given the believer _____ He has including His _____ .



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SOME HELPFUL DEFINITIONS

IMPUTATION, *logizomai*: to reckon, to put to one's account. "And the Scripture was fulfilled which says, Abraham believed God, and it was imputed to him for righteousness, and he was called the Friend of God" (Jas 2:23). A similar verse in Gal 3:6 renders the word as "accounted to him." A different Greek word is used in Rom 5:13 where the English word "not imputed" means "not registered with complete clarity." We have the idea of this double imputation in 2 Cor 5:21, "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." Included here is the idea of Substitution, where one takes the place of another.

REDEMPTION: There are two different words translated by the English word "redemption." First, *apolutrosis* means "a releasing effected by payment of ransom" and is used in Romans 3:24, "Being justified freely by His grace through the redemption that is in Christ Jesus." Also in Rom 8:23; Eph 1:7, 14; 4:30; Col 1:14; Heb 9:15 and the cognate *lutrosis* in Heb 9:12. Another word, *exagorazo*, literally "out of the market," is used in Gal 4:5, "To redeem those who were under the law, that we might receive the adoption as sons." In Hebrew, the *gawal* was translated as redeemer, kinsman, revenger, avenger, ransom, and deliverer, among others. Ruth gives the divine portrait of our Redeemer.

SOME CAREFUL OBSERVATIONS

One of the main issues to deal with in this lesson is the extent of the crosswork of the Lord Jesus. Did He make sufficient provision so that all could be saved if they believe? Many say there must be a limit to His work or else all people will be saved, which the Bible makes clear is not the case. **But for how many did Christ die? Note the following verses:**

Isaiah 53:6, "All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all." Notice the two "alls": one at the beginning of the verse, and the other at the end. You may have heard it said that the way of salvation is to "go in at the first 'all' and come out at the second 'all'."

So the question should be obvious: **how many sheep have gone astray? _____ So how many had their iniquity laid on Christ by God? _____**

A similar verse in the New Testament would be **Romans 5:18**, "Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men." But does this mean that all will be saved? Thankfully the next verse answers that! "For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous." Notice the shift from "all" to "many." Look at the first "many." **How many was that? _____ But does the second "many" mean "all"?**

This shows the importance of carefully reading the context. "As the result of one trespass was condemnation for all men" = "For as by one man's disobedience many were made sinners." The first "many" in v 19 is the same as the first "all" in v 18. But the second time Paul uses "many" in v 19, it can't mean "all" since "all" are not "made righteous" because they refuse to agree with God.



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SOME MORE VERSES TO THINK ON...

Here are some more verses that point to the comprehensive provision of Christ for humanity.

Acts 17:30, “And the times of this ignorance God winked at; but now commands all men every where to repent.” Some say people will not, in fact cannot, turn to God unless He first makes them alive and gives them the faith to do this. In light of this verse, **would God command people to do something He knew they could not do?** _____
How many does He call to repent? _____

I Timothy 4:10 gives the distinction between all for whom Christ died and those whom He actually saves: “...we trust in the living God, who is the Savior of all men, especially of those who believe.” According to the last half of this statement, **what is the factor that limits how many enjoy the benefits of the salvation that God provides in Christ?** _____.

It's true that Matthew 20:28 reads, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Mark 10:45 says the same thing. But does “many” here not mean “all”? I Timothy 2:6 says, “He gave himself a ransom for all, to be testified in due time.” The word “ransom” here is *antilutron*, meaning “what is given in exchange for another as the price of his redemption.” **Could the word “all” mean something less than all humanity?**

Look at the previous verses in I Tim 2:

1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,

2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

3 For this is good and acceptable in the sight of God our Savior,

4 who desires all men to be saved and to come to the knowledge of the truth.

5 For there is one God and one Mediator between God and men, the Man Christ Jesus,

6 who gave Himself a ransom for all, to be testified in due time.

Do you see the help we receive from the context? **Prayers are to be made for how many of the human race (v 1)?** _____.

How many does God desire to be saved (v 4)? _____.

And Jesus, the only GodMan, is said to be the one Mediator between God and the whole human race. **In light of the context, does this affirm or deny that v 6 means “all” people?**

Notice also 2 Peter 3:9, “The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”



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IN CONCLUSION

- ➔ **1. Christ bore the iniquity of us all:** *"All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all" (Isa 53:6).*

- ➔ **2. He tasted death for all:** *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" (Heb 2:9).*

- ➔ **3. He is the propitiation to God for all:** *"And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 Jn 2:2).*

- ➔ **4. He gave Himself a ransom for all:** *"He gave himself a ransom for all" (1 Tim 2:6).*

- ➔ **5. He provided the possibility of justification for all:** the result of one act of righteousness was justification that brings life for *"all men"* (Rom 5:18).

- ➔ **6. He is declared to be the Savior of all:** *"...we trust in the living God, who is the Savior of all men, especially of those who believe" (1 Tim 4:10).*

- ➔ **7. God desires all people to be saved:** *"...God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Tim 2:3-4).*

- ➔ **8. Therefore God has commanded all people to repent:** *"And the times of this ignorance God winked at; but now commands all men every where to repent" (Acts 17:30).*

And this brings us back to that great old classic passage declaring God's "so great salvation":

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil" (Jn 3:16-19).

NOW what do you see in these well-known verses?

- it is the **whole** "world" that God loved, a world of rebel sinners!
- it was into this **sinful** and **rebellious** world that God sent His only beloved Son!
- He sent His Son into this world, **NOT** to bring His wrath upon it, but to take the wrath **FOR** it!
- the **world** God loved is the world Christ provided for that *"through Him [it] might be saved."*
- those whom God loves and for whom Christ died are **NOT** saved for only **one reason**.
- this reason is they don't include themselves in the *"whoever believes in Him"* group.
But why would some not believe?
- some people perish because, when offered the light, they **choose to remain in the darkness**.



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CALVIN COMMENTS...

John Calvin comments on the words “**world**” and “**whosoever**” in John 3:16—

“And he has employed the universal term whosoever, both to invite all indiscriminately to partake of life, and to cut off every excuse from unbelievers. Such is also the import of the term World, which he formerly used; for though nothing will be found in the world that is worthy of the favor of God, yet he shows himself to be reconciled to the whole world, when he invites all men without exception to the faith of Christ, which is nothing else than an entrance into life.”

Calvin's Commentary on the Gospel of John:
<https://biblehub.com/commentaries/calvin/john/3.htm>



MORE FROM ULOOK: Resources to help you grow

God's choice or man's if someone is lost?

<http://www.uplook.org/2008/01/his-choice-or-ours/>

A great overview of salvation's blessings:

<http://www.uplook.org/2003/09/when-a-sinner-repents/>

The future “Day of Redemption”:

<http://www.uplook.org/2012/10/the-day-of-redemption/>

Did Christ die only for those given by the Father?

<http://www.uplook.org/2016/01/great-transition-johns-gospel-2/>

David delights in forgiveness:

<http://www.uplook.org/1996/08/the-fullness-of-gods-forgiveness/>

The wonderful scope of Christ's death:

<http://www.uplook.org/2006/01/christ-our-substitute/>

Ruth Redeemed, a deeper look at the story:

<http://www.uplook.org/2001/11/ruth-redeemed/>

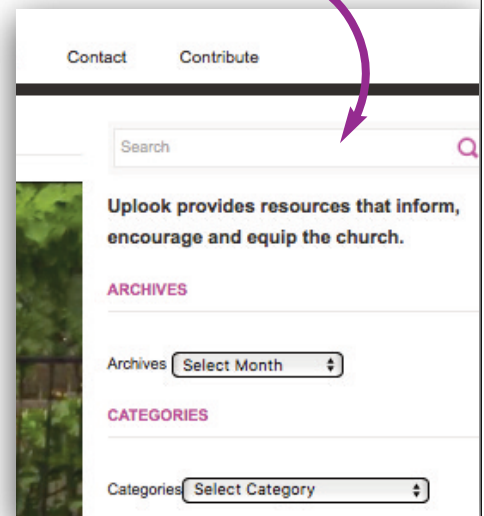
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