

Articles and Sermons :: Total Redemption -brayley**Total Redemption -brayley - posted by sermonindex (), on: 2007/7/31 13:37****Total Redemption***by Eli Brayley*

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." - Romans 8:21-23

The subject of the Second Coming of Jesus Christ is of unprecedented and uncalculated importance to the Body of Christ, for how we view the doctrine of the Lord's future return causes no small impression upon our complete understanding of God, the Bible, life, the world, salvation, damnation, and so on. It is not just a mere hope of whimsical fancy, but it touches upon the deepest sensitivities of God's redemptive plan for His entire creation. Redemption, as a theological and eschatological reality, has been almost entirely ignored by the Church, and in so doing we have found ourselves content to flounder in the puddles next to the vast ocean of prophetic revelation.

Unknown to many, there are actually two sides to the coin of redemption, though they are not proportionate to one another. One side of redemptory grace is only but a gateway into the other far more greater and glorious domain of redemption. There are indeed two sides, but one side exceedingly eclipses the other. On the one hand, we have the redemption of the individual; a man is saved from the penalty of his sin. He places His faith in the Lord Jesus Christ and is instantly cleansed of his burden of guilt and translated out of the Kingdom of darkness and into the Kingdom of light. Praise God! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." (Luke 15:7) One might wonder what could be more wonderful than this? Oh, but my dear reader, let us look to the second and more glorious side of redemption to which nearly the entire substance of the Word of God is concerned, and into which this initial redemption experience brings us. That is: God's ultimate prophetic plan for the redemption of His creation.

The Lord Jesus Christ's work of redemption is forever incomplete until He consummately returns to earth as He promised: resurrects our bodies from the earth, breaks the curse of sin upon the earth, and establishes the Kingdom of God in earth. The Second Coming of Christ, and all that it contains, is alone what is called our "blessed hope" to which all believers eagerly anticipate. As Peter exhorted, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter 1:13) I want you to know, dear reader, that the 'hope' that the Scriptures speak about is not a hope of going to heaven; it never has been and it never will be. The true Apostolic hope is literally and totally the hope in the resurrection of the dead as a direct extension of the belief in the resurrection of Jesus Christ from the dead. Because He lives, we also shall live. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1:3) Any degradation of this doctrine is a degradation of the doctrine of Christ's resurrection. It was for this reason that Paul declared that he was on trial in Acts 23:6, "...of the hope and resurrection of the dead I am called in question." At the Second Coming of Jesus Christ we shall finally experience total redemption from the bondages of sin. Not only do we obtain freedom from the guilt of sin today, but we shall also obtain freedom from the consequences (or curse) of sin that befell man when Adam and Eve sinned in the Garden. Then, and only then, shall we fully comprehend the promise: "shall not perish, but have everlasting life".

And not only we, but also creation itself shall experience this redemption. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." (Romans 8:20) Before Adam sinned, animals did not devour one another but ate of the grass of the field (Genesis 1:30). After Adam sinned, the earth was cursed and creation became disfigured and perverted insomuch that the animals began to eat and be eaten by one another. What God had declared "good" had through sin become corrupt. But thanks be to God Who delivers us from this body of death!, the Scriptures foresee a time when once again, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox." (Isaiah 11:6-7) When s

hall this be? Verse 4 and 5 tell us, when "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." This is a perfect description of Jesus Christ's return (see Revelation 19:11-16). Christ is coming again to bring about in the earth a divine work of total redemption. "For the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isaiah 11:9)

The implications of this are unlimited. Anything less is not redemption at all.

Imagine, in closing, if Jesus Christ did not promise to return. Imagine that there is no promise of the resurrection of our bodies, the redemption of the earth, nor the coming Kingdom of God. If this were the case then Satan has indeed won a great victory. He has succeeded in ruining God's good earth, forfeiting mankind's intended dominion in it, destroying our physical bodies so that we must spend eternity as "souls under the altar", and therefore "in this life only we have hope in Christ." (1 Corinthians 15:19) Not only that, but if we are not resurrected and do not inherit the earth, then there is no necessity for the resurrection of Jesus Christ, for in fact, there would BE no resurrection of Jesus according to Paul: "But if there be no resurrection of the dead, then is Christ not risen." (1 Corinthians 15:13) And what's worse, "If Christ be not raised, your faith is vain; ye are yet in your sins!" (15:17)

Blessed be God this is not the case! In Christ Jesus there is TOTAL redemption.

from: www.timothyministry.com

Re: Total Redemption -brayley - posted by sermonindex (), on: 2007/7/31 20:24

Quote:
-----Redemption, as a theological and eschatological reality, has been almost entirely ignored by the Church, and in so doing we have found ourselves content to flounder in the puddles next to the vast ocean of prophetic revelation.

It is important to realize this lost doctrine, full redemption is needful in our day. The second coming of Christ is our full redemption being our glorification.

Re: - posted by Eli_Barnabas (), on: 2007/8/1 15:01

The doctrine of Premillennialism, the Kingdom of God established on earth at Christ's coming, is intimately connected with the resurrection of the saints. If Premillennialism is lost, then the resurrection of the saints is lost; and if the resurrection of the saints is lost, then the resurrection of Jesus Christ is lost; and if the the resurrection of Jesus Christ is lost, then we ourselves are "lost". For as Paul says in 1 Corinthians 15, we are still in our sins.

It is a slippery slope to compromise the literal interpretation of the millennium. The saints of the Old Testament, the Apostles of the New Testament, and the Early Church Fathers believed with all their hearts that the Kingdom of God would be established in the earth at the coming of the Lord. It was the Roman Catholic Church that rejected this doctrine because of convenience for it didn't fit their goals. We, today, need to hold fast to the things delivered to us of old, the sounds word, continuing in the things which have been taught, contending earnestly for the faith once delivered to the saints.

Oh, let us pray that ancient prayer with meaning!
"Thy Kingdom come..."

Re: - posted by theopenlife, on: 2007/8/1 15:05

Where may I learn more about the post-trib/ pre-millennial view?

I'm confused about timing of the millennial events, especially judgment.

Thanks!

Re: - posted by Eli_Barnabas (), on: 2007/8/1 15:14

Brother, there's a good book on the subject by George E. Ladd called *The Blessed Hope* that I would recommend reading. Also, if you can find anything by Samuel P. Tregelles.

Sadly, there isn't a lot of resources out there (you have to dig a bit), because the area prophecy in the Church has been almost totally hijacked by pretribulationism (due to propaganda) or amillennialism (due to nearly 1500 years of Roman Catholicism). The Ante-Nicene Father's works are an excellent source to glean from. I also recommend the Sovereign Grace Advent Testimony. They have a ministry that has been active since the 1800's. Lots of wonderful men of God believed post-tribulationism and premillennialism that we can receive from (Spurgeon, Oswald J. Smith, George Muller, Art Katz, etc.) You just have to dig.

God bless you brother,
-Eli

Re: - posted by sojourner7 (), on: 2007/8/1 18:51

The way I read the scriptures, Christ is returning not on a rescue mission (He has already come to save) but as the Righteous Judge. Those who are alive when He returns and found in Him will be changed in a moment. The rapture will be for those who live, the resurrection for the dead. All will stand before the Son Of God (and Man) and account to Him for their works. O, watch and pray that we may be found in Him worthy when He returns!!

Re: Total Redemption -brayley, on: 2007/8/1 20:36

Hi Eli,

A few thoughts spring to mind.

First, I wonder where you place the elements being dissolved with fervent heat?

Next, as not all people's bodies are in 'the earth' in the way you imply, I have thought that the resurrection of the body was very much for the new earth. I don't know what to do with the verses which are put by the KJV as for 'ever' referring to the earth. I much prefer Young's 'to the age', implying 'the age' will end and a new 'age' will begin. This is EDIT: not to bring 'the New Age Movement' into my faith (just in case anyone is wondering!) but to state that there is too much in scripture about the new earth - including that the old one will 'flee away' or, be rolled back like a curtain or folded up like a garment when it's finished with, to believe (as some do) that this present earth will simply be cleansed (eg by fire) but not completely destroyed as Peter strongly implies with his choice of 'dissolved'.

I have no problem with dissolved and much more problem with the idea that we will be floating around on *this* earth in our 'resurrection' bodies which have such different properties than we have now. As I write, I realise how much 'faith' comes into believing this, and I remember Jesus walking on water *before* He had a resurrection body.

On Isaiah 11 I heard one preacher suggest that this is not about physical animals, but about personalities. He explained this using Jesus' description of Herod as a 'fox' and other similar occasions in scripture where animals represent more the spirit of the person than an animal itself. Ever heard this before?

I've just posted this in my praise thread:

Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. (Genesis 9:4 - 6)

I was struck by 'I will demand a reckoning; from the hand of every **beast** I will require it' which ties in with

Quote:
-----After Adam sinned, the earth was cursed and creation became disfigured and perverted insomuch that the animals began to eat and be eaten by one another. What God had declared "good" had through sin become corrupt.

I have never thought of the animals as being accountable to God for their actions.

Re: - posted by Eli_Barnabas (), on: 2007/8/1 21:51

Great question Linn,

I actually don't see the earth being eradicated in 2 Peter chapter 3. I used to believe it did, but after taking more careful attention to the text I now think otherwise. Here are some thoughts about it:

-I saw that in verse 6, it says that the world, being overflowed with water (by the flood), **perished**. Well, we know the earth did not "perish" in the flood, but rather the earth was "destroyed" by water and every living thing on it. So though the word says it perished, it doesn't mean the earth was eradicated.

-Then it says this important phrase in the next verse: *"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."* By the same word, or in the same way, are reserved unto fire. So like it was in the days of Noah so it will be in the days of the Son of Man. The earth was destroyed by water in Noah's day; the earth will be destroyed by fire in Jesus' day.

-Verse 7 also says it is a day of judgment and perdition. We know from the collective Scripture that Jesus will return out of heaven and come to the earth to judge it. He will set His feet on the Mount of Olives (Zech. 14:4), the Law will go forth out of Zion and the word of the Lord from Jerusalem (Isaiah 2:3). Jesus shall sit on the throne of His glory and all the nations will be gathered before Him to be judged (Matthew 25:31-32). Revelation 20 confirms the resurrection of the dead is followed by 1000 years of the reign of Christ over the nations upon the old earth. So the day when Christ comes is the day of fiery judgment against the wicked, but the earth is not eradicated.

-We know verse 10 is talking about the return of Christ by the description Peter uses, "a thief in the night" (see Revelation 16:15).

-Consider also that the description of the heavens and elements melting is simply a more detailed description of what it will be like when Jesus appears; when the heavens will roll back like a scroll, as in Revelation 6:12-14, *"And, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."* These signs all line up with Jesus' account of His coming at the Olivet Discourse.

-2 Peter 3:2 reminds the readers of the words of the prophets. Isaiah 34:4 uses almost the exact same language as Peter, Jesus and John, **"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."**, when speaking about the coming of the Lord to earth.

-You'll notice in 2 Peter 3, verses 10-13, that Peter does not say that the earth will be eradicated. Rather, the focus is only on the heavens dissolving, and I believe the part about the elements melting is just speaking about the heavens rolling back as well. He mentions in verse 10 the earth **and it's works** shall be burned up with fire, but again, in the same way that he flood "destroyed" the earth in Noah's day.

-So what about the new heavens and new earth? I believe that there will be new heavens and a new earth after the millennial reign of Christ as Revelation 20-22 speaks about, and this is what Peter was looking forward to (verse 13). For indeed, the earth is waxing old and will be discarded, but only after the Scriptures are fulfilled that Jesus Christ will rule from Jerusalem upon the earth for 1000 years at His coming.

Well I've never heard an interpretation like that of Isaiah 11, but I would disagree with it simply because of the nature of the context being God's rule on earth (verse 4) which affects all things (verse 9). Also, this is quite a liberal interpretation

of a rather plain text. I believe the literal interpretation of this text is the most natural and correct interpretation, consistent with the Scriptures as a whole.

God bless you Linn, thank you for the question!
In Christ,
-Eli

Re: - posted by theopenlife, on: 2007/8/2 2:31

Thanks, Eli, I'll be looking.

Re:, on: 2007/8/2 6:16

Eli, you said

Quote:
-----I saw that in verse 6, it says that the world, being overflowed with water (by the flood), perished. Well, we know the earth did not "perish" in the flood, but rather the earth was "destroyed" by water and every living thing on it. So though the word says it perished, it doesn't mean the earth was eradicated.

But Peter speaks of the Earth being *dissolved* in fire *along with* the heavens. Unless we have a Biblical precedent for the heavens being flooded during the same period as the Flood, I don't know that we can conclude that the Earth will physically survive this final judgement (using this argument).

This passage in II PET refers to the mortal death of the Universe and Heaven, and the divinely perfected Resurrection of the same as the New Heavens and New Earth (whatever that may mean).

Quote:
-----Verse 7 also says it is a day of judgment and perdition. We know from the collective Scripture that Jesus will return out of heaven and come to the earth to judge it. He will set His feet on the Mount of Olives (Zech. 14:4), the Law will go forth out of Zion and the word of the Lord from Jerusalem (Isaiah 2:3). Jesus shall sit on the throne of His glory and all the nations will be gathered before Him to be judged (Matthew 25:31-32). Revelation 20 confirms the resurrection of the dead is followed by 1000 years of the reign of Christ over the nations upon the old earth. So the day when Christ comes is the day of fiery judgment against the wicked, but the earth is not eradicated.

Quote:
-----He will set His feet on the Mount of Olives (Zech. 14:4)

Why couldn't this prophecy have already been fulfilled during Jesus' Olivet Discourse?

Quote:
-----the Law will go forth out of Zion and the word of the Lord from Jerusalem (Isaiah 2:3)

Isn't this prophecy already very close to fulfillment? What nation hasn't received the Gospel?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (MAT 24:14)

Quote:
-----Jesus shall sit on the throne of His glory and all the nations will be gathered before Him to be judged (Matthew 25:31-32).

We've quarrelled over this before, but do you know of any scripture that points to Jesus ruling from a physical throne in ph

ysical Jerusalem?

"The king that faithfully judgeth the poor, his throne shall be established for ever." (PRO 29:14)

"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all." (PSA 103:19)

"And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house." (ISA 22:23)

"Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me ? and where is the place of my rest?" (ISA 66:1)

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;" (HEB 8:1)

"And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." (REV 4:12)

The throne of the man that faithfully judges the poor has been secured by *nails* and will last *forever*. The *heavens are His throne*.

Quote:
-----Revelation 20 confirms the resurrection of the dead is followed by 1000 years of the reign of Christ over the nations upon the old earth.

"and they lived and reigned with Christ a thousand years" (REV 20:4) can be interpreted a few ways. One interpretation is that these Saints lived thousand-year lifespans. Another, is during the millenium (which here may denote a very long time rather than a literal thousand years) the Saints lived, reigned with Christ as His emissaries on Earth, and died as martyrs.

Right after this, Satan's chains (the Gospel, according to King James) are loosed (lost, or horribly warped by unsound doctrines), and Satan goes abroad unchallenged.

He rouses the armies of Gog ("hidden", or "hypocritical enemies of God", again according to King James) and Magog ("revealed" or "open enemies of God), who's numbers are innumerable surround the tiny remnant (or small camp) of The True Church. False Christians on the one side, Secularists on the other.

King James also said that when Satan discovers a Saint's immunity to false doctrines, he always resorts to the sword. If he can't destroy the soul, he'll destroy the body instead.

Quote:
-----So the day when Christ comes is the day of fiery judgment against the wicked, but the earth is not eradicated.

Quote:
-----You'll notice in 2 Peter 3, verses 10-13, that Peter does not say that the earth will be eradicated. Rather, the focus is only on the heavens dissolving, and I believe the part about the elements melting is just speaking about the heavens rolling back as well. He mentions in verse 10 the earth and it's works shall be burned up with fire, but again, in the same way the flood "destroyed" the earth in Noah's day.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*" (II PET 3:10-13)

Sincerely, Eli, are you looking for a "new heavens and new earth wherein dwelleth righteousness"? Are you looking forward to walking the halls of New Jerusalem? Do you long to sit next to Christ on His throne of Glory in Heaven?

Or are you looking for looking forward to a Christian Utopia of world government ruled by "the Messiah" from Jerusalem?

Better be sure.

With nothing but love, Corey.

Re:, on: 2007/8/2 6:33

Quote:

theopenlife wrote:

Where may I learn more about the post-trib/ pre-millennial view?

I'm confused about timing of the millennial events, especially judgment.

Thanks!

Here is an excellent series of sermons by David Pawson, (<http://www.sermonindex.net/modules/mydownloads/viewcat.php?cid528>) Revelation. He even has a book on Revelation. I think it's called The Coming of Jesus but I'm not sure but I do know that it's coming in the mail to me any day now!! LOL

He is a wonderful teacher on the subject. I hope you enjoy it!!

(<http://www.davidpawson.com/index.htm>) David Pawson's website.

Re: - posted by Eli_Barnabas (), on: 2007/8/2 15:26

Yes, David Pawson is great, thanks for posting that!