

Your Redemption Draweth Nigh

By Pastor C.O. Stadskev

In the 21st chapter of Luke, especially from verse 25, the Lord foretold the great world shaking events which would occur at the end of this age, causing men's heart to fail for fear, anxiety and uncertainty. This we are now witnessing. Then in verse 28 we have this following statement by the Lord: "*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*" The question before us is, What did the Lord have in mind when he said, "*your redemption?*"

Many Christians imagine that Christ was here referring to the rapture of the Church. While it is true that the glorification of the Church of Jesus Christ draweth nigh, it is not that which the Lord had in mind when He spoke of "*your redemption.*" It is certainly not what the disciples understood by the expression "*your redemption.*" For at the time that Jesus spoke, as recorded in Luke 21, the disciples had no idea of what we know as the church or body of Christ, much less did they have any idea of the rapture of the Church.

It was not until several years after Pentecost that Peter and the other apostles began to preach personal salvation to "*whosoever will.*" Peter, we are told in Acts 10, had to have a special vision and call from God before he would go and preach in Cornelius' house.

The Apostle Paul, converted several years after Pentecost, was the first mortal to fully understand and proclaim the message of personal salvation for "*whosoever will.*" In Colossians 1:26 Paul wrote, "*Even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints.*"

The fact that the disciples of Christ did not know or have any idea of what we know today as the Church or body of Christ until some time after Pentecost is a fact that must constantly be kept in mind if we are to give the correct interpretation to the things written in the four Gospels.

By failing to keep this obvious fact in mind, many well-meaning Christians have tried to spiritualize the kingdom parables. Thus they

have distorted the Scriptures and hidden the true meaning of the kingdom parables, and failed to bring clear light the glorious message for the Church, or body of Christ.

We must not think that the Church of Jesus Christ was an afterthought with God. It was not; for the Church of Christ was chosen in Christ before the foundation of the world.

But the mystery of the Church and God's purpose and provision for the Church was not revealed to men until it was revealed to the apostle Paul.

It is also well to note that the revelation of the mystery of the Church was revealed to the apostle Paul "*by the scriptures of the prophets.*" (See chapter 16 if Romans verses 25 & 26).

In other words, the prophets wrote things they themselves did not understand fully. And God kept the mystery of the Church a secret until God by His Spirit caused Paul to see the hidden truth of the Church in the writings of the prophets. Here we have a demonstration of the fact that the written Word alone is not enough; we must have our mind quickened and enlightened by the Spirit of God if we would know the truth of God.

When the Lord said, "*Your redemption draweth nigh*" as recorded in Luke 21:28, He, of course, referred to the same thing that the Old Testament prophets referred to when they spoke of redemption. The disciples had no idea as to what we know of as the body of Christ. They were also without the Scriptures which we know today as the New Testament.

The first church conference ever held is the one related of in the fifteenth chapter of Acts. Prior to this, as recorded in the 11th chapter of Acts, Peter had been "called on the carpet" by the other apostles and brethren for preaching in Cornelius' house. Cornelius was not circumcised and was not of the Israel stock. Peter makes his defense by relating by divine providence that salvation was not only for the Israel people.

At the conference of the apostles and church leaders the Holy Spirit used James to make a statement that cleared up this mystery of the

Church thus restoring harmony and unity among the apostles and brethren. This statement by James is found in Acts 15:13-18.

The apostles and early disciples were so imbued and so indoctrinated with the message of national redemption for Israel from the reading of the Old Testament Scriptures, especially Isaiah, and from hearing the parables of the Lord Jesus Christ, it was very difficult for them to accept the gospel of personal salvation for “*whosoever will.*”

We have the opposite situation today. Church people have heard only the mystery of the Church and are very slow and skeptical concerning the gospel of the kingdom, or the redemption of the Anglo-Israel people.

To establish the fact that redemption was for Israel and that redemption provides for national forgiveness, deliverance and cleansing it will be necessary to read much from the Scriptures. As we read these Scriptures, you will be able to understand why the apostles and disciples, prior to the Apostle Paul, insisted that God’s Provision through the sacrifice of the Lamb of God was primarily, if not exclusively, for the Israel people.

They were correct in maintaining that national redemption was for the Israel people, but they did not, until after Pentecost, realize that while Christ died for the redemption of Israel, He also purchased personal salvation for “*whosoever will*” in the entire world and among all races. They saw only national redemption. Most Christians today see only personal salvation, while others see both personal salvation and national redemption.

In Exodus 15:13 referring to the deliverance of Israel from their physical bondage in Egypt, Moses wrote, *Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto to thy holy habitation.*”

About 500 years later David was inspired to write the following; as recorded in II Sam. 7:23,24: “*And what one nation in the earth is like unto thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee*

from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee forever: and thou, Lord, art become their God.”

The teaching of Moses had made the Israel people to understand, as well as the priests and the Levites, that God would send them a great Deliverer like unto Moses. And that this Messiah would deliver them from all their enemies and do more, not less, for them as a people than Moses did.

Redemption for them was primarily national deliverance, restoration and glory, and they were scriptural in their expectation excepting they were unaware of the interim we know today as the Church Age. Now that the Church Age has run its course the redemption of Israel, the Anglo-Saxon people is at hand.

In Psalm 25:22 David prayed for Israel and said, *“Redeem Israel, O God, out of all his troubles.”* In Psalm 130:7,8 we have this beautiful scripture: *“Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.”*

Following are a few references on the redemption of Israel from the inspired writings of Isaiah the prophet:

“But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee: (Isaiah 43:1-4).

In Isaiah 44:21-24 we read: *“Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgression, and, as a cloud, thy sins: return unto me; for I have for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye*

mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.”

Isaiah was so stirred when he had a vision of the redemption of Israel that he called to the heavens, Sing, and the lower parts of the earth, Shout. He wanted the mountains and the forests to break forth into singing *“for the Lord hath redeemed Jacob and glorified himself in Israel.”*

A similar scripture passage is found in the 49th chapter of Isaiah verses 13-17. But here we shall read from Isaiah 54:4,5,8: *“Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband (The Israel people were the only people that were ever known as the wife of Jehovah.); the Lord of host is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called...In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.”*

Such wee the Scriptures read and studied by the early apostles and disciples, so it was no wonder that the redemption of Israel was the great and paramount thing in the minds of those who knew the Scriptures. Furthermore, the preaching and teaching of John the Baptist and the Lord Jesus Christ dealt almost exclusively with the redemption of Israel. So much so that the last question the disciples asked the Lord before His ascension was, *“Lord, wilt thou at this time restore the kingdom to Israel?”*

The preeminence of the national phase of the gospel in the mind of our Lord becomes very evident and quite significant when we consider both the first and the last things the things the Lord spoke to his close followers. For instance, the first things the disciples were told to pray for in the model prayer the Lord gave His disciples was, *“Thy kingdom*

come, thy will be done in earth as it is in heaven.”

At the last supper it was the kingdom which largely occupied the Lord's thought, for in the midst of this solemn occasion Jesus said, *“But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.”*

In Acts chapter 1 and verse 3 we read that after His death and resurrection, and prior to His ascension, the Christ was still thinking and talking about the kingdom of God: *“To whom also he shewed himself aliver after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.”*

The Church is not the kingdom of God. The Church is one of the mysteries of the kingdom. The Anglo-Saxons are the kingdom nations, and their redemption *“draweth nigh.”* This, my friend, is the gospel (or the good news) of the kingdom which must now be declared throughout Christendom.

Note to reader: It should be apparent that the doctrine of redemption is central to Christian belief. It is, therefore, not a “peripheral doctrine.” It should also be apparent that this article does not discuss directly different interpretations of Bible prophecy on which Christians may disagree, but rather a scriptural understanding and use of the term redemption for which we will be held accountable as stewards of the mysteries of God.

Philip du Nard