

# The Old-Time Evangelistic News

Evangelist W. Paul Redmond Sr.

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Can Salvation Be Lost? (Part 2)  
(Hebrews 5:5-10)

Last month we began considering the subject of whether salvation can be lost. I believe, based upon the authority of Scripture, that it cannot be lost. In order to deal with the subject, I posed the question, “Can salvation be lost?” The answer is “No.” But why do some say that salvation can be lost? This false teaching arises because of three reasons: 1) A Misunderstanding of what Salvation Is; 2) A Misinterpreting of what Scripture Says; and 3) A Misguiding of Self and Satan. If one truly understands what happens at the moment of salvation, I do not believe that they will teach that salvation can be lost. We considered first the **Misunderstanding of what Salvation Is**. The first aspect of salvation that we covered was Justification.

We begin this month with the subject of Redemption. In describing the working of God for His people, Psalm 103:4 says, “*Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.*” Romans 3:24 says, “*Being justified freely by his grace through the redemption that is in Christ Jesus.*” And Ephesians 1:7 says, “*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*” These are just 3 of the over 160 times that Scripture mentions the subject of redemption. Of course, not all of these 160 times are directly referring to salvation. But many of the Old Testament uses are beautiful pictures of salvation. The subject of redemption is referred to through various forms of the word such as redeem, redeemed, redeemedst, redeemer, redeemeth, redeeming, and redemption. If one truly understands that he has been redeemed, he will see that he can never be as he was before his redemption. Once he has been bought out of sin, he cannot be sold again into sin. Once he has been saved, he cannot be lost again. Let us consider this

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subject of redemption in a little more detail.

There are four basic words used in the Old Testament for redemption. I will try to discuss these words without getting too technical or too lengthy. The first word is *ga'al*. It is translated into a form of the word redemption (redeem, redeemer, etc.) 66 times. Another form of the word, *geulla*, is translated into a form of redemption (redeem, redeemed, etc.) 12 times. According to the *Theological Wordbook of the Old Testament (TWOT)*, the root word is used in four basic situations. First, it refers to “the repurchase of a field which was sold in time of need (Lev 25:25ff), or the freeing of an Israelite slave who sold himself in time of poverty (Lev 25:48ff).” Second, the word was used to describe the “‘redemption’ of property or non-sacrificial animals dedicated to the Lord, or the redemption of the firstborn of unclean animals (Lev 27:11ff).” Thirdly, the word is used in Numbers 35:12ff. Here it is translated “revenger of blood.” This is the person who would chase down someone who had killed a relative. The fourth usage is found prominently in the Psalms and prophets. In those passages “God is Israel’s Redeemer who will stand up for his people and vindicate them.”

There are many applications to these four basic usages that could be discussed, but I want to focus briefly on the word *ga'al*. It is found 7 times in the beautiful story of Ruth. Its usage in Ruth would fall under the first definition where land is repurchased which had been sold in time of need. Naomi needed the land, but she was unable to afford it. Boaz could afford it and bought it for her. We needed salvation, but there was nothing that we could do to obtain it. We could not afford the payment of redemption. Our good works, nor anything else, could purchase our salvation. But Jesus could purchase salvation with His own blood. He was willing to die for us and shed His own blood in order to provide salvation. He paid the price for us! Glory to His name! Now you see why the redeemed are constantly praising Him in the book of Revelation. Revelation 5:9 says, “*For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.*” They had fallen down before Him in verse 8, and sing to Him in verse 9 because He

had bought (redeemed) them. May we do the same now!

A second OT word is *pada*. It is used 48 times in the OT, and is translated using various forms of the word redemption (redeem, redeemed, etc.). Derivatives of *pada* that are used in the OT are *peduyim* (found 2 times; both translated redeemed), *pedut* (found 3 times; translated once as redeem and twice as redemption), and *pidyom* (found 4 times; translated twice as redeemed and twice as redemption). *TWOT* gives the basic meaning of the Hebrew root as “to achieve the transfer of ownership from one to another through payment of a price or an equivalent substitute.”

*Pada* is used to describe the redemption of a slave girl for the purpose of marriage in the book of Exodus and also in Lev 19:20. In I Sam 14:45, Jonathan was redeemed by Israel, a great example of the sparing of a man’s life under sentence of death. Redemption is the main theme of Exodus when Israel is brought out of Egypt. God delivered Israel from bondage, at the price of the slaying of all the firstborn sons and animals of Egypt. As a result, that redemption in Egypt was to be continually remembered by the consecration of all firstborn (Ex 13:12). Further details of the redemption of the firstborn of Levites is found in Numbers 3:44ff. David, other writers of the Psalms, Isaiah, and many writers of the Old Testament continually mentioned the redemption of Israel in the past and often looked forward to Israel’s future redemption. (These thoughts are summarized from *TWOT*.)

These are all beautiful pictures of what will be fully revealed in the New Testament context of redemption. It is easy to see Jonathan’s redemption from death as a picture of our rescue from death by Jesus. It is also wonderful to think of Israel’s redemption from Egypt as a picture of salvation. They could not deliver themselves, but had to depend upon God. We sinners are the same. We cannot deliver ourselves. If deliverance is to come, it must come from God. Thanks and praise be to Him! He did provide deliverance! He has redeemed us through Jesus!

The third OT word is *paraq*. It is translated redeemed in Psalm 136:24. That is the only time it is translated with a form of the word redemption. Although it is found other times in the OT, it is translated with different words such as break or deliver. It means “to tear apart or tear away” (*TWOT*); it also is defined as “to break off or crunch; figuratively, to deliver: redeem, rend (in pieces), tear in pieces” (Strong’s Concordance). It is a wonderful word to describe what God did for Israel in the OT and provides a beautiful picture of what Christ has done for us in the NT. God tore Israel away from their enemies. They had been bound, literally, in the bondage of Egypt. They also were bound at other times in the bondage of oppression throughout their history. But when they prayed to God, He delivered them. We sinners are bound in the chains of our sin. But when a sinner trusts in Jesus, asking Him for salvation, Jesus breaks the bondage of sin forever. Hallelujah! Praise be to God for His wonderful salvation!

The final OT word used for redemption is *qana*. It is translated with a form of redemption only once in Neh 5:8. In that verse it is translated redeemed. *Qana* means “I get, acquire, create” (*TWOT*); it also is defined as “to erect, i.e. create; by extension, to procure, especially by purchase; by implication to own” (Strong’s Concordance). It is translated many times in the OT as buy. The usage of the word in Nehemiah has a special meaning. “God who redeemed Israel from Egypt promised to bring unrepentant Israel back to Egypt to be sold as bondsmen. But no one would purchase them (Deu 28:68). However, God himself, would purchase them out of the exile (Isa 11:11). This was by means of leaders of the exile like Nehemiah (Neh 5:8). Certainly all this finds perfect fulfillment in Christ (I Cor 6:19-20)” (*TWOT*). This shows, to some degree, the permanence of redemption. Although Israel would transgress and go into bondage, they were still God’s. No matter what they did, they could not get away from the reality that they were God’s people. The same is true of salvation. As we will see in greater detail next month, redemption through Christ is permanent. Nothing can be done to change it. We are His forever. Oh that everyone might see and enjoy the truth of God’s Word. Salvation is forever. It cannot be lost.

There is much more to say about redemption. We have not begun dealing with the NT words. We will have to do that next month. Then we will see in totality the blessed truth of redemption and see once again that salvation **cannot** be lost.

### **Special Need**

I hesitate to mention this, but feel that many would like to know what we need and would like to help if they can. Since we went out full-time two years ago, we have tried to trust in the Lord to meet our needs. We have only raised a little support (about 20% of what it costs us to do this ministry). We have relied on love offerings to meet the rest of our living expenses. These love offerings helped, but still did not pay for all of our expenses. Along with the unpaid expenses, we are still paying for many of Tamatha's medical bills. The combination has left us with more debt than we want to have. To remain financially stable, we must raise more support. Therefore, all of the meetings that I am scheduling for 2009 will be deputation meetings, so that we might get our support level up to the point where we can pay all of our bills on time. We still have one meeting with a church planter in Conway, SC. However, we cannot afford this meeting this year without help. We need \$2000 to pay some past expenses and the expenses of the meeting in Conway. If you can help, you can send the money to our mission board, marked for the Redmond's, or you can mail it directly to us. If we do not receive enough money by the end of October, we will have to cancel this meeting. I do not mean to appear drastic, but I am telling you the reality of the situation. Pray and ask the Lord if He would have you to help us help this church planter this year. If we should receive more than what is needed, we will pay our other expenses. Thank you for what you can do.

*(For Part 1 of this message, please see our September NewsLetter; for Part 3 of this message, please see our November NewsLetter.)*