

An illustration of an open book with a red bookmark. A bright light source, possibly a sun or moon, is positioned behind the book, casting a warm glow and creating a lens flare effect. The background is dark and textured.

Redemption Through His Blood: What Ephesians 1:7 Really Means

Opening

Ephesians 1:7 says:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Redemption is one of those Bible words we can hear so often that it starts sounding almost ordinary.

We sing about redemption.

We preach about redemption.

We say, "I've been redeemed."

But redeemed from *what*?

Redeemed by *whom*?

And what did it actually *cost*?

Paul doesn't leave us guessing.

He says:

"In whom we have redemption **through his blood**."

Redemption isn't merely a nice religious idea.

It isn't God deciding that sin wasn't really serious after all.

It isn't God lowering His standard, ignoring justice, or pretending humanity never rebelled against Him.

Our redemption was **purchased**.

It was paid for through the blood of Jesus Christ.

Sometimes we read a familiar verse, understand the basic meaning, and move on. But when we trace the language of redemption through Scripture, we see a story involving **slavery, sacrifice, judgment, deliverance, forgiveness**, and an enormous price.

So in this study, we're going to look at the verse behind the verse and see why redemption had to be blood-bought.

By the way, there is a link in the description box below where you can download the entire transcript of this video in PDF ebook format absolutely free, and no, I don't even ask for your email address. Just go to the link below and download it with no hoops to jump through.

1. Redemption Is Found "In Him"

Paul begins Ephesians 1:7 with two important words:

"In whom."

Those words point us directly back to **Jesus Christ**, the beloved Son mentioned in the previous verse.

Ephesians 1:6 says:

"He hath made us accepted in the beloved."

Then verse 7 continues:

"In whom we have redemption through his blood."

Our acceptance is in Christ.

Our redemption is in Christ.

Our forgiveness is in Christ.

Paul isn't describing blessings that exist independently from Jesus.

Everything is found in Him.

That matters because people often want the benefits of salvation without Christ Himself.

They want forgiveness, but not the Lord who purchased it.

They want freedom from guilt, but not submission to the One who set them free.

They want eternal life, but they don't necessarily want Jesus ruling their lives.

But Scripture doesn't separate salvation from the Saviour.

First John 5:11 and 12 says:

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Eternal life is in the Son.

Redemption is in the Son.

Forgiveness is in the Son.

We don't receive redemption as a detached spiritual product.

We receive Christ, and **in Him** we have redemption.

2. What Does Redemption Mean?

The word **redemption** carries the idea of **release through the payment of a price**.

It was language that people in the ancient world would have connected with slavery, captivity, debt, and ransom.

Someone who was enslaved could be released if the required price was paid.

A prisoner could be ransomed.

A possession could be bought back.

Something under the control of another could be freed through payment.

That's the picture Paul uses to describe salvation.

Humanity isn't merely confused and in need of better information.

We aren't simply struggling with low self-esteem.

We aren't basically good people who need a little encouragement.

Scripture says we were **under the power of sin**.

Jesus said in John 8:34:

"Whosoever committeth sin is the servant of sin."

Paul says in Romans 6:17:

"Ye were the servants of sin."

Second Peter 2:19 says:

"For of whom a man is overcome, of the same is he brought in bondage."

Sin promises freedom, but it produces **slavery**.

It promises satisfaction, but it creates an appetite that always demands more.

It promises control, but eventually it controls us.

That is why we needed redemption.

We didn't simply need advice on how to manage our chains.

We needed someone powerful enough to **break them** and willing to pay the price of our release.

3. The Price of Redemption

Ephesians 1:7 tells us exactly how redemption was accomplished:

"Through his blood."

That phrase brings us to the heart of the gospel.

Our redemption wasn't cheap.

It cost the **life of Jesus Christ**.

First Peter 1:18 and 19 says:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

Peter makes the contrast clear.

We weren't redeemed with silver.

We weren't redeemed with gold.

We weren't redeemed with money, possessions, good works, religious ceremonies, or personal sacrifice.

We were redeemed:

"With the precious blood of Christ."

Gold can purchase land.

Money can pay a debt.

Silver can buy a person's physical freedom.

But no earthly currency can purchase a sinner's release from the power and penalty of sin.

Only the blood of Christ could do that.

Why?

Because the problem wasn't financial.

The problem was **moral and spiritual**.

Sin brought guilt, death, and separation from God.

The price had to match the seriousness of the problem.

4. Why Blood?

Some people struggle with the Bible's emphasis on blood.

They ask, "Why couldn't God simply forgive everyone without the cross?"

That question may sound reasonable until we think about what forgiveness actually involves.

Whenever a genuine wrong is forgiven, **someone bears the cost**.

Suppose someone destroys your property and can't repay you. You may forgive them, but the damage doesn't disappear. Someone still absorbs the loss.

Suppose someone lies about you and destroys your reputation. You may refuse revenge, but that doesn't mean nothing happened. Forgiveness means you choose not to demand payment from the person who wronged you. You absorb the pain rather than returning it.

At the cross, God didn't pretend sin had caused no damage. He bore the cost Himself in the person of His Son.

Leviticus 17:11 says:

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

Blood represents **life poured out**.

Sin brought death.

Therefore, atonement involved the giving of life.

Hebrews 9:22 says:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Forgiveness required more than an announcement.

It required an **atoning sacrifice**.

The blood of Jesus shows us both the **seriousness of sin** and the **greatness of God's love**.

Sin was so serious that Christ had to die.

God loved us so greatly that Christ willingly died.

5. Redemption Begins in the Exodus

One of the clearest Old Testament pictures of redemption is **Israel's deliverance from Egypt**.

Israel was living in slavery under Pharaoh.

They couldn't free themselves.

They didn't have an army capable of defeating Egypt.

They didn't negotiate their own release.

God came down to deliver them.

Exodus 6:6 says:

"I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments."

God said:

"I will redeem you."

Redemption began with **God's action**, not Israel's strength.

But before Israel left Egypt, the judgment of the Passover came.

God instructed each household to kill a lamb and place its blood upon the doorposts.

Exodus 12:13 says:

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you."

The Israelites weren't spared because they were morally superior to the Egyptians.

They were spared because they were **sheltered beneath the blood of the lamb**.

The judgment passed over because a life had been given.

A lamb died in the place of the firstborn.

Then Israel was brought out of slavery.

That order is important.

First came the blood.

Then came deliverance from bondage.

In the same way, Christ's blood deals with our guilt, and His power releases us from slavery to sin.

6. Christ Our Passover

The New Testament directly connects Jesus with the **Passover lamb**.

First Corinthians 5:7 says:

"For even Christ our passover is sacrificed for us."

John the Baptist saw Jesus and declared in John 1:29:

"Behold the Lamb of God, which taketh away the sin of the world."

Jesus isn't merely another teacher explaining how we can improve ourselves.

He is the **Lamb of God**.

He came to offer His life.

At the Last Supper, Jesus took the cup and said in Matthew 26:28:

"For this is my blood of the new testament, which is shed for many for the remission of sins."

Jesus knew exactly what His death meant.

His blood would establish the **new covenant**.

His blood would be shed for the **forgiveness of sins**.

His blood would accomplish what the sacrifices of bulls and goats could never permanently achieve.

Hebrews 10:4 says:

"For it is not possible that the blood of bulls and of goats should take away sins."

Those sacrifices pointed forward.

They were shadows.

Jesus was the reality they anticipated.

Every lamb sacrificed under the law was pointing toward the Lamb who would finally carry sin away.

7. The Kinsman-Redeemer

Another Old Testament picture appears in the law of the **kinsman-redeemer**.

When a person lost family property because of poverty, a close relative could step in and buy it back.

The redeemer had to be **related** to the person.

He had to **possess the resources** to pay the price.

He also had to be **willing** to act.

The book of Ruth gives us a beautiful example.

Ruth and Naomi had suffered loss. They were vulnerable and had little hope of restoring what had been lost.

Then Boaz acted as a kinsman-redeemer.

He was qualified.

He had the means.

And he was willing.

That story helps us understand something about Jesus.

To redeem humanity, the Son of God became truly human.

Hebrews 2:14 says:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

Jesus became our true brother in humanity.

He entered our condition without sharing our sin.

He possessed the power to redeem us.

And He willingly paid the price.

Jesus said in John 10:18:

"No man taketh it from me, but I lay it down of myself."

Christ wasn't an unwilling victim.

He chose to lay down His life.

The Redeemer saw our bondage, knew the cost, and **paid it willingly**.

8. Forgiveness of Sins

Paul connects redemption directly with:

"The **forgiveness of sins**."

Redemption and forgiveness belong together.

We needed release from sin's power, but we also needed our **guilt removed**.

The word translated *forgiveness* carries the idea of release, dismissal, or sending away.

Our sins weren't merely covered up so God could avoid looking at them.

Through Christ, they were **dealt with**.

Psalm 103:12 says:

"As far as the east is from the west, so far hath he removed our transgressions from us."

Isaiah 53:5 and 6 says:

"But he was wounded for our transgressions, he was bruised for our iniquities: The chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Our sins were **laid upon Christ**.

He carried what belonged to us.

He suffered the judgment we deserved.

This is why forgiveness isn't God ignoring justice.

Justice was satisfied at the cross.

Romans 3:26 says God is:

"Just, and the justifier of him which believeth in Jesus."

God remains just while justifying the sinner because Jesus paid the price.

The cross allows God to forgive us without denying His own righteousness.

9. Redemption Is Something We Have Now

Notice the tense Paul uses:

"In whom we **have** redemption."

He doesn't say we might have redemption one day if we perform well enough.

He doesn't say we are slowly purchasing redemption through years of obedience.

He says:

"We have redemption."

For the believer, redemption is a **present possession**.

Colossians 1:13 and 14 says:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins."

We have been delivered.

We have been transferred.

We have redemption.

We have forgiveness.

This doesn't mean every effect of redemption has already been fully experienced.

Romans 8 speaks about the future redemption of our bodies.

We still live in mortal bodies.

We still experience weakness, temptation, suffering, sickness, and death.

But the **price has already been paid**.

The ownership has already changed.

The final redemption of our bodies is certain because Christ has already purchased us.

10. You Are Not Your Own

Redemption means we have been **bought**.

First Corinthians 6:19 and 20 says:

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

That may challenge our modern idea of freedom.

We often think freedom means belonging to nobody and doing whatever we want.

But the Bible shows us that **everyone serves something**.

Before Christ, we served sin.

Through redemption, we now belong to God.

Christian freedom isn't the freedom to return to the chains Jesus broke.

It is the freedom to live as we were created to live.

Romans 6:22 says:

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

We have been freed from one master and brought under the loving rule of another.

And this Master gave His own life to purchase us.

When we understand that, obedience stops looking like God trying to ruin our enjoyment.

Obedience becomes the proper response of someone who has been **rescued at an unimaginable cost**.

11. The Blood and the Accusing Conscience

Many believers know Christ died for their sins, yet still live as though they must keep paying for them emotionally.

They confess their sin.

They ask God for forgiveness.

Then they spend days, weeks, or even years condemning themselves.

It can feel spiritual, but it isn't faith.

Self-punishment doesn't add anything to the blood of Jesus.

Hebrews 9:14 says:

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

The blood of Christ doesn't merely address a heavenly record.

It **cleanses the conscience**.

That doesn't mean we suddenly forget everything we've done.

It means the memory no longer has the authority to condemn us before God.

We can look honestly at our past and say, "Yes, I sinned. Yes, I was wrong. Yes, I needed mercy. But Jesus paid for that sin with His blood."

The answer to accusation isn't pretending we were innocent.

The answer is that our guilt was placed upon Christ.

Revelation 12:11 says believers overcame the accuser:

"By the blood of the Lamb, and by the word of their testimony."

When accusation speaks, we point to **the blood**.

Not to our good work.

Not to our religious performance.

Not to how sorry we managed to feel.

To the **blood of the Lamb**.

12. According to the Riches of His Grace

Paul ends the verse by saying our forgiveness is:

"According to the **riches of his grace**."

He doesn't say God forgives us out of a tiny supply of grace that may soon run out.

He forgives *according to the riches* of His grace.

Think about the wording.

A wealthy person may give someone a few dollars out of their riches. That gift comes from what they possess, but it doesn't reflect the full measure of their wealth.

Paul says God acts **according to** His riches.

His grace matches the greatness of who He is.

Romans 5:20 says:

"But where sin abounded, grace did much more abound."

That doesn't make sin harmless.

The blood of Jesus proves sin is anything but harmless.

But it does mean our sin can't exhaust the grace of God.

No sin is more powerful than the blood of Christ.

No failure is beyond the reach of genuine repentance and faith.

No past is too dirty for the cleansing power of Jesus.

We shouldn't minimise sin.

But we also shouldn't minimise the blood.

13. Living as Someone Who Has Been Redeemed

How should this verse change the way we live?

First, stop treating forgiveness as though it were cheap.

Grace is freely given to us, but it was purchased at an enormous cost.

When temptation comes, remember what that sin cost Jesus.

Don't casually return to the chains from which He bled to free you.

Second, stop trying to purchase what Christ has already bought.

You can't pay God back for redemption.

You can't earn forgiveness by being miserable enough.

You receive it through faith, and then you live with gratitude.

Third, remember who owns you.

You have been bought with a price.

Your body belongs to God.

Your words belong to God.

Your choices belong to God.

Your time, gifts, relationships, and future belong to the One who redeemed you.

Fourth, let the blood speak louder than your past.

Your past may explain some of your struggles, but it doesn't own you anymore.

Sin may have shaped parts of your story, but it doesn't have the final word.

Jesus purchased you.

Finally, worship God for the price He was willing to pay.

We weren't redeemed because we were valuable enough to force God's hand.

We became valuable to us because He loved us and gave His Son for us.

Our worth is revealed by the price our Redeemer willingly paid.

Conclusion

Let's return to Ephesians 1:7:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Redemption isn't a theory.

It isn't religious poetry.

It isn't God pretending sin never happened.

Jesus entered our condition.

He took our guilt.

He shed His blood.

He paid the price.

He broke the authority of sin.

He brought us out of bondage.

And now, in Him, we have redemption.

We have forgiveness.

We belong to God.

The blood of Jesus tells us how serious our sin was.

But it also tells us how far God was willing to go to save us.

Our redemption wasn't bought with silver or gold.

It wasn't earned through good behaviour.

It wasn't achieved through religious effort.

It was **blood-bought**.

And because the price has been fully paid, everyone who is in Christ can say with confidence:

"**I have been redeemed.**"