

# A History of the Work of Redemption

By Jonathan Edwards

## Lesson 6 - Period 1 - Part 3 (From the calling of Abraham to Moses)

***“The work of redemption is a work that God carries on from the fall of man to the end of the world”***

After the confusion of Babel, the Scriptures continue to detail the working of God to accomplish His plan of redemption. The \_\_\_\_\_ of Abraham showed the wonderful way in which God saw to it that His plan was accomplished.

*“It was before observed, that the idolatrous corruption of the world was now become general; mankind were almost wholly overrun with idolatry. God therefore saw it necessary, in order to uphold true religion in the world, that there should be a family separated from all others... God calls Abraham out of this idolatrous country, to a great distance from it. And when he came there, He gave him no inheritance in it, no not so much as to set his foot on; but he remained a stranger and a sojourner, that he and his family might be kept separate from all the world.”*

*“This was a new thing: God had never taken such a method before. His church had not in this manner been separated from the rest of the world till now; but were wont to dwell with them, without any bar or fence to keep them separate.”*

God separated Abraham from the world and would call on his descendants to likewise live separate from the world. The purpose of this separation was to preserve the \_\_\_\_\_ and \_\_\_\_\_ of Christ. As one theologian said, “Israel was the mother from which Christ would come”.

*“And then it was needful that there should be a particular nation separated from the rest of the world, to receive the types and prophecies that were to be given of Christ, to prepare for His coming; that to them might be committed the oracles of God; that by them the history of God’s great works of creation and providence might be preserved; that Christ might be born to this nation; and that from hence the light of the gospel might shine forth to the rest of the world.”*

To Abraham God reveals more of what the coming of Christ would accomplish and how the blessings He brings are attained. The coming of Christ, from the line of Abraham, would bring blessing to all the families of the earth and this promise must be received by \_\_\_\_\_ alone.

*“Not only the Christ was to be of Abraham’s seed, but also, the calling of the Gentiles, that all nations should be brought into the church, all the families of the earth made blessed. And then the great condition of the covenant of grace, which is faith, was now made more fully known.”*

*“Abraham, only with his trained servants, that were born in his house, conquered and subdued this mighty emperor, the kings that came with him, and all their army. This he received of God as a pledge of what He had promised, viz. the victory that Christ his seed should obtain over the nations of the earth, whereby He should possess the gates of His enemies.”*

The account of Melchizedek (Genesis 14:17-24) and the vision of Abraham also further \_\_\_\_\_ and \_\_\_\_\_ the coming work of Christ (Genesis 15).

*“Thus you see how much more fully the covenant of grace was revealed and confirmed in Abraham’s time than ever it had been before; be means of which Abraham seems to have a clear view of Christ the great Redeemer, and the future things that were to be accomplished by Him*

*(John 8:56). So great an advance did it please God now to make in this building, which He had been carrying on from the beginning of the world."*

Another way in which God continued the \_\_\_\_\_ of redemption during this ancient time was His preservation of the patriarchs while they were sojourners living amongst a godless and wicked people.

*"He preserved them, and kept the inhabitants of the land where they sojourned from destroying them; which was a remarkable dispensation of providence. For the inhabitants of the land were at that day very wicked, though they grew more wicked afterwards."*

*"And God preserved them, not only from the Canaanites, but from all others that intended mischief to them. He preserved Jacob and his company, when pursued by Laban, full of rage, and a disposition to overtake him as an enemy...How wonderfully did He also preserve him from Esau his brother, when he came forth with an army, with a full design to cut him off...and thus was this handful, this little root that had the blessing of the Redeemer in it, preserved in the midst of enemies and dangers; which was not unlike to preserving the ark in the midst of the tempestuous deluge."*

The destruction of Sodom and Gomorrah also shows the work of God in the plan of redemption. The destruction of these cities was a form of \_\_\_\_\_ of the godly and an example to the world of the wrath of God for lawlessness, thus curbing the manifestation of wickedness in the ancient world.

*"Under the Old Testament there was much more need of some extraordinary, visible, and sensible manifestation of God's wrath against sin, than in the days of the gospel; since a future state, and the eternal misery of hell, is more clearly revealed, and since the awful justice of God against the sins of men has been so wonderfully displayed in the sufferings of Christ...By this might be seen the dreadful wrath of God against ungodliness and unrighteousness of men; which tended to show the necessity of redemption and so to promote that great work."*

The covenant \_\_\_\_\_ of God continued to be declared to Isaac (Gen. 26:2-4) and to Jacob (28:13-15).

*"This covenant was again renewed and confirmed to Jacob at Bethel, in his vision of the ladder that reached to heaven; which was a symbol of the way of salvation by Christ. The stone that Jacob rested on was a type of Christ, the stone of Israel, which the spiritual Israel rests upon; as is evident, because it was anointed, and made use of as an altar. But we know that Christ is the anointed of God, and is the only true altar. While Jacob was resting on this stone, and saw this ladder, God appears to Him as his covenant God..."*

The preservation of the line from which Christ would come by the life of Joseph also displays God's work of redemption. The life of Joseph as well was a \_\_\_\_\_ of Christ (humiliation then glory & salvation coming from the hated and despised brother). The further confining of the promise to one particular son of Jacob was also a further advance in the great work of redemption.

*"Thus, you see how that gospel-light which dawned immediately after the fall of man, gradually increases."*

The preservation of the \_\_\_\_\_ in Egypt all of those years is also a further progression in this work.

*"This now was the third time that God's church was almost swallowed up and carried away with the wickedness of the world...But yet God did not suffer His church to be quite overwhelmed: He still saved it...the true religion was still kept up with some; and God had still a people among them, even in this miserable, corrupt, and dark time."*