

**IN NO OTHER REDEMPTION**  
**Ac.4:10-12; Eph.1:3**  
**Ed Dye**

**I. INTRODUCTION**

1. Ac.4:10-12 declare “unto all, and to all the people of Israel,” that:
  - a. The unbelieving Israelites had crucified Jesus Christ of Nazareth, v.10. Cf. Ac.2:22,23.
  - b. God had raised him from the dead, v.10. Cf. Ac.2:23,24.
  - c. By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole, v.10; i.e., the “man lame from his mother’s womb” of Ch.3, whom they had miraculously healed, 3:1-11.
  - d. This Jesus whom you builders (the unbelieving Jews) had rejected or set at naught, is the very stone which has become the head of the corner (the corner stone of the building), v.11. Cf. 1Pet.2:6; Isa.28:16.
  - e. There is salvation **IN NO OTHER**, v.11.
    - (1) “There is none other name under heaven given among men, whereby we must be saved.”
    - (2) There is no salvation for anyone except in the name of Jesus, the very Jesus whom the unbelieving Jews rejected and crucified.
    - (3) The declaration is universal, declaring that every human being who is saved at all will be saved in the name of Jesus Christ.
    - (4) Salvation, including forgiveness of past sins and the opportunity of eternal life with God in heaven, is available in no one else save Jesus Christ of Nazareth.
      - (a) There is emphasis upon the negative!
      - (b) There is no chance! There is no other way!
    - (5) It is in Jesus Christ, and **IN NO OTHER!**
2. Eph.1:3
  - a. Declares that God is the Father of our Lord Jesus Christ.
  - b. Declares that God hath blessed us with **ALL** spiritual blessings – not some, but **ALL** spiritual blessings.
  - c. Declares that God hath blessed us with **ALL** spiritual blessings **IN CHRIST**.
  - d. Here we have:
    - (1) The **Author** of our blessings: the God and Father of our Lord Jesus Christ.

- (2) The **nature, scope and sphere** of our blessings: All spiritual blessings in heavenly places.
    - (a) They belong to the heavenly kingdom. They are not limited to this world, this mundane sphere.
    - (b) Therefore, they are the highest to which we can attain.
  - (3) The **medium** or the **Mediator** through whom they come: Jesus Christ; they are **IN HIM!**
    - (a) They are not fruits of the mere natural bounty of God, such as even the disobedient and unbelieving are recipients. Cf. Mt.5:45.
    - (b) They are of his redeeming bounty – fruits of the Mediatorial work of Jesus Christ.
- e. Since **ALL** spiritual blessings are in Christ – not one is outside Christ – and since being saved is included among the many spiritual blessings found only in Christ, it along with all other such blessings can be found **IN NO OTHER!**
3. There are various words used to describe Christ's redeeming work in its several aspects, all of which are in Christ and **IN NO OTHER**; such as: Redemption; Salvation; Reconciliation and Atonement; Sanctification; Eternal Life or Everlasting Salvation, and Access to the throne of God by prayer.
4. In the course of the study of this theme, we shall attempt to examine each one in the light of the Scriptures so that we may fully know and appreciate what we have in Jesus Christ and **IN NO OTHER**.
5. Both Ac.4:10-12 and Eph.1:3:
  - a. Form the basis for our study of the theme "**IN NO OTHER.**"
  - b. Help us to begin to understand what is meant by the various passages which contain the phrase "in Christ."
  - c. Introduce us to all the other N.T. passages that speak of the **WHAT**, the **WHO**, the **HOW**, and of **BEING** in Christ.

## II. DISCUSSION

### A. FIRST, WE NOTE BRIEFLY MOST OF THE MANY PASSAGES CONTAINING THE HIGHLY SIGNIFICANT PHRASE “IN CHRIST” OR “IN CHRIST JESUS”. (Summing up what they teach):

1. Rom.8:1, there is no condemnation to them who are in Christ Jesus who walk not after the flesh, but after the Spirit.
2. Rom.8:2, we are made free from the law of sin and death by the law of the Spirit of life in Christ Jesus.
3. Rom.8:39, nothing outside of our own unbelief and disobedience can separate us from the love of God, which is in Christ Jesus.
4. Rom.12:5, though many make up the body of Christ and we are everyone members one of another, we “are on body in Christ.”
5. Rom.16:3, two different women are named as Paul’s “helpers in Christ Jesus.” Cf. Rom.16:9.
6. Rom.16:7, Paul names two of his kinsmen and fellow prisoners who were in Christ (converted) before he was.
7. 1Cor.3:1,2, certain of the saints at Corinth had to be fed with milk, and not with meat, because they were still babes in Christ.
8. 1Cor.4:15, the Corinthian Christians had many instructors in Christ, but only one father: for in Christ Jesus Paul had begotten them through the gospel.
9. 1Cor.4:17, Timothy was Paul’s beloved son in the gospel, “faithful in the Lord,” and was to bring the Corinthians into remembrance of Paul’s ways “which be in Christ,” which he taught “every where in every church.”
10. 1Cor.15:18, believers who have suffered physical death are said to have “fallen asleep in Christ.”
11. 1Cor.15:19, believers have “hope in Christ” in this life, but not in this life only.
12. 1Cor.15:22, “For as in Adam all die, even so in Christ shall all be made alive.”
13. 2Cor.5:17, “...if any man be in Christ, he is a new creature...”
14. Gal.1:22, the churches of Christ of Judea are said to be “in Christ.” See also, 1Th.2:14.
15. Gal.2:4, believers have liberty in Christ Jesus, not bondage in sin.
16. Eph.1:10,11, in Christ “we have obtained an inheritance.”
17. Eph.2:6, the saved are made to “sit together in heavenly places in Christ Jesus.”

18. Eph.2:10, we are God's "workman ship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
19. Eph.2:13, "In Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."
20. Eph.3:6, believing Gentiles become "fellow-heirs" with believing Jews, "and of the same body, and partakers of his promise in Christ by the gospel."
21. Eph.3:11, God's "eternal purpose," his purpose of the ages, was "purposed in Christ Jesus our Lord." Cf. 2Tim.1:9,10.
22. Phil.1:1, the saints are said to be "in Christ Jesus." Cf. 4:21; Col.1:2.
23. Phil.2:1, "Consolation (encouragement, exhortation), comfort of love, fellowship of the Spirit, tender mercies and compassions" are "in Christ."
24. Phil.3:4, "the prize of the high calling of God" is "in Christ Jesus."
25. Col.1:28, Paul labored preaching Christ, warning every man, and teaching every man in all wisdom," in order to "present every man perfect (mature) in Christ Jesus."
26. 1Th.4:16, the faithful who die are said to be "dead in Christ."
27. 1Tim.3:13, those who "use the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus;" this, of course, is the faith which the apostles preached (Gal.1:23), and the faith of Jesus Christ by which men are justified (Gal.2:16).
28. 2Tim.2:1, Timothy was admonished to "be strong in the grace that is in Christ Jesus."
29. 2Tim.3:12, Christians are to "live godly in Christ Jesus" even though it will mean suffering persecution if they do so.
30. 1Pet.3:16, it is possible, even probable, that evil men will "speak evil of you," and "falsely accuse your good conversation (manner of life) in Christ."

**B. HAVING NOTED THIS FREQUENTLY USED, HIGHLY SIGNIFICANT PHRASE, "IN CHRIST" OR "IN CHRIST JESUS", WE NOW RAISE THE QUESTION: WHAT DOES IT MEAN?**

1. Our English word "In," is a translation of the original "en."
  - a. It is used in an instrumental sense; through the instrumentality of Jesus Christ, all spiritual blessings are provided. In him lay the cause that God blessed us with every spiritual blessing, Eph.1:3-11.

- b. It denotes union, a vital spiritual connection, i.e., “in connection with Christ” all spiritual blessings are made possible.
  - c. It is often used to mean or describe a spiritual relationship or a spiritual union with Christ.
  - d. It is used to mean to be united with Christ, or to be a Christian; to be in fellowship with him. Cf. 1Jno.1:3.
  - e. Or meaning to be in him as a branch in the vine; i.e., so united to the vine, or so in it, as to derive all its nourishments and support from it, and to be sustained entirely by it. Cf. Jno.15:1-8.
2. Thayer, p.211:
- a. “en” “It is used **LOCALLY**...of that in which any person or thing is...implanted, or with which it is intimately connected; of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves.
  - b. “So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessings resulting from that union.
  - c. Used “of Christ, Jno.10:37,38; 14:10,11.
  - d. Used “of Christians, 1Jno.2:24; 3:24; 4:13,15,16
  - e. “of frequent use by Paul are the phrases ‘in Christ,’ ‘in Christ Jesus, the Lord’... ‘ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord...”
3. Now we are ready to consider the following, all of which are spiritual blessings in Christ, blessings made possible to mankind by the redeeming work of Jesus Christ on the cross and by his resurrection from the dead and his ascension to the right hand of God.

**C. WE HAVE REDEMPTION IN CHRIST AND IN NO OTHER,**  
Rom.3:23,24.

- 1. What does it mean to be redeemed? To fully understand this, is to fully appreciate what has been done for us and why.
  - a. Strong.
    - (1) #3084: LUTRON (LOO'-TRON), “something to loosen with, i.e., a redemption price, (fig. atonement): a ransom.”

- (2) #3085: LUTROSIS (LOO'-TRO-SIS), "a ransoming"
  - (3) #1806: EXAGORAZO (EX-AG-OR-AD'-ZO), "to buy up; i.e., ransom; fig. to rescue from loss, redeem."
  - b. Thayer, p.384
    - (1) LUTRON (LOO'-TON)
      - (a) "The price for redeeming,
        - (1) "Ransom (paid for slaves), Lev.19:20;
        - (2) "Ransom (paid for captives), Isa.45:13;
        - (3) "For the ransom of a life," Exo.21:30; Num.35:31sq.
      - (b) "To liberate many from the misery and penalty of their sins," Mt.20:28; Mk.10:45; 1Tim.2:6.
    - (2) LUTROO (LOO-TRO'-O)
      - (a) "To release on receipt of ransom"
      - (b) "To redeem, liberate by payment of ransom, to deliver," 1Pet.1:18; Tit.2:14.
    - (3) LUTROSIS (LOO'-TROS-SIS)
      - (a) Prop. "a ransoming, redemption," Lev.25:29,47,48.
      - (b) Specifically, "redemption from the penalty of sin," Heb.9:12.
  - c. Young's Analytical Concordance, p.799, "to loose by a price; to make a loosing"
  - d. W. E. Vine, III, 262, APOLUTROSIS, "a strengthened form of LOO'-TROS-SIS...forgiveness and justification, redemption as the result of expiation (atonement), deliverance from the guilt of sins."
  - e. Redemption, as a noun, always represents in the N.T. the idea or the act of procuring the liberation of another by paying a ransom, and hence always in the N.T. of the state of being ransomed in this way.
2. For emphasis, we ask: For whom was the redemption price paid and why?
- a. Since in the N.T. it means:
    - (1) "To liberate from the misery and penalty of sin,"
    - (2) "Redemption from the guilt and penalty of sin," Heb.9:12; Eph.1:7; Col.1:14.
    - (3) "Forgiveness and justification, redemption as the result of expiation, deliverance from the guilt of sins,"

- b. And since sinners are in the bondage of sin, or are the servants, or the slaves or bondservants of sin, Jno.8:31-36; Rom.6:16-18-22; Gal.3:22;
  - c. Therefore, all sinners are the ones who need this redemption and for whom the price was paid.
  - d. And since all have sinned, both Jew and Gentile, which includes you and me, then the redemption price must be applied to you and me, because we fall into that category of those whose lives sin has touched, Rom.3:23; Gal.3:22; 1Jno.3:8,10.
3. Who paid the price for the sinner's redemption, and how did he do it?
- a. Sinners are redeemed by the blood of Jesus Christ who gave his life as a ransom for sin.
    - (1) Both Mt.20:28 and Mk.10:45 say he came "to give his life a ransom for many." Cf. Mt.26:28.
    - (2) 1Tim.2:6 says he "gave himself a ransom for **ALL**."
    - (3) Rom.5:8, declares that "God commendeth (demonstrates, gives proof of) his love for us, in that, while we were yet sinners, Christ died for us..."
    - (4) 1Cor.15:3, says "...Christ died for our sins..."
    - (5) Gal.1:4 says that Jesus Christ "...gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."
    - (6) 1Pet.1:18,19 reveals that we are "not redeemed (ransomed) with corruptible things, as silver and gold...but with the precious blood of Christ, as of a lamb without blemish and without spot."
  - b. The N.T. teaches that Jesus Christ himself is the procuring means of the sinner's redemption, the operation of which is forgiveness (made free of the guilt of sin) as opposed to imputation, Rom.4:7,8; 5:6-9; 8:32; 1Cor.1:30; Eph.1:7; Col.1:14; Heb.9:11-17,22,24-28.
  - c. There are at least three sets of phrases which clearly teach substitution through his vicarious sacrifice, not imputation of his personal righteousness to the sinner as some claim.
    - (1) Christ "redeemed us" by being "made a curse for us," Gal.3:13. Cf. 2Cor.5:21.
    - (2) "Christ...hath given himself for us an offering and a sacrifice to God..." Eph.5:2.

- (a) Gal.1:4, “who gave himself for our sins”
  - (b) 1Tim.2:6, “who gave himself a ransom for all”
  - © 1Cor.5:7, “For even Christ our Passover is sacrificed for us”
  - (d) Heb.7:27, “...for this he did once, when he offered up himself”
  - (e) Heb.10:12, “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.”
- (3) Christ *gave his life for our life*, or we live by his death, Rom.14:15; 2Cor.5:14,15; Gal.2:20.
  - (4) The idea of substitution is in all three of these phrases and in all the passages containing them. Even though the word “substitution” per se is not a scriptural term; it, nevertheless, is a convenient summary of all of them.
4. Who can be redeemed? What is the scope of redemption? Or who has access to redemption from the guilt and the penalty of sin?
- a. All men, because Jesus Christ, the Redeemer, died for all and God, the Father, doesn’t want anyone to be lost, but all to come to repentance and be saved.
    - (1) Both Mt.20:28 and Mk.10:45 say he came “to give his life a ransom for many”
    - (2) Several other passages add that he “gave himself a ransom for **ALL**,” or its equivalent.
      - (a) 1Tim.2:6, he “gave himself a ransom for all”
      - (b) Heb.2:9, “...that he should taste death for every man”
      - © 1Jno.2:2, “...he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world”
    - (3) 1Tim.2:3,4, “...God our Savior; who will have all men to be saved, and to come unto the knowledge of truth”
    - (4) Tit.2:11, “For the grace of God that bringeth salvation hath appeared to all men, teaching us that...”
    - (5) 2Pet.3:9, “The Lord is...longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”
5. Will all be redeemed? No! Why?

- a. Some, in fact, the majority, will be lost, Mt.7:13,14; 25:46; Jno.5:28,29; 1Th.4:13.
  - b. Because, even though the scriptures consistently show that while the provision for man's salvation is universal, for Christ died to procure salvation for all men, and though God doesn't desire that any should perish, and though Christ is the propitiation (the atoning sacrifice) for the sins of the whole world; yet it is **ACTUAL** for those only who by faith and obedience accept God's conditions for the redemption provided, Mt.7:23-27; Jno.3:16; 5:24,28,29,39,40; 8:24; 12:48; Mk.16:15,16; Rom.1:16,17; 6:16-18; 16:25,26; Jas.2:24; Heb.5:8,9; Ac.2:36-38; 2Th.1:6-10.
  - c. Remember: One definition of redemption is "forgiveness," and forgiveness is conditional.
6. Where are the redeemed once they have been redeemed by the blood of Christ?
- a. They are in Christ, where all spiritual blessings are located, Eph.1:3; Ac.4:11,12.
  - b. Rom.3:24 specifically says redemption is in Christ. Therefore, the redeemed are in Christ.
    - (1) The thing which man forfeits by sinning is life... "in the day thou eatest thereof, thou shalt surely die," Gen.3.
    - (2) The penalty which the sinner incurs is condemnation and future eternal punishment.
    - (3) Now Christ offers his own life as a ransom to buy the sinner off from sin and its penalty.
    - (4) This ransom is merely potential or exists simply as a provision of the divine favor. We are ransomed conditionally – it is applied to us when by faith we obey him – thus the obedience of faith. Cf. vv.25-28; 1:16,17; 6:16-18; 16:25,26.
    - (5) The expression, redemption which is in Christ, means the redemption which he has effected by his vicarious sacrifice, and which still has its efficacy in him.
    - (6) In him, and **IN NO OTHER**, God has graciously provided a means by which sinners can be justified (declared not guilty), redeemed or ransomed – rescued from the bondage and penalty of sin.

7. How does the sinner come from without to within Christ where redemption and all other spiritual blessings are located?
  - a. Rom.6:3, “baptized into Jesus Christ, baptized into his death”
    - (1) To be baptized into Christ is the same as to be baptized into the name of Christ, into the name of the Father and of the Son and of the Holy Spirit, into the remission of sins, and into the death of Christ – i.e., into the benefits of his death, including the freedom of sin.
    - (2) Cf. 1Cor.12:12,13; Jno.3:3-5; Ac.2:38.
    - (3) Rom.10:9,10, “faith” and “confession” are “unto”.
    - (4) “Baptism” when preceded by “faith” in “into” – “from without to within”
  - b. Gal.3:26,27, children of God by your union with, your existence in Christ Jesus by virtue of having been baptized into him.
  - c. Col.2:12,13, if baptized into him, we are buried with him in baptism, risen with him through the faith of the operation of God, quickened together with him, and forgiven of all trespasses.
  - d. If redeemed, then one is in Christ; if in Christ, one is saved, forgiven of past sins; if saved, then he is added to the church belonging to Christ, Ac.2:47.
  - e. Therefore, if in Christ, then in his church!