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REDEMPTION

Background

'Redemption' is an English word from a Latin root meaning to 'buy back'. It is the liberation of any person or possession by payment of a ransom. In the Christian theological context, redemption means freeing from the slavery of sin, and the ransom price paid for that freedom. This thought is most readily expressed in the Gospels, where Christ came to give his life as a ransom for many (Matthew 20:28; Mark 10:45). A sinner can be delivered from the bondage of Satan, sin and death, by the precious blood of Jesus, which is the purchase price. Jesus is both the *Redeemer* and the *ransom*.

In the Old Testament

– the *kinsman redeemer* is a fore-shadow of Christ our Redeemer. There are two essential parts to this: he has to be able to pay the price in full and he has to be a kinsman.

Leviticus 25:25, 27, 48–49; Ruth 3:12–13; 4:4–6; Job 19:25; Psalm 19:14; Isaiah 59:20

Note that in the Old Testament the object of God's redemption is generally the people as a whole, or nation, rather than individuals. The beginning of this idea of national redemption is the freeing of the Israelites from the bondage of slavery in Egypt. Though they were in bondage, God redeemed them (Exodus 6:6; Deuteronomy 15:15). The main difference here, however, is that in these redemptions, a price was not paid, as God redeems by his own might (Isaiah 52:3).

In the New Testament

– we see the fulfilment by Jesus of the Old Testament 'types' (as in 'prototypes'). In Greek three words are used and translated as 'redeemer':

(a) *agorazo* – to purchase IN the slave market

(b) *exagorazo* – to buy OUT OF the slave market

(c) *lutroo* – to pay the ransom for, and so to redeem from the death of slavery

Mark 10:45; Luke 1:68; Acts 20:28; Romans 3:10, 19, 24; 7:14; 8:2; 1 Corinthians 1:30; 7:22–24

2 Corinthians 5:14–17; Ephesians 1:7, 14; Galatians 3:10; 4:4–5; 1 Timothy 2:6; Titus 2:14

The **purchase price** is not money. It is the **blood of the Redeemer**, shed for us on the cross at Calvary. We are redeemed from 3 things:

- Guilt
- Penalty
- Dominion (of sin)

Psalm 49:15; Matthew 20:28; John 1:29; 2 Corinthians 5:21; Galatians 3:13; 1 Peter 1:18–19; Revelation 5:9

The motivating force behind redemption

is the love of God. The one who believes in Jesus will be freed from the bondage of sin, and find favour again with his Redeeming God. (See John 3:16.)

There are, however, **three essential conditions to be complied with**. The enslaved man must:

- believe in his Redeemer (Jesus)
- believe in the price as sufficient (the blood of Jesus)
- get up and leave his bondage

The freed slave need never again be exposed for sale.

Psalm 31:5; Isaiah 43:1; John 3:18–19; 8:32; Acts 8:13, 21–23; Romans 6:20–23; 8:2; Galatians 4:31; 5:13; Hebrews 2:14–15