



Prior to coming to earth as a man, however, God had entered into a covenant with Israel through Moses. This covenant introduced Law, i.e. the Ten Commandments. The Law laid down the conditions necessary for man to return to his perfect state of being --- represented by Adam before he sinned. If men could obey the Law then they would be righteous and holy in the eyes of God and the fellowship which God had previously enjoyed with a righteous Adam would be restored.

The problem with the Law was that no man could fulfill the contractual requirement, i.e. a life without sin. And the penalty for sin under the Law was death. What is death? Death is essentially separation from God. If God is life, then death represents loss of life. Where do we find life? In the blood. Law demanded that blood be shed to pay for sin.

TWO KINDS OF REDEMPTION

One of the big problems with English translations of the Bible is that, due to a limited grammar structure, English fails to adequately translate many Greek words and often translates two or three or even more Greek words into the same English word. The word "redemption" falls into this category.

When you go to the store you exchange money for food. Money represents work or effort on your part. Since its difficult to trade hours of effort, money is used to represent those hours of effort. Money you receive for work represents part of your life. You trade life for money.

This is one concept of redemption and comes from a Greek word "agora" which means marketplace. How does this form of redemption relate to the work of Christ? The Law was the store. It had men for sale. The men were in the store waiting to die because of sin. If you paid for sin you could have the men. The only currency Law recognized was blood. If you did not have blood to pay for sin, the Law said the men must die.

So that God would not have to put all men (especially His people) to death, He allowed the sacrifice of animals to provide the blood to pay for sin. This innocent blood provided a covering for sin which we call atonement. Atonement is imperfect. Atonement only **COVERS** sin and this covering is only temporary because sin offerings using animal blood had to be offered continually, and yearly by the High Priest for the whole nation.

References for redemption related to this concept of purchasing men from the Law include:

I Corinthians 6:20 "For ye **ARE BOUGHT** with a price: therefore glorify God in

your body, and in your spirit, which are God's."

I Corinthians 7:23 "Ye ARE BOUGHT with a price; be not ye the servants of men."

Galatians 3:13 "Christ HATH REDEEMED us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree:"

Galatians 4:4,5 "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5) TO REDEEM them that were under the law, that we might receive the adoption of sons."

II Peter 2:1 "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord THAT BOUGHT them, and bring upon themselves swift destruction."

Revelation 5:9 "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and HAST REDEEMED us to God by thy blood out of every kindred, and tongue, and people, and nation;"

Revelation 14:3,4 "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which WERE REDEEMED from the earth. 4) These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These WERE REDEEMED from among men, being the first fruits unto God and to the Lamb."

The other Greek word for redemption comes from the root word "luo" which means to loosen, nullify, make void or cancel. The word for divorce comes from this same root word. How does this word apply to the work of Jesus Christ? Jesus came to redeem us in the sense of freeing us from the contract which the Law had over men. Jesus' death makes the sin/law/death contract null and void. Men are no longer subject to death because of sin. Men are severed or removed or released from this contract.

References which refer to this concept of redemption include:

Matthew 20:20 "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a RANSOM for many."

Mark 10:45 "For even the Son of man came not to be ministered unto, but to minister, and to give his life a RANSOM for many.

Luke 1:68 "Blessed be the Lord God of Israel; for he hath visited and REDEEMED his people,"

Luke 2:38 "And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for REDEMPTION in Jerusalem."

Romans 3:24-26 "Being justified freely by his grace through the REDEMPTION that is in Christ Jesus: 25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26) To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

I Corinthians 1:30 "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and REDEMPTION: 31) That, according as it is written, He that glorieth, let him glory in the Lord."

Ephesians 1:7 "In whom we have REDEMPTION through his blood, the forgiveness of sins, according to the riches of his grace;"

Ephesians 1:14 "Which is the earnest of our inheritance until the REDEMPTION of the purchased possession, unto the praise of his glory."

Colossians 1:14 "In whom we have REDEMPTION through his blood, even the forgiveness of sins:"

Titus 2:14 "Who gave himself for us, that he MIGHT REDEEM us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Hebrews 9:12 "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal REDEMPTION for us.

Hebrews 9:15 "And for this cause he is the mediator of the new testament, that by means of death, for the REDEMPTION of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

I Peter 1:18 "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; 19) but with the precious blood of Christ, as of a

lamb without blemish and without spot:"

But God wanted to make sin disappear forever and free men of sin forever. Why? Because God can only fellowship with men who are clean, spotless, free from any blemish; in one word---holy.

ENTER JESUS CHRIST!

The Son of God came to establish a New Covenant (Luke 22:20). One which would be perfect. One which would purchase all men from the Law which condemned them to death. One which would cancel the old legal contract with the Law which made men slaves to sin. One which would give God the ability to forgive and forget sin. One which would be eternal and which would re-unite man with his Creator forever!

Previous covenants required innocent blood. The blood for this New Covenant could be no different. Jesus lived a perfect life---a life free of sin. Before the Law Jesus stood innocent. He didn't need any blood to pay for sin because He didn't have any sin. He had met the Law's requirement of sinlessness or holiness. The Law said, "Go, you are free to fellowship with God". Jesus had earned the right *AS A MAN* to directly fellowship with God the Creator.

Armed with this success Jesus didn't have to die. He could have gone straight to heaven. But He didn't. He had come to sacrifice Himself, to die for us, so that He could use HIS blood to pay the Law for OUR sin. He had come to buy all men from the Law for God His Father. He had come to free men from the legal contract regarding sin, law and death.

Jesus became a sacrifice, like animals were sacrificed under the Old Covenant, in order to pay for sin. Only His blood does not cover sin (atonement, Hebrews 9:7), it washes sin away and replaces sin with innocence (propitiation, Romans 3:25). Covering sin doesn't get rid of it and that's why Old Testament sacrifices for sin had to be constantly renewed. Jesus' blood washes sin away. Like soap on dirty dishes, the blood of Jesus washes away the dirt (sin) in the lives of men. His blood makes men spotless!

Hebrews 9:12-15 explains that by dying Jesus was able to enter into the holy place (in the tabernacle in heaven) and offer His blood ONCE to pay for sin FOREVER. It also explains that the blood of animals cleanses the flesh but that the blood of Jesus cleanses the conscience. Why is this important? Because a man who is feeling guilty for sin is never able to truly serve God. Those who serve God while feeling guilty for sin are doing dead works. These dead works accomplish nothing, neither for God nor for men.

REDEMPTION CHECK IT OUT

By John W. White 



When you read passages that deal with redemption in the Old Testament it is very clear that redemption has to do with those in the family. The Old Testament reveals that God redeems those in his family, the children of Israel, from the bondage of others so that they could serve Him. **Exodus 4:22-23** "And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn**: And I say unto thee, **Let my son go**, that he may **serve me**." In Leviticus we see that only the next of kin can redeem a man that has sold himself because of debt. **Leviticus 25:47-49** "And if a sojourner or stranger wax rich by thee, and **thy brother that dwelleth** by him wax poor, and **sell himself** unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; **one of his brethren may redeem him**: Either his **uncle**, or his **uncle's son**, may **redeem** him, or *any* that is **nigh of kin** unto him of his family may **redeem** him; or if he be able, **he may redeem himself**."

OLD TESTAMENT REDEMPTION

Basically there are two Hebrew words that deal with the doctrine of redemption. The **first** word is "6299. **PADAH**, paw-daw'; a prim. root; **to sever**, i.e. **ransom**; gener. **to release, preserve**: - X at all, deliver, X by any means, ransom, (that are to be, let be) redeem (-ed), rescue, X surely." Strong's Concordance. There are other words that are derivatives of **PADAH**: 6302, 6304, and 6306. (The word numbers are from Strong's Concordance). The **Second** word is "1350. **GA'AL**, gaw-al'; a prim. root, **to redeem** (according to the Oriental law of kinship), i.e. to be **the next of kin** (and as such to buy back a relative's property, marry his widow, etc.): - X in any wise, X at all, avenger, deliver, (do, **perform the part of near, next**) kinsfolk (-man), purchase, ransom, redeem (-er), revenger." 1353 is a feminine passive participle of 1350." Strong's

PADAH - REDEMPTION

The first occurrence of the word **PADAH** is found in **Exodus 13:13-15** "...All the firstborn of man among thy children shalt thou **redeem**. And it shall be when thy son asketh thee in time to come, saying, *What is this?* that thou shalt say unto him, By strength of hand the LORD **brought us out from Egypt, from the house of bondage**: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the **firstborn** in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, **being males**; but **all the firstborn of my children I redeem**." The Lord instituted this practice to stimulate a man's son to ask the question "What is this?" It was then that a father could tell the exodus story of how God redeemed them from the bondage of Egypt. This passage shows that it is **only** the first born male child that was to be redeemed and none of the other children. The blood on the door was there only for the protection of the first born, but the lamb was to be food for all that were in the house.

GA'AL - REDEMPTION

The first and only occurrence of **redemption** in the book of Genesis is found in **Genesis 48:16** "The Angel which **redeemed** (Hebrew, **GA'AL**) me from **all evil** (Hebrew, **RA'** translated **adversity, affliction, calamity, distress, misery, sorrow, trouble**)." This was Jacob's testimony to his grandsons, Ephraim and Manasseh, that the Lord had been faithful to

redeem him from the bondage of evil. The next occurrence of the Hebrew word **GA'AL** is found in **Exodus 6:6** "Wherefore say unto the children of Israel, 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:" When God's people, the children of Israel, heard that the Lord was going to deliver them from the bondage of Egypt **Exodus 4:31c** "...they bowed their heads and worshipped." Not only was the Lord going to deliver them from bondage, but He was going to bring them into their **inheritance**. **Exodus 3:8** "And I am come down to **deliver them** out of the hand of the Egyptians, and to bring them up out of that land unto a **good land** and a large, unto a **land flowing with milk and honey....**"

REDEMPTION OF NEAR KIN AND LAND

Leviticus 25:10 "And ye shall hallow the fiftieth year, and proclaim **liberty** (*a]qesiv* remission, LXX) throughout *all* the land unto all the inhabitants thereof: it shall be a **jubilee** (*a]fesiv*, remission, LXX) unto you; and ye shall return every man unto **his possession**, and ye shall return every man unto **his family**." Two things were to take place every fifty years. **First**, every man that had sold his land, which was part of his family's inheritance, was to have it returned to him and his family. **Second**, every man that had sold himself to another was to be released back to his family. In **Leviticus 25:23-25** "The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me. And in all the land of your possession ye shall grant a **redemption for the land**. If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of **his kin** come to redeem it, then shall he redeem that which his brother sold." We can see that **only** those who were in the **family** could redeem their brother and his possessions. This was to ensure that each family in the nation of Israel would have an inheritance in the land. **Leviticus 25:28** "But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of **jubilee**: and in the jubilee it shall go out, and **he shall return unto his possession**." Redemption is a family matter. Only those who were next of kin could redeem a brother or his possessions, the land of his inheritance.

KINSMAN REDEEMER

In the book of Ruth we have the story of the kinsman redeemer. Because Elimelech, the husband of Naomi, and their two sons had died in Moab without having children, therefore there was no children insure that the family would have an **inheritance** in the land. Boaz, brother of Elimelech, was a near kinsman and willing to redeem Naomi and Ruth. Boaz was very careful to make sure that the nearest kinsman had the first chance to redeem Naomi and Ruth because the right of redemption belonged to him. **Ruth 4:1-6** "Then went Boaz up to the gate, and sat him down there: and, behold, the **kinsman (GA'AL)** of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. ...And he said unto the kinsman, Naomi, ..selleth a **parcel of land**, which was **our brother** Elimelech's:... Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem (**GA'AL**) *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And **he said, I will redeem it**." Then said Boaz, What day thou buyest the field of the hand of Naomi, **thou must buy it also of Ruth** the Moabitess, the wife of the dead, **to raise up the name of the dead** upon his **inheritance**. And the kinsman said, **I cannot redeem it** for myself, **lest I mar mine own inheritance**: redeem thou my right to thyself; for I cannot redeem *it*." The nearest kinsman was willing to redeem only the land. This would give his children a larger inheritance. When he found out that he would have to bear children with Ruth then he refused to redeem Naomi and Ruth. Having more children with Ruth would **mar, spill, lose, or perish** his own inheritance.

Boaz is a type of the Lord Jesus Christ. Naomi is a type of the nation of Israel, and Ruth is a type of the church both of which are in the family. When we are part of the family then we have a kinsman redeemer, Jesus Christ, so that we will not lose our inheritance.

REDEMPTION IN THE NEW TESTAMENT

There is not a single reference in the Old Testament of the dead being redeemed, only those who were alive. We are first given life by being born from above into the family of God. As a child of God we are to please Him by serving Him. As a child of God we can choose whom we serve. **Romans 6:16** "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...?" When we disobey the Lord, we sell ourselves to another master. **Isaiah 50:1** "... Behold, for your iniquities have ye sold yourselves..." **Matthew 6:24** "No man can serve two masters.." We can not serve the Lord and sin. God that has made it possible for us to be redeemed from any master we may chose to serve other than the Lord Jesus Christ. **Romans 6:12** "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

NEW TESTAMENT WORDS FOR REDEMPTION

In the New Testament there are five Greek words that are translated **redeem**, **redeemer**, or **redemption** and they are *agora>zw* (59), *apolu>trosiv* (629), *ejxagora>zw* (1805), *lutro>w* (3084), and *lu>trosiv* (3085). The words *apolu>trosiv*, *lutro>w*, and *lu>trosiv* all have the same root word. That word is *lu>w* (3089) which means **to loosen, unbind, and unfasten** as found in the *The Analytical Greek Lexicon*. The word *apolu>trosiv* is also translated **deliverance** in **Hebrews 11:35**. The word *lu>tron* (3083) is part of the family of words related to redemption and is used twice, and is translated **ransom**. The word *agora>zw* means **to purchase** but is translated **redeemed** in the book of Revelation. When *agora>zw* has the prefix *ejk* then the word could be translated **to purchase out from** because the preposition *ejk* means **out from**. (The word numbers are from Strong's Concordance.)

FIRST OCCURRENCE IN THE NEW TESTAMENT

The first occurrence of the word **redeem** in the New Testament is in **Luke 1:68** "Blessed be the Lord God of Israel; for he hath visited and **redeemed** (Greek, *lu>trosiv*) his people (those in the family)," This first use of the word **redeem** carries the meaning of redemption from the Old Testament into the New Testament. The Lord redeeming His people from their enemies and those who hated them as shown in **Luke 1:71** "That we should be saved from our **enemies**, and from the hand of **all that hate us**;" **Luke 1:74** "That he would grant unto us, **that we** being delivered out of the hand of our enemies **might serve him without fear**," In both the Old and New Testament we see the purpose of redemption is to deliver us from the bondage of our enemies and those who hate us so that we can serve and honor the Lord Jesus Christ.

REDEMPTION THROUGH HIS BLOOD

Ephesians 1:7 "In whom we have redemption through his blood, the forgiveness (*a]fesiv* = remission, liberty, deliverance) of sins, according to the riches of his grace;" **Colossians 1:14** "In whom we have redemption through his blood, *even* the forgiveness of sins;" The phrase "In whom" helps us to determine where we have redemption and remission. "In whom" is a reference to "in Christ Jesus" in **Ephesians 1:1** and "in Christ" in **Colossians 1:2**. If we are not born from above, we are not in the family of God, neither are we in Christ. **2 Corinthians 5:17** "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The parsing of the verb "We have" in both verses is 3rd person, plural, present, active, indicative. The present tense expresses action as continuous and the active voice tells us that the subject "We" is doing the action of the verb "Have." To

whom does the word "We" refer to in both Ephesians and Colossians? The "We" of Ephesians 1:7 is a reference to the "Saints" and "Faithful" of verse 1. The "We" of Colossians 1:14 is a reference to the "saints and faithful brethren" in verse 2. The action of the present tense can be stopped any time. When we become unfaithful to the Lord, then we have chosen another master and we need to be redeemed. As a child of God we can either accept or refuse to be delivered. Redemption and remission have to be continuously available to us, otherwise we would never be able to be free to serve the Lord. If we refuse to appropriate the shed blood of Jesus Christ and confess our sins, we will continue to be in bondage to our new master until we accept our redemption and remission. **1 John 1:7** "But if we **walk** (present, active, subjunctive, "**we may walk**") **in the light**, as **he is** (present, active, indicative) in the light, we **have** (present, active, indicative) **fellowship** one with another, and **the blood of Jesus Christ his Son cleanseth** (present, active, indicative) **us from all sin.**" We may or may not walk in the light. Either we are faithful or we are unfaithful. If we continue to walk in the light we will continue to have fellowship with Him, and we can be sure that our sins are continually being cleansed. **1 John 1:9** "If we **confess** (present active subjunctive, "**we may confess**") our sins, **he is** (present, active, indicative) faithful and just to **forgive** (aorist, active, subjunctive, "**He may forgive**") us *our* sins, and to **cleanse** (aorist, active, subjunctive, "**He may cleanse**") us from all unrighteousness." The phrases "**He may forgive**" and "**He may cleanse**" is dependent upon whether we confess our sins or not. If we confess our sins He is faithful to forgive and cleanse, but if we will not confess, He is faithful not to forgive and cleanse.

REDEMPTION FROM LAWLESSNESS

Titus 2:14 "Who gave himself for us, that he might **redeem** us from **all iniquity** (*ajnomi>a*, lawlessness), and purify unto himself a **peculiar** (*periou>sion*, being above) people, **zealous of good works.**" The sin of lawlessness is known as the presumptuous sin. **Numbers 15:30-31** "But the soul that doeth *ought* **presumptuously**, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. **Because he hath despised the word of the LORD**, and hath broken his commandment, **that soul shall utterly be cut off**; his iniquity *shall be* upon him." To be cut off was to die prematurely. In type, when one perished, **one lost his inheritance** and not his salvation.

REDEMPTION FOR THIS AGE

Hebrews 9:12 "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having **obtained** (*euJri>skw* = to find) **eternal** (*aijw>niov* = age, an adjective describing redemption) **redemption** (Greek, *lu>trosiv*) **for us.**" **Only in this age do we need redemption.** When we enter into our inheritance in the heavenlies, we will no longer need to be redeemed. We will be subject to only one master, our Lord and Savior Jesus Christ.

REDEMPTION AND JUSTIFICATION

Romans 3:24 "Being justified freely by his grace through the redemption (Greek, *apolu>trosiv*) that is **in Christ** Jesus:" Notice again that redemption takes place "**In Christ.**" Redemption delivers us from the hand of our enemies that we might serve the Lord without fear. We are exhorted to have grace so that our service will be well pleasing to God. **Hebrews 12:28** "...**let us have grace**, whereby **we may serve God acceptably** with reverence and godly fear." To have His grace is to have the power of Christ resting upon us. **2 Corinthians 12:9** "And he said unto me, **My grace is sufficient for thee**: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, **that the power of Christ may rest upon me.**" If we are not redeemed, God is not going to give us grace to serve another master. Abraham was obedient and faithful to the Lord when he offered up Isaac. **Hebrews 11:17** "**By faith** Abraham, when he was tried, **offered up Isaac.**" **Hebrews 11:6**

"But without faith *it is impossible to please him.*" James 2:21 "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Romans 8:33 "Who shall lay any thing to the charge of God's elect? *It is God that justifieth.*" (See the tract Election Check It Out) Works done by grace through faith please God and they are works of gold, silver and precious stones. Works done apart from grace and faith will be burned. 1 Corinthians 3:13-15 "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, **he shall receive a reward.** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The charge against those works that burned is that they did not please God. 2 Corinthians 5:10-11 "For we (**the saved**) must all appear before the **judgment seat of Christ**; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be good or bad.* Knowing therefore the terror (**fear**) of the Lord, we persuade (**saved**) men..." Colossians 3:23-24 "And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; Knowing that of the Lord **ye shall receive the reward of the inheritance:** for ye **serve the Lord Christ.**"

NO MAN CAN SERVE TWO MASTERS

Matthew 6:24 "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye cannot serve God and mammon.**" Romans 6:16 "Know ye not, that to whom ye yield yourselves servants to obey, **his servants ye are to whom ye obey;** whether of sin unto death, or of obedience unto righteousness?" Luke 1:74 "That he would grant unto us, that **we being delivered out of the hand of our enemies might serve him without fear,**" Joshua 24:15 "And if it seem evil unto you to serve the LORD, **choose you this day whom ye will serve;** whether the gods which your fathers served that were on the other side of the flood,: **but as for me and my house, we will serve the LORD.**"

CHECK IT OUT TRACTS

2210 Lincoln St. NE; Minneapolis MN 55418

email: jwwhite@winternet.com

web page: www.winternet.com/~jwwhite/

GREAT DOCTRINES OF THE BIBLE

Great Doctrines of The Bible is a series of lesson on these Doctrines of the faith taught by

Dr. James Modlish of Faith Baptist Church, Chehalis Washington.

Redemption

"Being justified freely by his grace through the redemption that is in Christ Jesus:"

(Rom. 3:24)

Intro: 1864 Webster's dictionary definition:

"Repurchase of captured goods or prisoners; the act of procuring the deliverance of persons or things from the possession and power of captors by the payment of an equivalent."

I. REDEMPTION OF THE PAST:

A. To completely comprehend redemption, we must understand what state we are being redeemed, or bought back from!

[1]. The curse of the Law - (Gal. 3:13)

[2]. Bondage of the world and sin - (Gal. 4:3,9; 5:1)

B. The price of redemption!

[1]. (1 Peter 1:18, 19)

[2]. Silver and gold cannot redeem us, they fall under the curse of (Gen. 3:7)

[3]. (Rev. 5:9 - Rom. 3:24,25)

II. REDEMPTION OF THE FUTURE:

The indwelling Spirit is a testimony to the fact that someday God will even redeem out corruptible bodies (Rom. 8:23; Eph. 1:14).

III. KINSMAN - REDEEMER:

A. It was necessary that the one who did the work of redeeming the slave be the kinsman of the slave. (Lev 25:47-49; Ruth 3:9) Jesus Christ is our kinsman redeemer (Heb. 2:14) - Jesus is related to men because He became flesh - hence He is eligible to be our redeemer.

B. Kinsman must have the price and be able to redeem! (Lev. 25:50-53; Ruth 4:9,10). Christ was willing (Heb. 10:7; Lk. 22:42; Matt. 16:23).

C. The kinsman redeemer should not himself need the redemption which he purposes to provide for another. A slave could not redeem another slave (Heb. 4:14; 1 Pet. 2:21-25).

CLICK HERE TO VIEW



[Previous Lesson](#) | [Next Lesson](#)



Table of Contents

Editorial

Exhortation

The Readings

Bible Study

Reflection

Signs of the Times

Minute Meditation

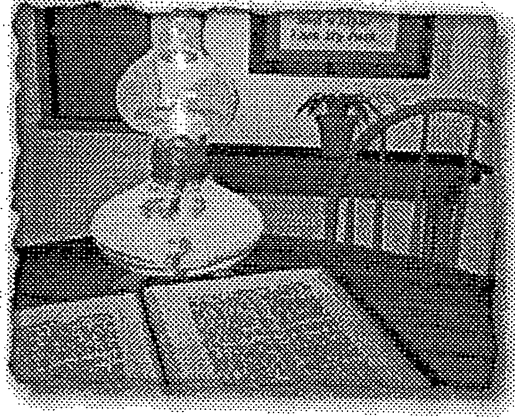
Communications

Coming Events

The Caribbean
Pioneer

Subscriptions

Past Articles



BIBLE STUDY

Pictures of Redemption (4) A New Life

Some years ago an Afro-American, Alex Haley, wrote a book entitled *Roots*. It was a fictionalized history describing the odyssey of Haley's ancestors, from freedom in Africa to slavery in America, and onward to freedom again. The book was serialized on American television, where it became an overnight sensation -- the most watched program in history. This epic story further encouraged the popular study of family trees.

There is great interest today in genealogical research. Enthusiasts delve through dusty tomes in forgotten corners of old libraries and courthouses -- and now even scan internet websites -- in hopes of finding some scrap of information to trace their "roots" one more step backward, or fill in blanks about their family histories.

While we may all have a natural interest and curiosity about our ancestors (especially if they were connected with the truth), it is well also to remember that, as believers in Christ, we have effectively repudiated ties of fleshly descent. Instead, we have been "born in Zion" (Psa. 87:4-6) as "Abraham's seed" (Gal. 3:29), and are thus the "family" of Jesus Christ (Matt. 12:48-50).

As such, we have become part of a new paradigm. Seen from our Heavenly Father's perspective, there are only two "families" of mankind -- the "seed" of the serpent and the "seed" of the woman. When we are baptized, we abandon the "family" of the serpent, and join the "family" of the woman. We do well to remember that these two families are at constant enmity with one another, and that our eternal fates are bound up in the "family" to which we give allegiance.

Genesis 3

The “*roots*” of these two families go all the way back to the Garden of Eden:

I [God] will put enmity between you [the serpent] and the woman, and between your seed and her seed; he shall bruise your [the serpent's] head, and you shall bruise his heel (Gen 3:15, RSV).

(Here the RSV translation helps our understanding by making the pronouns, referring to the woman's seed, masculine and singular -- i.e., Christ.)

The literal serpent in the garden was the “*father*” of lies, and of rebellion against God, because he instigated the disobedience of Eve, and then of Adam. It was his subtle questioning and disparaging of the commandments of Yahweh that entered into the fleshly mind of our natural mother, tempting her and, through her, tempting her companion to go astray.

Here was the beginning of the conflict between good and evil in the world, and between the two “*seeds*” or families that exemplified each principle. Those who followed the thinking of the serpent became, in Bible terms, the “*seed of the serpent*.” Those who in faith looked for deliverance from sin and death through the special “*seed*” of the woman became her seed instead.

Surely, then, if man is to be redeemed from sin and death through the work of the Lord Jesus Christ, part of the picture of such redemption must involve this serpent and what he represents being repudiated, or destroyed. So here in Genesis 3 is the first hint of such a repudiation - - the prophecy that the “*seed*” (singular) of the woman, Eve, would one day “*bruise*” (or crush) the head of the serpent.

How would such a “*crushing*” be accomplished?

Numbers 21

As the children of Israel left Egypt and set out through the wilderness, they grumbled against God and against Moses. Soon their grumbling became chronic and: “*Then the LORD sent venomous snakes among them; they bit the people and many Israelites died*” (v.6 NIV).

Israel was in the desert of the Negev, and the Negev viper's poison is hemolytic -- that is it breaks down the blood vessels, until, four days after its bite, the victim dies of hemorrhaging.

So, *The people came to Moses* (v.7).

The people now appealed to Moses, ignoring the existing priesthood! To this point, the tabernacle had been the center of all religion. But if the man bitten by the snake persisted in looking to it for redemption in

this hour of need, he would have died!

And said, "We sinned when we spoke against the LORD and against you. Pray that the LORD will take the snakes away from us." So Moses prayed for the people. The LORD said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." So Moses made a bronze snake and put it up on a pole" (vs. 7-8).

The "pole" (NIV) or "standard" (RV) was quite possibly the tribal insignia of Judah -- which would be very fitting indeed -- for the coming redeemer would be of that tribe! This connection with Judah is suggested by two facts: (1) the leader, or prince, of Judah at this time was Nahshon (Num. 2:3;7:12;10:14; I Chron. 2:10; Matt. 1:4); his name is closely related to the Hebrew *nachash* -- the "snake" or "serpent" here in Numbers 21:6,7; (2) Bezaleel, the worker in brass, belonged to Judah as well (Exo. 31:2-4; 35:30-32).

"Then when anyone was bitten by a snake and looked at the bronze snake, he lived" (Num. 21:9 NIV).

The setting up of this bronze (or brass) serpent was the token that God had conquered their plague, and the act of looking upon it was a gesture of faith in God's promises and His work.

The Israelites were notorious for giving in to their own lusts and complaining against God. In this actual event, which was at the same time an enacted parable, God emphasized their deep enslavement to sin, the "serpent," and the result -- death by the serpent's sting. We recall the New Testaments phrases: "...where, O death, is your sting? The sting of death is sin" (I Cor. 15:55,56) and "Sin, when it is full-grown, gives birth to death" (Jam. 1:15).

This enslavement to sin, with its consequence of death, had no remedy unless God Himself intervened. His intervention took the form of a lifeless, powerless, brass serpent elevated on a stake. Here was a "serpent" of brass -- its red copper signifying man's flesh -- but an extraordinary serpent, one made incapable of stinging, now erected as an ensign witnessing to all men.

The message was that the serpent-power of sin, which infested human nature since the sentence upon Adam and Eve, would be once and for all conquered by God. Those who had faith in Him would -- despite their own personal shortcomings -- be saved from death.

John 3

Jesus expressly connects this event in Numbers 21 with his own death:

Just as Moses lifted up the snake in the desert, so the Son of Man must

be lifted up, that everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life (John 3:14-16 NIV).

In making comparison between those former Israelites and those to whom he was then speaking, Jesus was plainly intending to stress two items of resemblance:

(1) The first -- between the "snake-bitten" then and the "sin-bitten" now -- is easy to grasp because we remember the role played by the serpent in the garden. Because sin entered into the world through the first couple's acceptance of his suggestion, the serpent became the fitting symbol of sin. He was, in fact, the true Bible "devil" (Rev. 20:2) -- the teller of lies and the deceiver of men. By extension, the Bible "devil" now dwells in each of us because we bear the condemned nature of Adam, a nature susceptible to the rebellious thinking of the serpent. Jesus said, this generation is dying because it is bitten by "sin." He scarcely needed to say that every generation since Adam meets the same fate. We are dying just as surely as the Israelites fell in the wilderness -- unless a divine miracle brings us back to life.

(2) Thus the way is prepared for the second intended comparison: between the serpent lifted up on the pole and Christ "lifted up" on the cross. The serpent was the symbol of sin, and therefore the serpent on the pole was the symbol of sin conquered. By "lifted up," Jesus unquestionably meant his own crucifixion (John 12:32,33). His crucifixion was to be the defeat of sin.

This of course implies that in some sense "sin" was attached to Jesus. But we err if we call him a "sinner" as "He committed no sin" (I Pet. 2:22). "[He] has been tempted in every way, just as we are -- yet was without sin" (Heb. 4:15). "Can any of you prove me guilty of sin?" (John 8:46).

How then did Jesus, the sinless man, partake of "sin"? How could he -- with any

reasonableness -- be symbolized by a serpent? Paul gives the answer:

For what the law was powerless to do in that it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh, and for sin. And so he condemned sin in the flesh (Rom. 8:3 NIV combined with KJV).

Jesus was associated with sin because he possessed "sinful flesh" -- a nature susceptible to sin. The death of Jesus accomplished in full what the setting up of the brass serpent had done in part. It

condemned sin, or the serpent, in human flesh; it destroyed it and provided a focus for the faith of those who needed forgiveness and deliverance from their sins.

No individual Israelite in that day was able completely to destroy (by his own will and strength) the "*serpent*" or *diabolos* in his bosom. And neither can we! But one special member of the human race, with a nature just like theirs (and ours), totally subdued the evil desires of the flesh in himself. And through the purpose of God, that serpent-nature, which inevitably tended to sin, was impaled -- lifeless and powerless -- upon a tree. What a wonderful picture of our redemption is that serpent of brass!

Final note

Sometimes the question is asked: "*If Jesus needed to save himself only, and the rest of mankind were not in the picture at all, would he still have had to die on the cross as he did?*"

The first, and simplest, answer is: "*Jesus the redeemer ought not to be separated from the redeeming work which he was sent to do.*"

But a second, and subsidiary, answer might be this: Remember, Jesus possessed the same sin-tending nature that we all have. Even if he were the only man who needed to be saved, still, as long as he possessed that nature, there would never come a time when he would have it completely and absolutely under control -- it just doesn't work that way! Being human in all essentials, he was NEVER (on his own) going to reach a state of oneness with his Father, a sort of "*nirvana*," where sin was not possible.

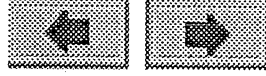
Therefore, some death -- some "*cutting off*" of the flesh, at a relatively early age, and in the prime of life -- while it might appear on one level to be a tragedy as well as a terrible trial, was -- on another level -- a great blessing. Because it was the conclusion, the final battle in a great war against sin. Thus it was a blessed release from the insidious and incessant pressure of the flesh. Practically up to the moment he breathed out his last breath, Jesus was fighting a never-ending battle against a relentless foe -- the "*serpent*" in his own mind asserting his own will to the exclusion of the Father's will!

Seen in this way, those words that Jesus cried out on the cross -- "*It is finished!*" -- was the triumphant shout of a man who knew, at last, that that little voice in his mind -- urging him to do as he pleased, to go his own way, and to forget the heavenly will -- was now forever to be silenced. That "*cancer*" could never be cut out while the patient survived; but in his dying the cancer would die too!

And when he was awakened by the angels in the garden tomb, he would hear no more the subtle whisper of the serpent!

George Booker

Next month, God willing, a look at other "serpent" passages that fill out this "picture of redemption."



[Return to Top](#)