

## REDEMPTION

### *Finance Language*

One of the ways that the Bible pictures our sin is as a large debt that we have no ability to pay. This is what Jesus was speaking of when He prayed that God would forgive our debts to Him (Matt. 6:12). Forgiveness of our debts to God requires a mediator, redeemer, and the price to be paid.

#### **Mediator**

The mediator is the person who is the go-between, or “middleman.” Jesus goes between us and God to mediate our differences and bring about resolution. Job, as an example, saw clearly a need for a mediator between us and God. “God is not a man like me that I might answer him, that we might confront each other in court. If only there were someone to arbitrate between us, to lay his hand upon us both” (Job 9:33). To effectively represent both God and humankind, the mediator had to be both God and man. Therefore, God became the man Jesus Christ, who alone is the mediator between people and God (1 Tim. 2:5-6; Heb. 9:15; 12:24).

#### **Redeemer**

The redeemer is the person who pays the ransom for the debtor. Throughout Scripture, God is spoken of as our Redeemer (Job 19:25; Ps. 19:14; 78:35; Isa. 41:14; 43:14; Jer. 50:34; Titus 2:14).

#### **Price Paid**

Scripture plainly says that no mere human being has the capital to pay the price that is owed to redeem the life of another person (Ps. 49:7-15). Because Jesus is both God and man, He alone is able to pay the price for our debt through His sinless life and substitutionary death (1 Peter 1:18-19). The price that must be paid to God for our debt is called in Scripture a ‘ransom.’ Jesus served as the ransom:

- Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.
- 1 Tim. 2:5-6 For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom...
- Heb. 9:15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

Suppose that we go to the bank owing a great debt and we insist on trying to pay that debt with just the few coins we have in our pocket. It is not enough and the bank teller will not accept it; the debt remains.

Suppose instead we said to the teller, ‘I’m with Jesus.’ When we say that the teller takes from Jesus abundant account and settles your debt. “Okay, you are free to go.”