

Redemption

—Freedom obtained through a price paid

The concept of redemption can be fully understood only by studying the Biblical context of people held captive by the power of forces they cannot defeat. Only through intervention can that slavery be broken and freedom accomplished, often by paying a ransom. In the Old Testament, God intervened on behalf of Israel, in the great redemptive event from Egypt. References in the Old Testament to redemption from sin, point forward to the redemption provided in Christ Jesus.

Many aspects of freedom can be purchased with money. Even the most vicious criminal can be bailed out of jail by his friends, but it is temporary freedom at best. No person can

break the bondage of another man's to sin. No person can redeem another human being. We are all slaves to sin. Jesus, however, paid the ransom with His blood, His death. The benefit of our redemption is to enjoy freedom from the guilt and the power of sin, and to live a life of service that reflects our new standing. That goal will be fully achieved only at the resurrection on the last day.

I. Redemption among humans

A. Redemption of an Israelite slave

B. Slave could redeem himself — Lev. 25:49

C. Slave could be redeemed by relatives — Lev. 25:48-49

D. Slave released in Year of Jubilee — Lev. 25:54

II. Redemption of property

A. A person could redeem his own land — Lev. 25:26-27

B. A relative could redeem the land — Lev. 25:25, 48-53

C. Land returned in the Year of Jubilee — Lev. 25:28, 39-43

D. Land could be redeemed through marriage — Ruth 4:1-12

III. Redemption by God

A. Natural redemption for Israelites

1. Israelites were slaves in Egypt — Gen. 15:13; Ex. 1:11-14; Dt. 5:15

2. Israelites redeemed through the exodus — Ex. 6:6; 2 Sam. 7:22-24; Ps. 106:8-10; Micah 6:4

3. Price paid was the destruction of Egypt — Isa. 43:3

4. Judah redeemed from Babylon — Isa. 54:5-8; Jer. 31:10-11; Micah 4:10

B. Spiritual redemption from sin

1. We need redemption

a. Everyone starts out a slave to sin —

Jn. 8:34; Rom. 6:17

b. People cannot redeem each other —

Ps. 49:7-8

2. God redeemed the Israelites — Ps.

130:8; Isa. 44:21-22; Lk. 1:68-71

3. Christ Jesus is our redeemer

a. Redemption accomplished in

Christ — [Rom. 3:24](#); [Col. 1:13-14](#)

b. The ransom paid was His blood —

Eph. 1:7; 1 Pet. 1:19; Rev. 5:9

c. The ransom paid was His death —

Mk. 10:45; Heb. 9:15; 1 Tim. 2:6

4. The purpose of redemption

a. To justify us before God — Rom.

3:24

b. To free us from wickedness — Rom.

6:7, 22; Titus 2:14

c. To free us from the law — Gal. 4:5

d. To free us from the curse — Gal.

3:13

e. To free us from an empty way of life —1 Pet. 1:18

5. The results of redemption

f. We are forgiven —Eph. 1:7; Col. 1:14

g. We can now live free lives —Gal. 5:1, 13

h. We can now serve God —1 Pet. 2:16

i. We wait for our final redemption — Lk. 21:27-28; Rom. 8:23; Eph. 1:14

God bless you my friend,

—*Dwight Hammond*

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Justification

Rom. 3:23-24 (KJV) For all have sinned, and come short of the glory of God; [24] Being justified freely by his grace through the redemption that is in Christ Jesus:

Jesus only came to save sinners (1 Timothy 1:15). Unless people acknowledge that they are sinners, they cannot be saved. Romans 4:5 says that God justifies the ungodly. Therefore, until people admit they are ungodly, they cannot be saved.

A common mistake that people make is comparing themselves with other people (2 Corinthians 10:12). Nearly everyone has heard, "If the hypocrites down there at church make it, then I'll make it." The only thing wrong with that thinking is that the hypocrites down there at church aren't God's "measuring stick." Everyone is going to be compared to Jesus, the glory of God, and

therefore everyone will come up short. We all need a savior.

Justification is not something to be earned but a gift to be received. Seeking to earn salvation is the only sin that will prevent people from being saved, because they cannot submit themselves to the righteousness of God, which comes as a gift through faith, as long as they are seeking to establish their own righteousness (Romans 10:3).

Grace is God's ability given to us on an unearned, undeserved basis. However, this grace comes through the redemption that Jesus provided. Therefore, there can be no grace in our lives apart from faith in Jesus. Romans 5:2 says, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

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Redemption Through His Blood

Col. 1:13-14 (KJV) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: [14] In whom we have redemption through his blood, even the forgiveness of sins:

Everything in this verse is spoken of as already accomplished. We aren't trying to get free from the power of the devil. It's already a done deal. We just need to believe it. All we are fighting against is the devil's lies that tell us we are still in bondage. We aren't trying to get translated into God's kingdom; we are already there, seated in heavenly places in Christ (Colossians 3:1). We only need to believe what has already happened to experience the benefits.

"Who hath delivered" us is in the Greek aorist tense. This means that the action spoken of is to be viewed as complete, as a

whole, or as a one-time action. The Christian life is walking by faith in accordance with that which God's grace has already freely given. Romans 6:11 states, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We don't reckon ourselves as becoming dead to sin; instead, we reckon ourselves already dead, because we are dead through Jesus Christ our Lord. We are not heading toward victory; we are coming from a victory—the victory of Christ over the devil, which has already taken place.

Since we have already been delivered "from the power of darkness," Satan does not have any real power over us. His only weapons are deception and intimidation. Those who know the truth this verse is presenting have nothing to fear.

Col. 1:13: The Greek word for "translated" is "METHISTEMI," and it means to "remove from one place to another... of change of

situation or place" (Thayer's Greek-English Lexicon). It is used of a steward being "put out" of his stewardship (Luke 16:4), of Saul being "removed" from his kingdom (Acts 13:22), of Paul turning people away from idols (Acts 19:26), of faith removing mountains (1 Corinthians 13:2), and of being "translated" from the power of darkness (this verse). This verb is relating the fact of the believer being totally removed from the kingdom of darkness and brought into the kingdom of God's dear Son.

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Colossians 1:14 Notes:

This redemption is not something we are striving to obtain. It's already an accomplished fact. All of our sins, past, present, and even future are already forgiven.

This redemption that has already occurred is in our spirits. Our born-again spirits are already forgiven and as perfect as Jesus is (1 John 4:17). However, the redemption of our bodies (1 Corinthians 15:53-54) and souls (1 Corinthians 13:9-12) is not complete yet. We are waiting for the redemption of those purchased possessions (Ephesians 1:14).

The Greek word that was translated "redemption" here is "APOLYTROSIS," and it means "a buying back, a setting free by paying a ransom price" (The Bible Knowledge Commentary: New Testament Edition). APOLYTROSIS was used in the following scriptures: Lk. 21:28; Rom. 3:24, 8:23; 1 Cor. 1:30; Eph. 1:7, 14, 4:30; this verse; Heb. 9:15, and 11:35. God created us for Himself, but we

sold ourselves into slavery to the devil. The Lord bought us back through the precious blood of Jesus Christ. The Lord illustrated this in the Old Testament through the prophet Hosea (Hos. 1:2-3 and 3:2).

Col. 1:14: It is through Christ's blood that redemption has been provided. No amount of effort, human works, or mankind's own righteousness could bring the divine favor that we needed. Therefore, Christ's blood was a gift of divine provision in payment for our sin. In the Old Testament, we see that sin was so serious, it demanded punishment by death. Ezekiel 18:20 states, "The soul that sinneth, it shall die." The shedding of blood in the O.T. sacrifices symbolized this death penalty. The blood of Jesus was not symbolic, but the actual life of God (Lev. 17:11) that purchased our redemption.

The Scriptures mention a number of things that the blood of Jesus accomplished for us: it purchased the church of God (Acts 20:28),

it instituted the New Covenant (1 Cor. 11:25), it brought us close to God (Eph. 2:13), and it provided peace (Col. 1:20). The blood of Jesus purges our consciences (Heb. 9:14), gives us boldness to enter into the holy place (Heb. 10:19), and cleanses us of all sin (1 Jn. 1:7 and Rev. 1:5). It enables us to overcome the devil (Rev. 12:11) and provides propitiation (Rom. 3:25), justification (Rom. 5:9), remission (Heb. 9:22), sanctification (Heb. 13:12), and eternal redemption (Eph. 1:7, this verse, and Heb. 9:12).

Colossians 1:13-14 Notes:

The forgiveness of sins is one of the great themes of the Bible. There is so much that Scripture says about it that it would take volumes of books to adequately deal with the subject. Suffice it to say that the blood of Jesus is what provided us with the forgiveness of sins. That sacrifice was so great that it outweighed all our sins. It covered all the sins of the world—past, present, and future (*see note Romans 4:8*).

The forgiveness of our sins is not the ultimate

goal of our salvation; it is just a necessary step. The real goal of salvation is relationship with the Father (*see note [Jn. 17:3](#)*), and sin is a barrier to that relationship. Sin had to be dealt with, and it was, through the blood of the Lord Jesus Christ. But those who stop with the forgiveness of sins and don't go on into eternal life are missing the heart of salvation. Our sins have been forgiven so that we may enter into intimacy with the Lord.

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A Relationship With Our Father

John 17:3 (KJV) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Eternal life isn't living forever in heaven. It is knowing God the Father and Jesus Christ in an intimate way (*see note Gen. 4:1*). Those who come to Jesus only for the forgiveness of sins and don't go on to intimate knowledge of God are missing the point of salvation. *See note Jn. 3:16.*

In order to fully understand what eternal life is, it is helpful to understand what it is not. Eternal life is not living forever. Everyone lives forever in either heaven or hell. Also, eternal life is not living forever in the blessings of heaven as opposed to being tormented in hell. John 3:36 and 5:24 show that eternal life is a present-tense possession of the believer.

Jesus here defined eternal life as knowing God the Father and Jesus Christ. As we have already discussed (*see note Jn. 8:32 and note Jn. 10:27*), this word "know" is speaking of intimacy instead of mere intellectual knowledge. Therefore, eternal life is having an intimate, personal relationship with God the Father and Jesus the Son.

According to John 3:16, this intimacy with God is what salvation is all about. Forgiveness of our sins is not the point of salvation; this intimacy with the Father is. Of course, Jesus did die to purchase forgiveness for our sins because un-forgiven sins blocked us from intimacy with God. Sin was an obstacle that stood between God and us. It had to be dealt with, and it was. But anyone who views salvation as only forgiveness of sins and stops there is missing out on eternal life.

Salvation was intended to be presented as

the way to come back into harmony with God. Instead, it has often been presented as the way to escape the problems of this life now and the judgment of hell later. It is possible to become born again with that kind of thinking, but more often than not, people who are saved through that type of ministry view the Lord as someone to help them in times of crisis but don't come to know Him.

The church has been preaching forgiveness of sins instead of relationship with God. Forgiveness of sins is an essential step to relationship with God that cannot be bypassed, but it is not eternal life. Jesus didn't die for us out of pity for our impending doom, but He died for us out of love for us (Jn. 3:16)—a love that longed to have once again that intimate communion with mankind that He had originally created us for (Gen. 3:8 and Rev. 4:11).

The vibrant, first-century church lived

relationship with God and proclaimed Jesus as the only way for others to obtain this relationship (Jn. 14:6). Without modern technology or huge sums of money, they turned the known world upside down with this Gospel (Acts 17:6).

Today, the twenty-first century church, with all its advantages, has made little impact on our world because we are preaching on sin and its effects instead of relationship with Almighty God. Most non-believers are so occupied with their "hell on earth" that they don't really think or care about their eternal futures. They are fed up with religion. They are looking for something that will fill the emptiness inside. Only intimate relationship (eternal life) with our Father can do that.

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