

The next word used in the New Testament story of redemption is “**exagorazō**”, which means, “to buy out of the market”. This word adds an important element to the story of redemption. Not only does Christ pay the purchase price that releases us from being enslaved but He takes us “out of” and away from the market. We are not slaves anymore but sons. *“Christ has redeemed us from the curse of the law, being made a curse for us; (Galatians 3:13a). “To redeem them that were under the law, that we might receive the adoption of sons.” (Galatians 4:5).* Redemption means that there has been a significant change in our identity because we have been freed from spiritual bondage and adopted into the family of God (Romans 8:15).

So let’s return to our illustration of the slave at the time of the New Testament and put ourselves in their place. You have been captured, taken from your home, transported hundreds of miles away to a strange land and then put on the slave block. Someone pays your purchase price and now you make the journey to your new home not knowing what your final outcome will actually be. That’s when the next word in the redemption story becomes relevant. “**Lutroō**” means “to loose or set free” in the New Testament Greek. *“Who gave himself for us that he might redeem (lutroō) us from all iniquity, and purify for himself a people of his own, zealous of good works” (Titus 2:14).* Christ has not paid the price for our sins to simply exchange one form of slavery for another. He wants us to enjoy freedom from the sin that forcefully enslaved us to discover real service for Him.



Can you imagine the surprise of the person, once a slave, now being given the keys to the house of the person who redeemed them? The Bible makes it clear to us that when we are redeemed we are freed from sin (Romans 6:7) and through our new position in Christ we can enjoy our new liberty and keep from returning to bondage again, *“Stand fast, therefore, in the liberty with which Christ has made us free, and be not entangled again with the yoke of bondage” (Galatians 5:1).* As we adjust to our new freedom Christ will assist us, *“If the Son, therefore, shall make you free, you shall be free indeed” (John 8:36).*

What should our response be to the sacrificial, redemptive work of Christ? We should use our freedom as an opportunity to serve others (check out Galatians 5:13). A grateful person willingly chooses to be the Lord’s servant for the rest of their life (Exodus 21:5-6; Romans 1:1; 2 Peter 1:1; & Jude 1).

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“Redemption”

How Christianity Works Series

By Pastor Curt Carter

"Redeemed"

***Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through his infinite mercy,
His child and forever I am.***

***Redeemed, redeemed,
Redeemed by the blood of the Lamb;
Redeemed, redeemed,
His child and forever I am.***

* Song by Fanny Crosby

Redemption is a very important Biblical theme recurring many times throughout the Scriptures. Cruden's Complete Concordance defines it as, (1) *To buy again something that has been sold, paying back the price to him that bought it;* and (2) *To deliver and bring out of bondage those who were kept prisoners by their enemies.*



The Apostle John records for us the song of the redeemed ringing through heaven as they honor the Lord Jesus: "And they sang a new song, saying, You are worthy...for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people and nation" Revelation 5:9. Jesus paid the ultimate price for all of sinful mankind by shedding His blood and giving up his life as a ransom for the world (1 Timothy 2:6). But to whom was the ransom paid?

Redemption in the New Testament

The New Testament uses three words in the original Greek to describe the work of redemption for mankind. The first word is "agorazō" and means, "to buy in the market". This is



speaking of the slave market where human beings were bought and sold. The Bible tells us that we are slaves to

sinfulness "..*sold under sin*" (Romans 7:14). As a slave to sin we live in shame and despair, hiding ourselves in the depths of hopelessness. But no matter how deep in the shadows we try to hide Jesus finds us! He is good at looking for those that are lost (consider Luke 15:3-32—the lost sheep, lost coin, and lost son). And when He finds us He pays the price of our freedom to bring us into the light. "*For you were once darkness, but now you are light in the Lord; walk as children of the light*" (Ephesians 5:8).

Just imagine how amazing it is to be the recipient of such a redemptive act. We might feel that we are beyond redemption because of the length of time we have been a slave to sin or the wickedness of the acts we have committed. But Jesus searches for us, and the love of the Father draws us to Himself (John 6:44) while Jesus pays for our debts with His own life! The redemption of Christ's blood allows us to receive divine forgiveness. "*For you are bought with a price; therefore, glorify God in your body and in your spirit, which are God's*" (1 Corinthians 6:20).

God's righteous character demands that there is a payment for mankind's sinful disobedience. "*...for it is the blood that makes an atonement for the soul*" (Leviticus 17:11b). He has been upfront about the consequences of disobedience since the very beginning of the Bible when He spoke to our spiritual grandparents, Adam and Eve, in the Garden of Eden. We have to remember that any demonstrations of God's character are absolute and an expression of the essence of that characteristic. He is not just *somewhat* loving, He is the essence of all true love. He is not just *sort of* righteous, He is the expression of the essence of everything just. So it is completely in keeping with His divine character to demand a price be paid for our sinful disobedience and to also provide the ransom that we could never afford on our own.

"For all have sinned; all fall short of God's glorious standard. Yet now God in his gracious kindness declares us not guilty. He has done this through Christ Jesus, who has freed us by taking away our sins. For God sent Jesus to take the punishment for our sins and to satisfy God's anger against us" (Romans 3:23-25a New Living Version). We might wonder why a loving God demands such a harsh penalty for disobedience. But consider the child who grows up in a loving home where there are never any consequences for disobedience. They would soon believe that they could do any selfish act they wanted without any correction. That might work for a few early years at home but they will surely run into disciplinary challenges when they attend their first daycare or pre-school classes. Discipline is vital for the operation of a peaceful society or a loving Christian family.