

The word “Redeem” as found in the New Testament.

“REDEEM” IN THE NEW TESTAMENT

In the New Testament we see that all people need redemption, since they are all slaves, being all sold under sin and in spiritual bondage. Jesus made this abundantly clear to the Jewish leadership of his day (John 8:31-36).

The Coming of the Redeemer and the accomplishment of Redemption is recorded in Matthew, Mark, Luke and John in accordance to the teaching of Galatians 4:4 that in the fullness of time, God sent his son into the world to redeem a people for himself. The Fall of man established man's desperate need for redemption, and God had carefully and thoroughly prepared the world for the coming of the Redeemer in the balance of the Old Testament.

The four gospels are the inspired eye-witness accounts of the life, death and resurrection of the Savior. Christ came to reveal the glory of God in human flesh, "the image of the invisible God, preeminent over all creation" (Colossians 1:15). He came to proclaim the kingdom of God and teach us about the way of salvation (Matthew 3:2). He came to conquer Satan and to destroy his work (Col. 2:15; I John 3:8). But above all, he came to die for sins and to rise triumphantly from the grave to display his victory. He came to redeem us! (John 3:16,17).

As recorded in the gospels, Christ had accomplished our redemption through his death and resurrection. Now the disciples would be used by the Holy Spirit to spread this great redemption.

The book of Acts records the story of how the 12 apostles, filled with the Holy Spirit, continued to carry out God's great redemptive plan in history through proclaiming the Good News of Jesus Christ throughout the ancient world. In one sense the book of Acts is still being written because the spread of redemption continues as God's primary work through his people in the church age. When that work is completed, history will conclude with Christ's triumphant return

The Epistles, or letters, explain, interpret and apply Christ's redemption. They are a rich source of doctrine, and the most like systematic theology of any books of the Bible. However, they are much more personal than most theological books. They are written by particular church leaders who are applying the truth of the gospel in specific contexts, so they are vivid and concrete rather than abstract and theoretical.

The Book of Romans is a prime example of how the Epistles explain our great redemption. It expounds the righteousness from God by grace through faith in Jesus Christ: "But now a righteousness from God, apart from the law, has been made known, to which the law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe" (Romans 3:21-22).

The final book of the Bible foretells the consummation of God's great redemptive plan in history. God is not saving this world. Rather, he is redeeming a people out of the world for himself. Once the Church has completed her mission of bringing the Good News of God's Kingdom to all nations, the world as we know it is going to come to an end (Matthew 24:14).

No one, except the Lord, knows the details or the time of the end. But certain things are clear. The Lord Jesus Christ will return in great glory and power and everyone will stand before him to give an account of their lives. It will be a day of judgment, wrath and eternal punishment for the Devil and all who belong to him, including all who have rejected God's gracious gift of forgiveness, reconciliation and life. But it will be a day of unspeakable joy and everlasting blessing for those who belong to the only Savior, Jesus Christ, King of Kings and Lord of Lords. Praise, glory and honor to his name for ever and ever. Come, Lord Jesus (Revelation 22:20).

This chapter seeks to discuss the Greek words which the Holy Spirit chose for the New Testament writers to convey these truths. In the process we shall find the following about redemption among other things:

- ! Redemption is the basis of our eternal inheritance. See Eph. 1:13,14 and Heb. 9:15.
- ! Redemption is the basis of justification. Rom. 3:23, 24 .
- ! Redemption includes the total forgiveness of sins; Eph. 1:7; Col. 1:14.
- ! Redemption results in adoption (Gal. 4:4-6).
- ! The doctrine of redemption is used to orient believers in time of stress, for at the point of redemption we can have peace of mind, stability, a relaxed mental attitude by knowing the doctrine and that God has paid for and provided for everything.

Jesus taught that whosoever committeth sin is the servant or slave of sin and that liberation from sin's power was only possible by his power to release us therefrom.

Paul taught in Romans 7:14, "For we know that the law is spiritual; but I am carnal, sold under sin." To further explain our servitude to sin and need for deliverance therefrom by a redeemer he describes the sinner's condition in Acts 8:23, in his confrontation with Simon the sorcerer, by using the phrase "the bond of iniquity".

In Romans 6:12-18 man's entanglement in sin and need for a deliverer therefrom is variously described as a "reign", something that we "obey" (v12,16), something that we "yield" or in submission to (v13,16), something that has dominion over us (v 14), something that causes death (v.16), and something from which we needed to be set free (v 18).

In Romans 7:23, Paul demonstrates that man's need for a redeemer stemmed from the fact that he was in captivity to the law of sin in the members of his body, and was engaged in a war against the law of the

mind. Sin was a principal who required a superior force for victory in the Person of one who could unshackle it's victims.

In 2 Tim. 2:26, Paul recognized a need for a redeemer to recover the sinner out of the snare of the devil, since the sinner was taken captive by Satan at his will, or whenever it suited him.

2 Pet. 2:19 teaches that sin and false teaching sinners have the propensity to cause enslavement to sin.

Furthermore, all people are helplessly condemned to die. Ezekiel. 18:4 and 20 both state, "The soul that sins, it shall die." This is corroborated by 1 Cor. 15:22, which teaches "As in Adam all die..." John 3:18, 36; Rom. 3:19; Gal. 3:10 are other NT scriptures that clearly relate the need of a redeemer or deliverer.

The principle of redemption, as taught in the NT then, is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). To be redeemed means to be "purchased from slavery". With this understanding, we can now better appreciate the words chosen by the Holy Spirit to show how God has addressed that need.

In the New Testament, the two Greek **exagorazo** and **lutroo**, and two Greek nouns **lutrosis** and **apolutrosis** are the words from which our concept of redeem and redemption has been translated.

The word **agorazo** means "to buy; to redeem; to acquire by paying ransom". Derived from agora, "marketplace". It is used in 1 Cor. 6:20, "For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This is analogous to the OT idea in which the Israelites owed their very existence to God.

It is also used in Rev. 5:9, "And they sang a new song, saying, You are worthy to take the book, and to

open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation." **Agorazo**, to purchase, is also translated "redeemed" in 2 Pet. 2:1; Rev. 14:3,4.

The word **exagorazo** is a strengthened form of **agorazo** and means "to buy out of the hands of a person; to redeem; to set free". It was used especially of purchasing a slave with a view to giving him his freedom. Vine teaches that **exagorazo** "is used metaphorically in Galatians 3:13 and 4:5, of the deliverance by Christ of Christian Jews from the Law and its curse." (7).

Gal. 3:13, "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree."

The Greek word **lutroo**, means "to release for ransom; to liberate; to redeem". It comes from the word **luo** meaning "to loosen; to unbind; to set at liberty". When used in the middle voice, Vine says that it signifies the release by paying a ransom price, to redeem as in the natural sense of delivering as used in Luke 24:21 of setting Israel free from the Roman yoke, or in the spiritual sense of the work of Christ in redeeming men from all iniquity (**anomia**,) or lawlessness or the bondage of self will which rejects the will of God.

Titus 2:14, "Who gave himself for us, that he might redeem (**lutroo**) us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Vine posits that **lutroo** is used in the passive voice in 1 Peter 1:18 as shown below to inform us that we were redeemed from the vain manner of life, from the bondage of tradition. He wishes us to note that in

both instances the death of Christ is stated as the means of redemption.

1 Pet. 1:18,19, "Forasmuch as you know that you were not redeemed (**lutroo**) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Vine states that while **exagorazo** and **lutroo** are translated to redeem, **exagorazo** does not signify the actual redemption, but the price paid with a view to it. **Lutroo** signifies the actual deliverance, the setting at liberty.

Vine reveals that what is said of **lutron** is true of **exagorazo** and of **agorazo**, as to the death of Christ, but that scripture does not say to whom the price was paid.

He asserts too that in the middle voice **exagorazo** is used to mean "buy up for oneself", as in Ephesians 5:16. In Colossians 4:5 it means "buying up or redeeming the time," where time is **kairos**, and means season in the sense of a time in which something is seasonable or only available then at that particular time (e.g. flying fish season when these fish are very plentiful and sold cheaply). In this case then, **exagorazo** gives the sense of making the most of every opportunity and reminds us of the old adage that "an opportunity loss can never be recalled".

The noun **lutron** means "the price paid; the ransom", as in Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (**lutron**) for many."

Jesus Christ purchased our freedom; and His blood is the payment for the redemption. **Psalm 34:22; 1 Peter 1:18,19; Gal. 3:13; Eph. 1:7; 1 John 1:7.**

Therefore, Jesus Christ is man's Redeemer, and as such He is divinely appointed. The redemption that He brought represents both His own love and that of the Father for the whole world.

The noun **lutrosis** refers to redemption as used for **lutroo**, and is employed in the general sense of deliverance of the nation of Israel in Luke 1:68 and in Luke 2:38 check this where the revised version translates it wrought redemption.

Lutrosis is similarly used of the redemptive work of Christ in Hebrews 9:12, in bringing deliverance through his death from the guilt and power of sin.

In the septuagint, **Lutrosis** is used Lev 25: 29,48; Numbers 18:16; Judges 1:15; Psalm 49: 8; 111:9 ; 130 : 7 and Isaiah 63:4.

Apolutrosis is a strengthened form of **lutrosis** and literally means a releasing for [i.e on payment of] a ransom. It is used of deliverance from physical torture in Hebrews 11 35, the deliverance of the people of God at the coming of Christ with his glorified saints in a cloud with power and great glory (Luke 21: 28.) This is a redemption to be accomplished at the outshining of his **parousia** described in 2 Thessalonians 2: 8 at his second advent to earth.

It is used with respect to forgiveness and justification, redemption as the result of expiation, deliverance from the guilt of sins as in Romans 3:24 through the redemption that is in Christ Jesus.

In Ephesians 1:7 and Colossians 1:14, where it is defined as the forgiveness of sins indicating both the liberation from the guilt and doom of sin and the introduction into a life of liberty, newness of life (Romans 6:4, Hebrews 9:15) for the redemption of the transgressions that were under the first covenant.

Here redemption is equivalent to redemption from the genitive case being used of the object from which the redemption is effected and from the consequence of the transgressions, but from the transgressions themselves.

Ephesians.1:7 reads "In Whom we have our Redemption through His blood, the remission of our trespasses, according to the riches of His grace, which He made to abound toward us in all wisdom and prudence."

"In Whom we have," means that in Christ we have (present tense) our Redemption out of the hand of the enemy, so Satan has no dominion over us. We have our Redemption from sin and it's judgment. So now, "Sin shall not lord it over us because we have entered the realm of grace through the New Birth" (Rom.6:14.)

Colossians1:13,14 reads "Who delivered us out of the authority of darkness and translated us into the kingdom of the Son of His love; in Whom we have our Redemption; the remission of our sins." This verse clearly teaches that we have been delivered out of the authority of Satan. He has no dominion over us. We must not let the opinion of spurious theologians take away the reality of this fact. We are Redeemed. Satan has no more right to reign over us than the Pharaoh of Egypt had to reign over delivered Israel in Palestine. We have been delivered out of Satan's authority, and we have been translated over into the kingdom of the Son of His love. Our all is now in Christ, the Son of His love, in Whom we have our Redemption. It is ours just as the money you have in your pocketbook that you earned honestly is ours. Now this Redemption from Satan is a present-tense fact, for us who have this Redemption now.

Apolutrosis is used of the deliverance of the believer from the presence and power of sin and of his body from bondage to corruption at the inception or onset of the **parousia** of the Lord Jesus in Romans 8:23; I Cor 1 :30; Eph 1: 14 and 4:30

The word **apolutrosis** means "to dismiss for ransom paid; redemption". It is used in 1 Cor. 1:30, Rom. 3:23,24, Eph. 1:7, Heb. 9:15, Rom. 8:22,23, Eph. 1:13,14 as indicated below

1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Rom. 3:23,24, "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Heb. 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."

Rom. 8:22,23, "For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."

Eph. 1:13,14, "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

CONCLUSION

Some of the implications of our redemption are stated in the verses below.

In **Colossians.1:18** we read "And He [Jesus]is the Head of the body, the church; Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence."

You see, Jesus was made sin with our sin. He became our substitute. We died with Him. We were buried with Him. We were judged with Him. He went to the place where we should have gone, and He suffered there until the claims of justice against us were met, until all the claims were satisfied. This is redemption!

1 Pet. 3:18 declares that He was made alive in spirit. Thus He made us alive also who were DEAD in trespasses and sin, because of our inherited sin nature, and our own propensity and love of sin. This is redemption-being delivered from sins hold on us.

1 Tim. 3:16 declares He was justified in Spirit. We are taught in Romans that he justified us . This is redemption!

Ephesians 2:10 teaches "For we are His workmanship, created in Christ Jesus for good works, which God has prepared that we should walk in them." Because we are redeemed, we are to show that this is so in our lives , by renouncing and turning from the evil we once did, and doing good works. We are to show of not our own good(because our righteousnesses are as filthy rags)but we are to show of, or display or advertise the good that God can do in one who was once a sinner (Titus 2:14;3:8,14).

According to (2 Corinthians.5:17),we are to be completely different for we have been born again, and bought again—bought back from the slave market of sin.

"Wherefore if any man be in Christ, he is a New Creation, the old things are passed away; behold they are become new." We are a New Creation, a new species. We have received into our lives and spirits the Nature and life of God. The old nature that had once dominated us is passed away and a New Nature took its place. We ought to let this new nature dominate our lives and influence the lives of others as taught in 2 Corinthians5:18, where we read

"And all these things are of God who has reconciled us unto Himself through Christ and given unto us this ministry of reconciliation to a lost world"

Redemption means that we are IN Christ, and have accepted Christ as our Savior and confessed Him as our Lord. (Rom.10:9-10). It means too that according to 2 Peter1:4 says that He made us "partakers of the Divine Nature", and that according to John 5:13,we can have the assurance that all these things are true.

In Luke's account of the Olivet Discourse, Luke is specific in inserting between verses 27 and 29 of chapter 21, a verse of great importance which tells us when the events that signal the onset of our redemption are to start: "When these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This instruction is not addressed to unsaved people. Our redemption is not our salvation, for salvation is only the beginning of redemption. At the time of the resurrection our bodies will be redeemed. Whether we live or die, the resurrection is the redemption of the body.

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. -Rom. 8:23. Our response ought therefore to be “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption:-(Eph. 4:30)

The day of our redemption is the Rapture. Here we have Christ's answer to a question that has perplexed many people and is the subject of much controversy: Does the resurrection come before, during, or after the so-called tribulation? Jesus put it first" When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Luke adds (verse 31), "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Matthew adds an important word at this point: "So likewise ye, when ye shall see ALL these things, know that it is near, even at the doors." Putting these two statements together, we find that when the things begin to happen, the Rapture is near; when they all have taken place, the kingdom is near. WE MUST LOOK UP FOR JESUS IS COMING SOON and our SALVATION & OUR REDEMPTION IS NEARER THAN WHEN WE FIRST BELIEVED!