

## In Christ 12 (“In Christ” 06, Redemption in Christ Jesus 02)

20190117al\_12a NCR 12 (20190523)i

### In {ἐν}<1722>

John 14:20 (NKJV) 20 At {ἐν}<1722> that day you will know that I am in {ἐν}<1722> My Father, and you in {ἐν}<1722> Me, and I in {ἐν}<1722> you.

### Strong’s Greek Dictionary of the NT: “in” <1722>

1722. ἐν en, en; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); “in,” at, (up-)on, by, etc.: — about, after, against, + almost, x altogether, among, x as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), x mightily, (because) of, (up-)on, (open-)ly, x outwardly, one, x quickly, x shortly, (speedi-)ly, x that, x there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

1519. εἰς eis, ice; a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: — (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

1537. ἐκ ek, ek; or

ἐξ ex, ex; a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): — after, among, x are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, x heavenly, x hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, x thenceforth, through, x unto, x vehemently, with(-out). Often used in composition, with the same general import; often of completion.

**In** {ἐν}<1722> **Christ** {Χριστῶ / Χριστός}<5547> [KEY G1722] [KEY G5547]  
**in Christ** {ἐν Χριστῶ}<1722> <5547>

Romans 3:24 (NKJV) 24 being justified freely by His grace through the redemption that is in Christ {ἐν Χριστῶ}<1722> <5547> Jesus,

All Have Sinned (Romans 3:9-20) (Psalm 14:1-3; Psalm 53:1-4)

Romans 3:21-26 (NKJV) 21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption{ἀπολυτρώσεως}<629> that is in Christ{ἐν Χριστῶ}<1722> <5547> Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

"redemption" {ἀπολύτρωσις} <629> Lk 21:28; Rom. 3:24; Rom. 8:23; 1Cor. 1:30; Eph. 1:7; Eph. 1:14; Eph. 4:30; Col. 1:14; Heb. 9:15; Heb. 11:35

Strong's Greek Dictionary of the NT: "redemption" {ἀπολύτρωσις} <629>

629. ἀπολύτρωσις apolutrosis, ap-ol-oo'-tro-sis; from a compound of 575 and 3083; (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation: — deliverance, redemption.

575. ἀπο apo apo'; a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):— (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

3083. λυτρον lutron loo'-tron; from 3089; something to loose with, i.e. a redemption price (figuratively, atonement):— ransom.

(BDAG) Greek-English Lexicon of the NT (Bauer, Danker, Arndt, & Gingrich): "redemption" <629>

**ἀπολύτρωσις, εως, ἡ** orig. 'buying back' a slave or captive, i.e. 'making free' by payment of a ransom (λύτρον, q.v.; prisoners of war could ordinarily face slavery). ...

**1. release from a painful interrogation, release**, offered in return for apostasy (Philo, loc. cit.; for the story 2 Macc 7:24; 4 Macc 8:4–14) Hb 11:35 from torture.

**2. release from a captive condition, release, redemption, deliverance** fig. extension of the orig. use in connection with manumission of captives or slaves: the release from sin and finiteness that comes through Christ.

(Liddell & Scott's) Intermediate Greek-English Lexicon: "redemption" {ἀπολύτρωσις} <629>

ἀπολύτρωσις, εως, ἡ, a ransoming, Plut.: redemption by payment of ransom, N.T.

(Louw & Nida) Greek-English Lexicon of NT: "redemption" {ἀπολύτρωσις} <629>

37.128 λυτρόομαι; λύτρωσις, εως f; ἀπολύτρωσις, εως f: to release or set free, with the implied analogy to the process of freeing a slave — 'to set free, to liberate, to deliver, liberation, deliverance.'<sup>17</sup>

λυτρόομαι: ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ 'and we had hoped that he would be the one who was going to liberate Israel' Lk 24:21.

λύτρωσις: ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ 'he spoke about (the child) to all who were waiting for (God) to liberate Jerusalem' Lk 2:38.

ἀπολύτρωσις: ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ 'by his death we are set free' Eph 1:7.

In a number of languages one cannot speak of 'being set free' without specifying the particular manner or circumstances involved. In the case of Lk 24:21, for example, it may be necessary to translate 'to liberate Israel' as 'to cause Israel to be free from foreign control' or '... from the power of Rome.' A similar type of translation may be required in Lk 2:38, but in the case of Eph 1:7 it may be necessary to specify 'we are set free from sin' or 'we are set free from our bad desires.'

(CWSD-NT) The Complete Word Study Dictionary NT (Spiros Zodhiates): “redemption” <629>

629. ἀπολύτρωσις *apolútrōsis*; gen. *apolutrōseōs*, fem. noun from *apolutrōō* (n.f.), to let go free for a ransom, which is from ἀπό (575), from, and *lutrōō* (3084), to redeem. Redemption. The recalling [p. 233] of captives (sinners) from captivity (sin) through the payment of a ransom for them, i.e., Christ’s death. Sin is presented as slavery and sinners as slaves (John 8:34; Rom. 6:17, 20; 2 Pet. 2:19). Deliverance from sin is freedom (John 8:33, 36; Rom. 8:21; Gal. 5:1).

(I) Deliverance on account of the ransom paid as spoken of the deliverance from the power and consequences of sin which Christ procured by laying down His life as a ransom (*lútron* [3083]) for those who believe (Rom. 3:24; 1 Cor. 1:30; Eph. 1:7, 14; Col. 1:14; Heb. 9:15 [cf. Matt. 20:28; Acts 20:28]).

(Spicq) TLNT Theological Lexicon of the NT: “redemption” {ἀπολύτρωσις} <629>

IV. — These sociological facts are illuminating, especially in that they show that the one freed is the property of the one who has paid the ransom, but the metaphor must not be reified. Philo often gives *lytron* a spiritual meaning: “Firstfruits and ceremonies constitute the ransom of our soul, because they deliver it from brutal masters and return it to freedom.” ...It [*lytron*] can also be the payment of a debt to the deity (Lucian, *Dial.D.* 4.2). In this sense, a human sacrifice can be offered to deliver a people: “It was the custom of the ancients, in cases of grave danger, that the leaders of the city or of the people, in order to avert the destruction of everyone, would hand over the most beloved of their children to be sacrificed as a ransom to the avenging gods” (*lytron tois timorais daimosin*).<sup>21</sup> This is the way in which the blood of Jesus had expiatory value. The “price” paid was the “precious” blood (1Pet 1:19, *timo haimati*).

This “redemption/deliverance” by means of ransom is in Heb 9:12 called “an eternal redemption” (*aionian lytrosin*), that is, forever valid. [Vol. 2, p. 429] Elsewhere what is at issue is the “remission of sins” (Eph 1:7; Col 1:14; cf. Rom 8:2), of “transgressions of the time of the first covenant” (Heb 9:15), linked with righteousness and sanctification (1Cor 1:30; Rom 3:24), always referred to using the compound form *apolytroisis*. This term thus becomes almost synonymous with salvation. When the Holy Spirit is its author, it is the definitive consummation of the kingdom of glory (Eph 1:14; 4:30), but it is always “the redemption that is in Christ Jesus” (Rom 3:24), whereby the redeemed belong to God.<sup>25</sup>

<sup>21</sup>Philo of Byblos, in Eusebius, *Praep. Evang.* 1.10.44; the king sacrificed his son as a *lútron* in the public interest.

<sup>25</sup>Eph 1:14; cf. Acts 20:28; Titus 2:14—λαὸν περιούσιον (cf. Exod 19:5; Deut 14:2); 1Pet 2:9—λαὸς εἰς περιποίησιν (Isa 43:21). H. Schürmann, *Comment Jésus a-t-il vécu sa mort?*, Paris, 1977.

Trench: Synonyms of the New Testament: “redemption” {ἀπολύτρωσις} <629>

Ἀπολύτρωσις is the form of the word which St. Paul invariably prefers, *λύτρωσις* occurring in the N. T. only at Luke 1:68; 2:38; Heb. 9:12. Chrysostom (upon Rom. 3:24), drawing attention to this, observes that by this ἀπό the Apostle would express the completeness of our redemption in Christ Jesus, a redemption which no later bondage should follow: καὶ οὐχ ἀπλῶς εἶπε, *λυτρώσεως*, ἀλλ’ ἀπολυτρώσεως, ὡς μηκέτι ἡμᾶς ἐπανελθεῖν πάλιν ἐπιτήν αὐτήν δουλείαν. In this he has right, and there is the same force in the ἀπό of ἀποκαταλλάσσειν (Ephes. 2:16; Col. 1:20, 22), which is *prorsus reconciliare*’ (see Fritzsche on Rom. 5:10), of ἀποκαταδοκία and ἀπεκδέχεσθαι (Rom. 8:19). Both ἀπολύτρωσις (not in the Septuagint, but ἀπολυτρόω twice, Exod. 21:8; Zeph. 3:1) and *λύτρωσις* are late words in the Greek language, Rost and Palm (*Lexicon*) giving no earlier authority for them than Plutarch (*Arat.* 11; *Pomp.* 24); while *λυτρωτής* seems peculiar to the Greek Scriptures (Lev. 25:31; Ps. 19:15; Acts 7:35).

David Guzik's Enduring Word Commentary: Rom 3:24

3. (Rom 3:23-24) Man's universal need and God's universal offer.

For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus,

e. **Through the redemption that is in Christ Jesus:** Again, Paul's gospel centers squarely **in Christ Jesus**. Salvation is possible because of the **redemption** found in Him. God *cannot* give us His righteousness apart from Jesus Christ.

f. **Redemption** has the idea of *buying back* something, and involves *cost*. However, God pays the cost and so we are **justified freely**.

i. The word **redemption** had its origin in the release of prisoners of war on payment of a price and was known as the "ransom." As time went on, it was extended to include the freeing of slaves, again by the payment of a price.

ii. The idea of **redemption** means that Jesus *bought* us, therefore we belong to Him. Paul expressed this thought in another letter: *For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.* (1Co 6:20)

The Cambridge Bible for Schools and Colleges Commentary: Rom 3:24

*through the redemption*] The Divine Grace, because Divine and therefore holy, acts only in the *channel* of the Work of Christ.—"*Redemption*."—this word, and the corresponding Gr., specially denote "deliverance as the result of *ransom*." There are cases where its reference is less special, e.g. Heb 11:35. But the context here makes its strict meaning exactly appropriate; the sacrifice, the blood, of the Saviour is the ransom of the soul. See for a similar context the following passages, where the same Gr. word, or one closely cognate, occurs: Mat 20:28; Eph 1:7; Col 1:14; Tit 2:14; Heb 9:15; 1Pe 1:18. See below on Rom 8:23 for another reference of the word.

*in Christ Jesus*] It resides in Him, as the immediate procuring cause; for He "became unto us Redemption," 1Co 1:30. To Him man must look for it; in Him he must find it.

Holman Illustrated Bible Dictionary: "redemption" <>

**REDEEM, REDEMPTION, REDEEMER** To pay a price in order to secure the release of something or someone. It connotes the idea of paying what is required in order to liberate from oppression, enslavement, or another type of binding obligation. The redemptive procedure may be legal, commercial, or religious.

Paul provides the fullest explanation in the NT, connecting the redemptive work of Christ with the legal declaration of the sinner's pardon (justification) and the appeasement of God's wrath against sin (propitiation, Rom. 3:24; 1 Cor. 1:30). Paul also interpreted the redeeming activity of Christ from two perspectives. Based on the ransom price paid by Christ's shed blood, forgiveness can be presently applied to the believer (Eph. 1:7).

(Anchor) The Anchor Yale Bible Dictionary: “redemption”

**REDEMPTION** This entry examines how the notion of redemption is articulated in OT and NT texts.

...

**NEW TESTAMENT** [V, 654–57]

In the NT, the notion of redemption carries two meanings. First, it is regarded as the work of God in delivering His people from spiritual bondage unto Himself, usually said to be at the expense of Christ’s death. Second, it is also associated with the eschatological deliverance and resurrection of God’s people at the Parousia of Christ.

...

### **C. Redemption and Salvation**

Morris (1965) rightly perceives that “redemption” was much more narrowly defined in the 1st century than it is today. While moderns may speak of redemption as a metaphor for the entire saving act, the NT writers used it precisely in the context of well-known social customs.

The first reference to the redemption of the cross is also the most controversial: “For the Son of man also came ... to give his life as a ransom (*lytron*) for many” (Mark 10:45 = Matt 20:28). ...

Paul’s understanding of the death of Christ as redemption seems to come closest to the custom of manumission. The old man was a slave to a number of masters: sin (Rom 7:14; Titus 2:14), the Law (Gal 3:13; 4:1–7), death (Rom 8:21, 23), false gods (Gal 4:8–9), and Satan’s kingdom (Col 1:13; also Heb 2:14–15). Under these deceitful masters, most slaves believed themselves to be truly free—in reality they walked within a limited circle of behavior, which in [Vol. 5, p. 656] 1 Pet 1:18 is called “the futile ways inherited from your fathers.”

Release from Slavery

(Easton) Easton’s Revised Bible Dictionary: “redemption”

**Redemption:** the purchase back of something that had been lost, by the payment of a ransom. The Greek word so rendered is *apolutrosis*, a word occurring nine times in Scripture, and always with the idea of a ransom or price paid, i.e., redemption by a *lutron* (see Matt. 20:28; Mark 10:45). There are instances in the LXX. Version of the Old Testament of the use of *lutron* in man’s relation to man (Lev. 19:20; 25:51; Ex. 21:30; Num. 35:31, 32; Isa. 45:13; Prov. 6:35), and in the same sense of man’s relation to God (Num. 3:49; 18:15).

There are many passages in the New Testament which represent Christ’s sufferings under the idea of a ransom or price, and the result thereby secured is a purchase or redemption (comp. Acts 20:28; 1 Cor. 6:19, 20; Gal. 3:13; 4:4, 5; Eph. 1:7; Col. 1:14; 1 Tim. 2:5, 6; Titus 2:14; Heb. 9:12; 1 Pet. 1:18, 19; Rev. 5:9). The idea running through all these texts, however various their reference, is that of payment made for our redemption. The debt against us is not viewed as simply cancelled, but is fully paid. Christ’s blood or life, which he surrendered for them, is the “ransom” by which the deliverance of his people from the servitude of sin and from its penal consequences is secured. It is the plain doctrine of Scripture that “Christ saves us neither by the mere exercise of power, nor by his doctrine, nor by his example, nor by the moral influence which he exerted, nor by any subjective influence on his people, whether natural or mystical, but as a satisfaction to divine justice, as an expiation for sin, and as a ransom from the curse and authority of the law, thus reconciling us to God by making it consistent with his perfection to exercise mercy toward sinners” (Hodge’s Systematic Theology).

(ISBE Revised) International Standard Bible Encyclopedia (Revised): “redemption” <>

## **TEN COMMANDMENTS**

### ***III. Theological Context.***

*A. Redemption.* The Decalogue (in Ex. 20) begins not with the prohibition of other gods but with the statement “I am the Lord your God, who brought you up out of the land of Egypt, out of the house of bondage.” This brief, historical summary of the previous chapters of Exodus is utterly crucial. The giving of the Ten Commandments (and of the rest of the law) was preceded by God’s act of redemption. Moses did not take the tablets of the law down to Israel in Egypt with the promise that if Israel would obey the law, God would deliver the people. God acted first, in an initiative of love and grace and with mighty saving power. Then He said, “Now you have seen what *I* have done; *you* obey my commands and I shall establish a covenant between us” (cf. Ex. 19:3–6).

The giving of the law thus continues God’s gracious action toward His people whom He has already redeemed, and Israel’s keeping of the law is a response to that grace. Obedience is thus primarily an expression of gratitude for what God has already done and only secondarily a means of maintaining (but never of meriting or manipulating) the relationship established on the basis of God’s redemptive act. Furthermore, the events of Ex. 32–34 showed not only that the covenant depended on the initiative of God’s redeeming grace but also that its continuance depended on God’s forgiving grace. This is also the repeated message of Dt. 1–8.

(IVP) Dictionary of Biblical Imagery: “redemption” <>

**The Exodus.** The central OT image of spiritual redemption is the salvation accomplished by God in delivering his people out of Egypt (see EXODUS, SECOND EXODUS). In the OT this redemption is not spiritualized into a mere escape or deliverance. The biblical writers clearly seek to emphasize how the exodus was a redemption as understood by their culture and Mosaic law.

### **Exodus, Second Exodus**

The motif of the exodus (as distinct from the book of Exodus) is one of the unifying images of the Bible. The literal exodus of Israel from Egypt is narrated in the last four books of the Pentateuch and thereafter becomes the single richest source of allusion for OT writers. It sums up the story of OT redemption. In the NT this literal deliverance is metaphorically and spiritually fulfilled in the atonement of Christ. The main meaning of the image is enshrined in the common metaphoric use that the term has attained in Western society: the exodus was a journey of deliverance from bondage to freedom and fulfillment (a promised land).

That law requires an intermediary to serve as redeemer. God is the redeemer of his people in the exodus. Even before the event itself, God declares, “I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment” (Ex 6:6 NIV). Moses later uses the same imagery to recall the event: “But it was because the LORD loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt” (Deut 7:8 NIV). The same imagery lives on in later Israelite recollections of the exodus (2 Sam 7:23; 1 Chron 17:21; Mic 6:4; etc.).

**God as Redeemer.** As we move beyond the specific redemption represented by the exodus from Egypt, God’s redemption of his people becomes generalized into a pattern of spiritual salvation. God himself is called by the epithet “Redeemer” two dozen times. We read of God redeeming a person’s soul or life from an unspecified and evocative \**“pit”* (Job 3:2–8; Ps 103:4). People invoke God to redeem them

(e.g., Ps 31:5; 44:26; 69:18; 119:134). In the OT the redemption is from such varied situations as an oppressor (Ps 78:42; 119:134), “the hand of the foe” (Ps 107:2; cf. Mic 4:10), sins (Ps 130:8), “the grasp of the cruel” (Jer 15:21; cf. Jer 31:11) and death (Hos 13:14).

Two of the most memorable pictures of redemption in the OT involve the marriage relationship. The central action in the book of Ruth is the functioning of Boaz as a kinsman–redeemer (*gō’ēl*) for Ruth—a near–of–kin who accepts the financial and social obligations of marrying Ruth, providing for her and raising up seed by her. In a similar manner, Hosea buys back his adulterous wife Gomer as a symbol of God’s redemption of Israel (Hos 3).

**Redemption in the New Testament.** The NT image of redemption is more specifically soteriological than the OT image. The first NT reference to redemptive hope of deliverance from hostile powers (*see* ENEMIES) is described in language that brings to mind God’s deliverance in the Exodus: “Praise be to the Lord, the God of Israel, because he has come and has redeemed his people” and brought “salvation from our enemies and from the hand of all who hate us” (Luke 1:68, 71). Redemption becomes a standard way by which NT writers refer to salvation, and it implies the payment of a price. Images of ransom and sacrifice are an assumed part of the picture.

The NT imagery of redemption stresses not only an intermediary who performs the transaction but also the price that has been paid. The keynote is that “you were bought at a price” (1 Cor 6:20; 7:23 NIV). The price of redemption is the atoning death of Christ. Thus we read that “through the redemption that came by Christ Jesus” God “presented him as a sacrifice of atonement” (Rom 3:24–25 NIV). Again, “we have redemption through his blood, the forgiveness of sins” (Eph 1:7). Jesus himself says that he has come “to give his life as a ransom for many” (Mk 10:45). The price of spiritual redemption is far greater than money, just as its result is farther reaching than OT premonitions: “For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect” (1 Pet 1:18–19 NIV).

(IVP) New Dictionary of Biblical Theology: “redemption” <>

## **Redemption in the NT: Introduction**

### ***Redemption in NT narratives***

Except for Mark 10:45, Luke–Acts is the only narrative tradition to mention the theme. In the Lukan birth narratives, redemption denotes the realization of OT messianic hopes of political liberation and economic prosperity (Luke 1:68; 2:38). Ancient messianic hopes are echoed also in the words of the grieving disciples en route to Emmaus after Jesus’ crucifixion (24:21). Controversy surrounds Mark 10:45 (par. Matt. 20:28), probably the earliest NT reference to redemption. Jesus models true kingdom greatness as a servant who gives ‘his life a ransom (*lytron*) for many’. The question is whether this saying derives from Jesus himself or from early church teaching. In favour of the latter, scholars appeal to the prominence of redemption in Paul, the statement’s allegedly more Hellenistic (rather than Semitic) language, and its close verbal similarity to 1 Timothy 2:6. The uniqueness of the Markan statement is certainly striking, but its language is Semitic, not Hellenistic, especially when compared to that of 1 Timothy 2:6 (see R. H. Gundry, *Mark*, pp. 587–591). Also, only Mark 10:45b uses the simple *lytron* (‘ransom’) while all other writers use the compound forms *antilytron* (‘ransom’, 1 Tim. 2:6) and *apolytrōsis* (‘release, deliverance’, Luke 21:28). This makes development of the latter forms from Mark 10:45 more likely than the reverse. So there is good reason to trace the roots of the NT’s redemption theme to Mark 10:45b (I. H. Marshall, in *Reconciliation and Hope*, pp. 168–169).

The context of the Markan statement is Jesus' prediction of his betrayal and death (Mark 8:31–32; 9:31) and his question about what to exchange for life (8:37), the latter an echo of Psalm 49:7–9. Death is inescapable, but Jesus will 'give his life as a ransom' (i.e. a 'price' paid to God) so that 'many' (i.e. an unspecified multitude; cf. Mark 14:24; Matt. 26:28) may escape death. The preposition *anti* ('in place of') means that Jesus' death is a substitute for all human deaths. But death results from human sin, so Jesus' ransom somehow removes the effects of sin, making forgiveness a possibility. There are no actual allusions here to the suffering servant (Is. 53), so Mark probably does not regard the ransom-death of Jesus in sacrificial terms as a sin offering. But Mark 14:24 ('my blood of the covenant ... poured out for many') suggests that Jesus understood his death as a covenant sacrifice. By linking his death to betrayal Jesus also seems to understand it as that of a martyr, which in some contemporary Jewish thought was seen as a ransom for the sins of others (see 4 Macc. 6:29; 17:21).

### ***Redemption in Paul***

Redemption is especially prominent in Paul's thinking. Drawing on OT themes, he affirms that 'Christ has redeemed us from the curse of the law' (Gal. 3:13). The curse is the death sentence for failure to keep the law (v. 10; Deut. 27:26) which Christ absorbed in his public execution (Deut. 21:23). His death 'bought' release from death for believers at the 'cost' of his own life. Paul appears to interweave two familiar OT themes, the redemption of the firstborn (i.e. the substitution of one for many), and the redemption of one condemned to death (Deut. 21:8; but cf. Exod. 30:11–16). But in Galatians 4:5 redemption is clearly release from slavery to the law and the power of sin (cf. v. 3; 3:10; 4:8). The result is both freedom from repressive tyranny and adoption as God's own children (4:5–7; 5:1).

Jesus' death produces a new spiritual paradox: slaves 'bought with a price' are not free but are slaves to a new owner (1 Cor. 6:20; 7:22). Thus redemption obligates Christians to glorify Christ in their daily living. The conduct of false teachers denies the rights of the kind slave-master who bought them and whom they should serve faithfully (1 Pet. 2:1). Paul also equates redemption with the believer's present possession of the forgiveness of sins (Eph. 1:7; Col. 1:14).

### ***Redemption in the Pastorals and Hebrews***

...

Atonement (Lev. 16), not martyrdom, shapes Hebrews' picture of Christ as the high priest obtaining redemption in the heavenly temple (Heb. 9:12–15). Here redemption amounts to full and final atonement for sin, as Christ's (not animal) blood is substituted for the lives of sinful humans (v. 14; cf. 4:15). His superior sacrifice was acceptable to God and won 'eternal' redemption for sinners (vv. 12, 25–26). 1 Peter 1:18–19 stresses the value of Christ's blood, value based on his eternal existence (see vv. 20–21), and perhaps on his perfection as God. His blood easily pays the full 'price' for redemption from slavery to futile religions. Hebrews 11:35 mentions OT martyrs who refused to deny their faith to buy 'release' from cruel, earthly captivity in order to win a better resurrection for themselves.

### **Conclusion**

Theologically, redemption flows from the OT into the NT. As Redeemer, God lovingly demonstrates it in the Exodus, requires it in the law, and consummates it in Christ. Its sub-themes are rescue from harm, freedom from tyranny, the forgiveness of sin, and unbelievable joy. Paradoxically, it frees slaves of sin to make them slaves of God. But in the end, the slaves become God's adopted children for all eternity. This is, indeed, a wonderful story.

## **REDEMPTION**

### **1. Background.**

The fundamental idea of redemption in antiquity took its origin in such practices as when in warfare the victor in a battle would take prisoners and let it be known that he was ready to release them on payment of a price. The process was called redemption and the price paid was the ransom.

...

The OT provides three special areas of interest, all relevant to Paul’s thinking regarding redemption. First, the most important background is seen in the OT imagery of the Exodus, God’s redemption of the people Israel from Egyptian servitude to become the community of God’s covenant. One text (Ex 8:23 NRSV marg.) neatly sums up the basic Hebrew thought of this episode. Yahweh says “I will set redemption” between Israel and the Egyptians, thus claiming Israel as God’s own possession as they are set free from tyranny and oppression, and are bound to God’s covenant obligation and treaty (Ex 12–24). In the Exodus story God’s strength and delivering activity in history are brought to the fore as the means of redemption (cf. Deut 7:8; 9:26; Ps 74:2; 77:15).

Second, because Israel was God’s firstborn (Ex 4:22) whom he had redeemed from helpless bondage, Israel in its life before God was also to redeem people and property from various situations from which they could not otherwise break free (see Adoption, Sonship). On occasion it could take the form of Israelites redeeming impoverished kinfolk who had sold themselves into slavery (Lev 25:47–49) or of redeeming a family’s inheritance of land that had been sold (Lev 25:25–26). On the other hand, if a man owned an ox known to be dangerous and he let it escape and it killed someone, the ox and its owner must be put to death. But this was not willful murder, and provision was made for redemption: the man could pay a ransom and go free (Ex 21:29–30).

Third, the ancient practice of prisoners in captivity being set free by payment of a ransom or an act of clemency on the part of the ruling authority is notably [p. 784] seen in the exiles being restored by Cyrus’ decree (Ezra 1). Isaiah 45:1–25 speaks of a return celebration in which Cyrus is the agent who releases the Babylonian exiles, but the redeemer is God (Is 52:3). This release from Exile is spoken of as a new Exodus, an event likened to God’s redemption of his people through the first Exodus from Egypt (e.g., Is 43:1–4, 14).