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<http://www.fbcweb.org/doctrines.html>

Personal Study of the Bible-83 Galatians 4:5 - Redemption

Galatians 4:5, *To redeem them that were under the law, that we might receive the adoption of sons.*

This passage notes two reasons that Christ came at the perfect time in history (Gal. 4:4): 1) to redeem those under the Law, and 2) to provide them with full rights of adult privilege with God. Today we look at the biblical concept of redemption.

The first thing is to note is how the definition of redemption has changed with culture. Look up the word in the old Webster's dictionary when Christianity was the dominant mindset in culture:

<http://machaut.uchicago.edu/?resource=Webster%27s&word=redemption&use1913=on&use1828=on>. Then, look up the definition in a modern Webster's dictionary: <http://www.merriam-webster.com/dictionary/redemption?show=0&t=1402333673>. Note how the word has been watered down in our modern world. The earlier Webster's not only gives a good definition, but also passages, whereas in the modern Webster's dictionary "redemption" is just another word for salvation; also note that there are no passages given in the modern version. This is simply a reflection of Christianity in general as well as our dumbed-down culture. Daniel Webster was one of the greatest scholars of all time, and he loved the Word of God; in fact, his original dictionary of 1828 is largely based on God's Word. My, have times changed.

There are three Greek words in Scripture that point to the reality of redemption: *agoradzo*, which means to buy or purchase; *exagordazo*, which means to buy out of bondage; and *lutoo*, which has the idea of a ransom. The movie *Ransom* with Mel Gibson conveys the basic concept of having to pay a ransom to free his son. The term should never be watered down to some general sense of deliverance or salvation. Just as Mel's son was tied up in a dark room, in a helpless pitiful state, so were we in a state of depravity and sin. Our plight was much like the young boy in the dark room: tied up, blindfolded, and under the power of an evil being. Just as the kidnapper had taken away the freedom of the child and the blessed life that he should be enjoying with his father, so we were before salvation; read Ephesians 2:1-5.

We can glean four qualifications of a redeemer in the Bible:

1) The redeemer had to be a relative. Jesus Christ had to be born in Adam's likeness; thus, the need for the incarnation; note Hebrews 2:14-15: What is explicitly mentioned that people usually fear the most that Christ came to deliver us from?

2) The redeemer had to be willing. Note Christ's willingness to redeem us in Galatians 3:13; John 10:11-15; 15:13; 2 Cor. 8:9; Gal. 1:4; 2:20; Eph. 5:25; Titus 2:4; 1 Pet. 3:18; 1 John 3:16; Rev. 1:5.

3) The redeemer had to be able to redeem. A bankrupt redeemer was no redeemer. Jesus Christ meets all the criteria to redeem us because He is a relative, willing, and able.

4) The redeemer must be free from the calamity; he could not need redemption for himself. The sinlessness of Christ uniquely qualified him to be free from the calamity which occasioned the need of redemption. He did not stand in need for ransom or a sacrifice for Himself, see 2 Cor. 5:21.

Note the grace of redemption and what it provides in Romans 3:24; Eph. 1:7; Heb. 9:12; Gal. 3:13; Acts 20:28; Rev. 5:9. Note the way redemption is to change the way every believer lives in such passages as 1 Pet. 1:18 and Titus 2:14. *Quo Vadis?*

In 'Ehyeh,

Pastor Don