

**AS LORD (“consubstantial with the Father” JHWE),  
Jesus is THE REDEEMER—**

**“Behold! The Lamb of God who takes away the sins of the world!”**

Job 19:25; Ps 78:35; Is 42:1, 48:20, 49:7-9, 26; Is 52:13-53:12;

Jn 1:29; Rev 5:9; Gal 4:4-5; Ti 2:11:14; 2 Pet 1:2-4

**I. DEFINITIONS:**

A. Classical languages:

1. Hebrew *gael*: to buy back something that was lost; to act as kinsman; to redeem
2. Greek *lutron*: purchasing (usually with money) slaves; offering sacrifice re expiation;  
*lutrotes*: ransomer, liberator
3. Latin *redimere*: “to buy back,” “to liberate by payment, i.e. **ransom**,” “to free by force” i.e. **free/liberate**,” “to release from blame or debt, i.e. **forgive**,” “to free from the bondage of sin,” i.e. **cleanse**

- B. English *redeem*: [fr L.] “buy back,” “liberate by payment, i.e. ransom; “free by force,” i.e. liberate; “to release from blame or debt” i.e. forgive; “to free from the bondage of sin,” i.e. cleanse; *Redeemer*: “a person who redeems;” *redemption*: “the act of redeeming”

**II. IMPORTANCE:**

- A. N.B.: “God’s prevailing interest, the redemption of humanity” (Oden, *Living God*, 23)

- B. God’s three great works: creation; redemption; sanctification (Luther, *Small Catech*)

**III. OT: JHWE REDEEMS** (paradigmatic story of Ruth & Boaz)

- A. Revealing the core of His character: “I know that my Redeemer liveth” (Job 19:25); Who He Is!
- B. Evident in His “mighty acts”—delivers from Egyptian bondage; orchestrates return from Babylon
- C. Illustrated in prescribed sacrifices that free the people from divine displeasure or bondage of various sorts; cf. Ex 21:30; Ps 49:6-8; Temple rituals; Passover ceremonies; baptismal pools near Temple;
- D. Proclaimed/Propheesied as the Suffering Servant in Isaiah (Is 42:1, 48:20, 49:7-9, 26; 52:13-53:12)

**IV. NT: JESUS as LORD REDEEMS**—“You were slain, And have redeemed us to God by Your blood” Rev. 5:9); “with His own blood He . . . obtained eternal redemption” (Heb. 9:12)

- A. Purpose (Providential Plan) of Christ’s coming: “when the fullness of the time had come, God sent forth His Son . . . that we might receive the adoption as sons” (Gal 4:4-5). Cf. Eph 1:1-23.
- B. Prophecy fulfilled: Zacharias said: “He has visited and redeemed His people” (Lk 1:68)
- C. The “Suffering Servant” (N.B. Isaiah 53) understood as Christ Jesus through Christian history, beginning with Philip’s message to the Ethiopian eunuch (Acts 8:26-39)
- D. Saving acts (i.e. Incarnation; Crucifixion; Resurrection): “That He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works” (Tit 1:14)
- E. Jesus Redeems from:
  1. Slavery to sin (Rev 1:5), power of Satan (Col 1:13)
  2. Curse of the law (Gal 3:13), empty religion (I Pe 1:18)
  3. Death (Heb 2:14-15)
  4. Coming Judgment (1 Th 1:10)
- F. Atonement Complete: “the redemption that is in Christ” (Rom 3:24) via “Christ Crucified”
  1. Love exemplified: “no greater love than this,” example (both of God’s love and our calling)—St Clement of Rome: “Because of the love He bore us, our Lord Jesus Christ, at the will of God, gave His blood for us—His flesh for our flesh, His life for our lives” (*Letter to Corinthians*).
  2. Offering (blood sacrifice) given: “He gave his life as a ransom for many” (Mk 10:45)—St Anselm’s *Why God Became Man* & “penal substitution” view, widespread in Church
  3. Victory (over Satan & sin) attained: He “gave his life a ransom for many” (Mk 10:46), that “through death He might destroy him who had the power of death, that is, the devil” (Heb 2:14-15; Gustav Aulen’s influential *Christus Victor*; emphasized by Early Church Fathers
  4. Entitlement/Ernest (to life everlasting) acquired, for as joint heirs with Christ” we may rightfully claim that: “His divine power has given us all things that pertain to life and godliness” and thereby “you may participate in the divine nature” (2 Pet 1:2-4).