

# Life of Joseph

Lessons in Humility, Leadership and Forgiveness

## Redemption

- In asking a blessing upon Joseph's sons, Jacob refers to God as the angel who redeemed him [Gen 48:16].
- This is actually a reference to the angel of the Lord – a term used of the pre-incarnate Son of God [Gen 22:11-18; 31:11-13].
- In this study we will examine the Biblical meaning of redemption.
- As we shall see, redemption is a key aspect of God's gracious, saving work which He accomplishes at the very moment someone places his faith in Jesus Christ.
- O.T. Redemption
  - In Israel the firstborn male, both man and beast, belonged to the Lord [Ex 13:2].
  - This was because in the 10<sup>th</sup> plague God had taken the firstborn males of Egypt, but spared the firstborn males of Israel [Ex 12:23-29].
  - The animals were to be sacrificed or redeemed, but the sons were to be redeemed [Nu 18:15-17].
  - The redemption price (ransom) was paid to the Levitical priest so the offerer could keep the animal or child.
  - In certain cases under the Mosaic Law, when a person's life was forfeited, provision was made for him to pay a ransom price to preserve his own life [Ex 21:28-30].
  - Pertaining to real estate, if an Israelite had to sell part of his property, then he or his nearest kinsman had the right to buy back (redeem) the parcel that was sold [Lev 25:23-27].
  - Acting as a kinsman-redeemer, Boaz redeemed not only a piece of property, but a person (Ruth) also [Ruth 3:12-13; 4:1-10].
  - Multiple Hebrew words are used for the idea of redemption, but in every case the idea of redemption was to obtain the release of someone or something by means paying a ransom price.
  - This becomes even more evident when it is noted that all of these Hebrew words are translated by a single Greek word in the LXX.
- N.T. Redemption
  - In the gospels, we learn that Jesus would be required to give His life as a ransom [Mk 10:45].
  - Jesus Christ came down from heaven to dwell in the flesh so that He could be our kinsman-redeemer [1 Tim 2:5-6; Heb 2:9-18; 4:14-16].
  - He lived a sinless life on this earth which made His life a suitable ransom for us [1 Pet 1:17-19].

- This redemption price was required so that we might receive forgiveness of our sins and be rescued from the darkness [Eph 1:7; Col 1:13-14].
- Jesus has already paid the ransom when He died on the Cross, but it is through faith in Him that we are redeemed, justified and adopted into the Royal Family of God [Rom 3:21-26; Gal 4:4-5].
- The Reason Redemption was Necessary
  - God is absolutely righteous and absolutely just.
  - God declared to Adam in the Garden that there would be a consequence for eating from the Tree of the Knowledge of Good and Evil [Gen 2:16-17].
  - When Adam and Eve ate of the fruit of that tree, they died spiritually as did the entire human race [Gen 3:1-12; Rom 5:14-17; 1 Cor 15:22].
  - We are all descendants of Adam and the sin of Adam has condemned us [Rom 5:12].
  - God would not be righteous and just if He simply dismissed or ignored the consequences of sin.
  - In fact, retracting the penalty of sin would make God a liar and we know He cannot lie [2 Tim 2:13; Titus 1:2].
  - But as an expression of His love, God sent His Son to pay the penalty of death for us, so that He could offer salvation to all of us without violating His righteousness and justice [Rom 5:8-11].
  - The redemption price of death paid by Christ on the Cross was a once-for-all ransom payment for all mankind [Rom 6:10; Heb 7:26-27; 1 John 2:2].
  - This was the only way God could cancel out the certificate of debt against us [Col 2:13-14] without compromising His essence.
  - Jesus Christ completely paid the price necessary to ransom us [John 19:30] which means we cannot contribute anything to redeem ourselves, so God simply asks us to believe [John 3:16-18].
- Jesus Christ as the Redeemer
  - Because Jesus was born of a virgin [Mt 1:23-25] He does not fall under the Adamic curse.
  - Similarly, because Jesus did not have a human father He did not receive the sin nature passed down through the father [Num 14:18].
  - So, while Jesus was our kinsman in that He dwelt in the flesh, He was innocent of our sin.
  - This innocence of Christ allowed Him to be the perfect substitute for us, bearing the sin for which He was not in any way guilty [2 Cor 5:21].
  - The Righteous One dying for the sins of the unrighteous ones [1 Pet 3:18] satisfied the righteousness and justice of God and is the greatest expression of love ever [1 John 4:9-10].