***Redemption and Justification

Colossians 1:4-9

COL-103***

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Our subject is "Prayer for the Colossians," number 37 in Colossians 1:9-14.

Colossians 1:9-14 in the Greek Bible are one long single sentence from one end to the other. We are now getting down to the end, where we're about ready to put the period to this long sentence at the end of verse 14. We have learned, in part, in this long sentence, as we have come down to the climactic end of it, that the Lord Jesus Christ has delivered us from the authority of Satan's spiritual darkness, and transferred us into the spiritual light of God. Unsaved people are absolutely helpless slaves. They're chained by their moral guilt in Satan's slave market.

So, we read in verse 13: "For He delivered us (Christ delivered us believers) from the domain (the authority) of darkness, and transferred us to the kingdom of His Beloved Son." God the Father and the Lord Jesus Christ have rescued the believer from Satan's slave market, and transferred him into the kingdom of God's beloved Son, Jesus. Thus, a believer goes from a dark and dismal realm of false doctrine and human viewpoint, into the glory light of full knowledge doctrine and divine viewpoint.

Those of you who have been faithfully attending this instruction know that that sentence is fraught with enormous meaning. "Full doctrine" means doctrine that's usable, and you have to know the system, to listen, and to convey what you have heard into operational truth in your life. But that's what God has done for us. And this is what we must ever be on guard against – never to get acclimated to human viewpoint. It's all around us. We get hit with it all the time. Our sin nature keeps regurgitating what the world tells us is what's in, and what's on top. And the darkness of Satan pours in upon us in every direction. And you have to keep reaching for the light switch of doctrine, and keep flicking it on, as you go through life. Otherwise, we will act like people of the world. Therefore, we will be fools. And we will pay a very great price for that.

A believer goes from dark (and what is dismal) in false doctrine (human viewpoint), and he has been transferred into the realm of the glory light of full knowledge of doctrine, and divine viewpoint. Therefore, we should keep our proper place: from enslavement to the old sin nature, to the power of the Holy Spirit defeating the lust patterns of that sin nature. What a great victory that is!

The unbeliever cannot say "No" to the sin nature. The lust pattern of the sin nature engulfs him and enslaves him. He is in a slave market. He can't step out. But suddenly, you're born-again. That bondage is broken. You're freed. And the spirit of God, when you are in temporal fellowship with Him, is able to kill every evil thing (every evil appeal, and every evil temptation) that comes from the sin nature. From the sphere, then, of selfish, self-centeredness and evil (the evil desires that whelm up within us), to the realm of a passion for God, and a life of self-sacrifice and godliness in His service. What a transformation that is: from the enslavement to Satan, to freedom in Christ – a total deliverance by the Holy Spirit, from spiritual darkness into spiritual light.

In the hymn, "Jesus, I come," the first and fourth verses beautifully convey this very idea: out of the darkness, and into the light; out of slavery, into real freedom. The first verse says:

"Out of my bondage sorrow in night,
Jesus, I come; Jesus, I come.
Into thy freedom, gladness, and light,
Jesus. I come to Thee.

Out of my sickness, into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into thyself,
Jesus, I come to Thee."

Then the fourth verse says:

"Out of the fear and dread of the tomb,
Jesus, I come; Jesus, I come.
Into the joy and light of Thy home,
Jesus, I come to Thee.

Out of the depths of ruin untold,
Into the peace of Thy sheltering fold,
Ever Thy glorious face to behold,
Jesus, I come to Thee."

We go from enslavement to Satan, to freedom in Christ. Without God's deliverance and transfer, there is no escape from Satan's darkness and control. I don't care how educated you are, or how smart you are, or how many degrees you may have, or how high a position in life you may attain. Just look at the people who are in the highest positions of authority in the nation, and who are people of power in industry; in the business world; and, in the financial world. And listen to them and watch them carefully, and see what people of darkness they are – how benighted they are. They influence many lives, but they are walking in darkness because they are either without Christ; or, if they are saved, they're without doctrine. Therefore, without that combination, there is no escape from being under Satan's control, and from being engulfed in his terrible darkness. Therefore, there is no hope for any kind of inheritance in the light that Paul has been describing here to the Colossian Christians.

Yes, the world society glitters with a lot of glamor, but heaven calls it an ugly darkness. Is that for you? In Romans 1:28-32, the apostle says, "And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper; being filled with all unrighteousness, wickedness, greed, evil, full of envy, murder, strife, deceit, malice. They are gossips, slanderers, haters of God, insolent, arrogant, boastful inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful, and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give their hearty approval to those who practice them." Now that is spiritual darkness.

Then, in 1 Peter 4:4-5, we read, "And in all this, they are surprised that you do not run with them in the same excess of dissipation, and they malign you. But they shall give account to Him Who is ready to judge the living and the dead."

Are we ridiculed as Christians for being the Christian, right and not the non-Christian wrong? You betcha we're ridiculed, but the Word of God says that you are in the light, and they are in the darkness, and there is a God, and there is an accountability, and you are going to be judged. And you will find (you who have pursued the light), that you're on top. Those who, in all their glamorous sophistication, pursued the dark, they're going to be run over by the steamroller of the judgment of God.

John 3:20-21: "For everyone who does evil hates the light, and does not come to the light, lest his deeds be exposed. But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God." I need not tell you that people, including Christians, who want to do that which is befitting darkness, are sneaks. They are deceivers. That is their way of operating to cover their deeds. Whereas, those who are willing to walk in the light and delight in the light, are quite open, and they're genuine, and you can count on them. They're not deceivers. And they don't make excuse for that which is darkness.

Then one more, in the book of Ephesians 5:8: "For you were formerly darkness, but now you are light in the Lord. Walk as children of light." That sums it all up. You were formerly darkness, but no more. Now you're children of light, so walk like that.

Now, at this point, I'm sorry to say that very often in a normal church service we would have a closing hymn on that high theme; that great admonition; and, that great encouragement: "You are children of light. Now go out there and live like children of light." Well, what does the average Christian have to be able to execute that command? Just about nothing. If you are not well-versed in doctrinal principles, and if you do not know in-depth the deep things of the spirit of God, you don't have the foggiest notion of what it is to live as children of light. What you're going to do is that you're going to look at your friends, but they're full of darkness. You're going to look at society. It's full of darkness. You're going to listen to the things you hear through the various media, and they're full of darkness. You don't have the foggiest notion of how to live in the light. And if you're a young person, you're even worse. You have all those dumb-heads (spiritually and otherwise), who surround you, that are your peers, who don't have the foggiest guidance from anyplace in their associations, home or outside, to see what it is to walk in the light.

Sometime, stand and watch the kids coming pouring out of the public school system. Just stand there on the corner in your car, and watch them, and take a look at them, and you can see the darkness exuding from them. So, just to challenge you to live as children of light, that's not going to cut it. And that's why we gather, and are faithful to that book of Acts' example, that when the Christians gathered, it was for the apostles' doctrine. So, we have now gathered for one of the most apostolic doctrines in Scripture – a subject that should thrill you to the ends of your hair roots, here at this Christmas, season because this is what Christmas is all about.

It begins in Colossians 1:14: "In whom." This refers back to Colossians 1:13, to the Lord Jesus Christ, the Beloved Son: "In the Beloved Son of God, we have." The Greek word for "have" is very common: "echo" (ekh'-o), E C H O. This word "echo" means to possess something. But again, the Greek grammar comes and tells us a lot more than the word does on the surface. This word is in a continuing experience. This is a present tense, and that means that we have something we never lose. Bingo! We have two big things here at the end of the verse. We have a redemption, and we have a forgiveness of sins, and with this one single word, God says, "You have it forever." It's a continual thing. There is no termination point. And it is in active voice, which means, "I personally have this" – not just you Christians as a whole have redemption and forgiveness of sins. *You*, as an individual, in Christ have it. You not only have it personally, but you have it forever. And this is indicative mode, which is a dramatic statement of a fact from God Himself.

**Redemption**

We have a permanent possession of two things: redemption; and, forgiveness of sins. And do we have a job before us now. First of all, what is redemption? The word "redemption" looks like this. The Greek word is "apolutrosis" (ap-ol-oo'-tro-sis), A P O L U T R O S I S. What this word connotes is release from some bondage, or some imprisonment, by the payment of a price. It is built upon a noun. The noun is "lutron" (loo'-tron), L U T R O N. . . .

**A Ransom**

What this word "lutron" means is "a ransom." So, at the heart of redemption, we're dealing with a ransom. Somebody has paid something, and it's of a nature that is so infinite that you don't have to do it again. Somebody has paid something in our behalf in some respect. Redemption, therefore, is a deliverance from enslavement of some kind, resulting in the payment of a ransom.

What this is referring to here, as I think you can by now have concluded, is that redemption refers to the payment of the price of death by Jesus Christ to release the unsaved from enslavement in Satan's kingdom of darkness. That's what redemption is all about. If it wasn't for redemption, you'd still be as dark as ever – as dark as the darkest, benighted human being that's in the religions of the world. And that's where most people are. Jesus says, "Only a few of you, of all the human beings that ever lived upon a face of the earth, are going to find that small gate, and that narrow road that leads to heaven" – only a few of you. And those of you who find it are only going to find it because I tapped you out of the mass of humanity, and I said, "I want you; I want you; and, I want you." And that is irrevocable grace. When God calls you, you're going to say "Yes." And you'll wonder how in the world am I in here being saved? That is because suddenly, you'll realize you're not any smarter than all the people around you. You're a lot poorer, probably, than they are. You're not any more glamorous than a lot of people that are around you who are on their way to the lake of fire, who have so many more talents and gifts and abilities to commend them than you do. But God says, "You're the one." Why? Well, he tells us in Scripture. He says that it is because of His will. He just made that decision – a sovereign choice.

Therefore, if you are the recipient of such an enormous personal act on the part of God, and it's called redemption, it would be well-worth understanding the doctrine of redemption – the payment of the price of death for our sins in order to secure our release from enslavement to Satan's kingdom of darkness. This price of redemption, paid by the Lord Jesus Christ on the cross, was paid in behalf of all mankind. And what He did was that He died as our substitute. That's why sometimes the death of Christ is presented as a co-crucifixion. We were crucified with Him on the cross. When He died, we died. You actually, because of imputation, have paid the price of death for your sins.

**Justification**

Romans 3:24: "Being justified as a gift by His grace through the redemption which is in Christ Jesus." The word "justified" means that you have God's perfect righteousness imputed to your credit. You are, in the sight of God, as good as His Son, Jesus Christ. You are without any moral guilt positionally. The job hasn't been finished until you come into His presence. As 1 John says, "When we see Him, we shall be like Him." But you are on your way to being as perfect morally as God Himself is. Positionally, you already have that. That's called justification. And why are we justified? It comes as a gift by the grace of God, but on the basis of what? Redemption. Now are you're beginning to see how important the doctrine of redemption is? This is called: "the redemption which is in Christ Jesus."

This is something you need to know a good deal more about than somebody just saying: "Believe on the Lord Jesus Christ, and thou shalt be saved." That's true. But why is that true? Your courage will rise precipitously when you realize the basis for that truth.

Ephesians 1:7: "In Him (Christ) we have redemption, through His blood (that is, His death; the forgiveness of our trespasses according to the riches of His grace." And here the apostle, in the book of Ephesians (another one of his prison epistles), it is connecting the two together again, as he's doing here in Colossians. Redemption is connected to forgiveness of sins: redemption; and, the forgiveness of sins. But first comes redemption.

Over in the book of Galatians 2:20: "I have been crucified with Christ. It is no longer I who live, but Christ lives in me. And the life which I now live, in the flesh, I live by faith in the Son of God Who loved me and delivered Himself up for me." There you have a succinct summary of redemption. I'm a slave in a sin market, where I'm under the control of Satan, my master who buffets me about. Along comes Jesus Christ; He pays the price for me to get out of that sin market (and that is His death); and, thus we have been redeemed. The ticket has been paid in our behalf by someone who loved us, when we were not in a conditioned to be loved, and delivered Himself up personally for us.

One more: 1 Corinthians 1:30 says, "But by His doing, you are in Christ Jesus, Who became to us wisdom from God, and righteousness and sanctification and redemption: "But by His doing, you are in Christ." Who's doing? The popes? Your priest? Your preacher? Your church? Your denomination? "But by God's doing, you are in Christ Jesus." And when you believe in the Lord Jesus Christ, apart from any human works, as your personal Savior, you accept the fact that this Christ has redeemed you out of the slave market, and you immediately are placed positionally in Christ. And when you are in Christ, when God looks at you, He sees perfections of His Son. And that can never be lost.

This is why this present tense here is a durative idea. It goes on and on and on. You have been redeemed, and you never will be unredeemed. It can't happen. And it is the work of God putting us in Christ that gave us that redemption. Union with the Lord Jesus Christ through faith, in Him as Savior alone, frees the sin slaves from Satan's slave market. That means that you now have freedom from the sin nature. Isn't it nice to be able to say "No" to the appeals of the sin nature, and to have the same revulsion that God does when it comes to evil? That's exactly what you'll have.

John 3:18 says, "He who believes in Him (Christ) is not judged. But he who does not believe has been judged already, because He has not believed in the name of the Only Begotten Son of God. To believe in the name of the Son of God is to believe in what Christ is: Savior; Redeemer; and, the One Who paid the price.

Drop down to John 3:36: "He who believes in the Son has eternal life, but he who does not obey the Son shall not see life, but the wrath of God abides upon him." He who believes the Son has eternal life. That's it: believing the gospel message, the redeemer paid the price. If you believe that, you have eternal life. If you don't believe that (you do not obey the claims of Christ upon you), then the wrath of God will abide on you, and that's your destiny. Here we have that contrast again: light; and, darkness. And people don't know this, they don't instinctively know this. This is something you have to be taught. You will not learn this by sitting on a mountaintop, and having a very great, wonderful, meditative time. You won't even learn this by going on Berean Youth Club ski trip. There is a lot of meditation on the bus.

I've been kind of lonely and sad this time of the year. I was driving along in my car the other day, and it was nice and cold, and I was wearing my coat (my heavier jacket), and I thought, "This is the time we would usually begin to be packing for the ski trip to Winter Park, Colorado. And we're not going this year." So, I pulled into the 7-Eleven over here, just to pretend we were having a rest stop on the bus. And I walked up and down the aisles, and I thought of Cheryl Dozier. I pointed out one time to her – there was a can of baby food that had a baby's picture on it. And I told her that this was being sent to the people of starving countries, like in Africa, and they wouldn't eat it, because they thought there were babies in there. But the cannibals loved it. Cheryl was disgusted. And I was happy. And I walked up and down the aisles. It was just like old times. And then, as is my custom, when we were ready to get back on board the bus to move on, I yelled, "All board," and went back to my car, and five people got in with me.

So this reminiscing can get out of hand, but it was so great to think about the life that God has given us – the realities of being in the light, and to have that instead of having to place upon ourselves the wrath of God – to be under His blessing and His care and His happiness.

So, freedom from dominion of the sin nature – that is a great thing. And no matter what you do in life, you're not going to get that freedom, whether you go on a ski trip, and hit the slopes up the Gemini lift, and come down to Jack Kendrick, or go over to the Mary Jane, and do the big one. There is a lot of exhilaration, but you're not going to come to the light. With anything you do in life that's fun and games, after it's done, you're still in darkness. The light has to come from God through the Word of God, and through somebody like yourself, who is willing to tell a person what that light is.

Redemption has two factors to it. It has a sacrifice, and it has an act of divine power. Christ paid the price of death on the cross. He was the sacrifice. He's the Lamb of God. That covered the penalty for our sins. The Holy Spirit delivers the believing sinner, then, from the authority of Satan. He gives us the power to do what is right.

**The Effects of Redemption**

Very specifically, there are certain things that you should know about the effects of redemption upon you so that you will know exactly how to live as a believer, and how to act accordingly.

1. **Freedom from Sin**

First of all, what redemption does is that it emancipates us from the curse of sin which condemns us to the lake of fire. The price has been paid. God walked into the pawn shop, so to speak, of Satan's slave center. He pulled out the redemption ticket, which was your sin, and He paid the price with the death of Christ. And now you are an emancipated slave. Galatians 3:13: "Christ redeemed us from the curse of the Law, having become a curse for us. For it is written, 'Cursed is everyone who hangs on a tree.'" What is the curse of the Law? Eternal death in the lake of fire.

1. **Freedom from the Sin Nature**

Secondly, what redemption does is that it frees us from the enslavement to the sin nature which is in us. John 8:34 points this out: "Jesus answered them, 'Truly, truly, I say to you, everyone who commits sin is a slave of sin.'" Everyone who responds to the sin nature is a slave of the sin nature. In Romans 7:14, the apostle says, "For we know that the law is spiritual, but I am of flesh, sold into bondage of sin." And the word "sin" is singular, because it refers to the sin nature. Paul says, "Even as a Christian, the sin nature comes into the Christian life, and I am a slave of sin, unless I use the resources of freedom that God has provided for me.

1 Corinthians 7:23: "You were bought with a price. Do not become slaves of men."

1. **Permanent Freedom from Satan's Control**

Then there's a third effect, and that is the release to permanent freedom from Satan's control to serve God. You are finally free – permanently free, really to serve God. There's a lot of people who are in religion who think that they're serving God, but they're in darkness, because they have done the one thing you cannot do. They have rejected Jesus Christ. Jesus says, "I am the Way, the Truth, and the Life. No man comes unto the father but by Me." So, here these people are thinking that they are free from Satan's control, and that God is being pleased and served by them, but they're nothing but slaves of Satan, in the midst of all their religion.

John 8:36: "If, therefore, the Son shall make you free, you shall be free indeed."

Then Galatians 5:1 adds to that spiritual freedom. The apostle says, "It was for freedom that Christ set us free. Therefore, keep standing firm, and do not be subject again to the yoke of slavery." Is there anything sadder to see than a Christian who has been redeemed from the slave market of sin? He's now perfectly capable of resisting the devil in his worst temptations, and at the worst things that can be thrown against him, to stand tall and clear and clean for Jesus Christ, and then to see that Christian be run over, defeated by Satan, and come back as a broken creature? What kind of an example is that of the royal family of God? It was for freedom that Christ set us free. Therefore, keep standing firm, and do not be subject to a yoke of slavery. It's not only freedom from sin, but it's freedom to do what is right.

**Justification**

Now, if you have redemption, as we've already suggested earlier, the Scriptures tell us you have justification. When the price has been paid, it takes you out of the slave market. You also receive the full actual crediting of the righteousness of God – absolute righteousness. You are positionally as good as Jesus Christ. At the point of faith in Christ, you are released from the slave market of sin. At that point, God also imputes to you the righteousness of Christ, so that you are free from all moral guilt in the evaluating sight of God.

**Propitiation**

Redemption is by the payment of the divine penalty of death for sin, enabling God's justice to be satisfied. We call that propitiation. And thus, He imputes absolute righteousness to the believer who has been released from the slave market of sin. Redemption is the payment of the penalty of death. This satisfies the justice of God. This enables Him to impute to you His own absolute righteousness, and this forever releases you from any control of Satan in his slave market.

Ephesians 1:7 says, "In Him, we have redemption through His blood – the forgiveness of our trespasses according to the riches of His grace."

Now, here's the problem of sin. As we've indicated, man's sin places him, by nature, into a slave market to Satan. The solution required is for someone to buy us out of the slave market – to redeem us, like you redeem something that you've put into a pawn shop. The buyer or the redeemer, however, has to be someone who is qualified to pay the price. In this case, he must be a sinless person himself, which is what is true of Jesus Christ. One slave cannot purchase another slave in the market. He doesn't have the means or authority to do that. Jesus Christ is the first man since Adam who was not born into the slave market of sin. Adam was not born into the slave market of sin. He willingly entered into it, upon the advice of his wife, Eve. Jesus Christ was not born into the slave market of sin, because he did not have a human father. Therefore, the sin nature was not transmitted to Him. Therefore, He was once more in the same sinless human condition that Adam was. But every one of us, in between Adam and Jesus Christ – the moment we were born, bingo! They stamped the number on us that belongs to our imprisonment in the slave market of sin. We're there, until we accept, at an age of accountability, the redemption that Christ has provided. And if you never accept it, then you go out into eternity into Satan's kingdom; and, into the realm of the lake of fire.

It is the virgin birth, that we celebrate this season of the year, that prevented Christ from inheriting that sin nature, and from inheriting the imputed sin from Adam that all of us have. It's not only that we are contaminated by a sin nature, but God says that Adam, from whom we are all descended, acted as our federal head. And when Adam sinned, we all sinned with him. Consequently, we get imputed to us the contamination of our first father. So, we have this double whammy: Adam's imputed guilt to us; and. our own sin nature. And then we add a third – our own personal acts of sin.

Hebrews 10:5 points this out about the Lord Jesus: "Therefore when He comes into the world, He says, 'Sacrifice and offering You have not desired, but you have prepared a body for Me." Jesus Christ had a special body prepared for Him, for the explicit purpose of being able to die for sin. That body was free of a sin nature. He was, therefore, qualified to pay the price.

Hebrews 4:15: "For we do not have a high priest (Jesus) who cannot sympathize with our weaknesses, but One who has been tempted in all things, as we are, yet without sin." Now, if you're a good theologian, you see that the word "sin: is singular, so immediately you know what that says about Christ. He was tempted with every sin the devil could throw against Him. And the writer of Hebrew says, "That's what you people experience." But he says that there was one area that Jesus did not suffer with in terms of sin: sin (singular) – the sin nature. He was born without the sin nature.

So, this is the problem of sin. We are in the market of Satan. It is Jesus Christ Who then purchased freedom, from that market, for people of all generations, and of all dispensations.

Now, the only door to freedom that Christ has already provided, out of Satan's slave market, is Jesus Christ – the cross of Jesus Christ. If you believe this, you can walk out of the slave market. If you do not, you will continue being in your sin.

On one occasion, when Jesus was speaking to the Pharisees, who thought they were such enlightened people, but were actually in darkness, He dealt with this delusion that men have about their relationship to Satan – when they think they're free, and they are not. That's why you need to understand the basis of your freedom from sin, and the basis of your capability of living above sin. You never have a sinless life, but a whole lot less sinning than ordinarily you would've done.

John 8:31-36 records for us that interchange: "Jesus, therefore, was saying to these Jews" (to those Jews who had believed Him). He's now speaking to Jews who had accepted Him as Savior, as their Messiah: "If you abide in My Word." The word "abide" in Scripture means that: "you are in fellowship with." It means "positive volition toward doctrine: "If you abide in My Word, then you are truly disciples of Mine." Once a Christian is saved, he takes the Word of God seriously. It is his natural spiritual food, and in it he discovers the divine assets that God has given to live in the devil's world.

John 8:31 says, "If you abide." That's a third-class "if" condition, which you may remember is an "if" that means: maybe you will; and, maybe you won't. That's a tricky part in the translation here in the English Bible. You don't catch these "ifs" unless somebody explains them to you. This one you should mark with the number three. It's a third-class. That means: maybe you will obey the Word of God; and, maybe you won't. Maybe you're too stupid even to attend church services so that you can be taught the Word of God by the pastor-teacher gift, so that you're equipped to meet the devil on the high ground of Christ. But if you at least get that far, you then have to use positive volition: "I accept. I believe, so that it becomes real doctrine in your human spirit: "But if you abide in My Word (you are positive to it), then a tremendously wonderful thing happens: you are a true disciple of Jesus Christ." You'll then be able to live objectively – not by your subjective opinions, but objectively, by God's divine viewpoint, instead of by these human rationalizations and the emotions which always mean misery.

John 8:32: "And you shall know the truth, and the truth shall make you free." This is not a reference to academic truth (something you learn in school), but it has reference to divine viewpoint of Scripture. This is Bible truth. Here, specifically, this is truth for operating the Christian life. The modus operandi of the Christian life requires you to know the truth of doctrine, or you can't operate in that realm. And this is the truth that makes you free. If you know Him, He sets you free.

John 14:6: "Jesus says, 'I am the Way; the Truth; and, the life. No man comes unto the Father but through Me." He is the truth.

So, first of all, He says, "If you learn My Word, and you are positive to it, then you're going to know all the wonderful things that pertain to you in the Christian life. And those ever become more marvelous. I cannot believe how often I have to grab a piece of paper in our morning prayer meetings with the faculty in the academy, as we read a portion of Scripture – the things that are leaping off the page to me that I'm just startled with, and amazed all over again, and I write it down, and tell myself, "I have to read this in church;" or, "I have to read this at prayer meeting." That's the Word of God always unfolding because, if you are positive to the Word, you never cease to marvel at the depths of what God has for you.

John 8:33-34: "They answered Him: 'We are Abraham's offspring, and have never been enslaved to anyone. How is it that you say 'You shall become free?''" Now, these are not antagonistic people here. We've already been told that they're believers. But they're puzzled by this issue of being free. They were a religious group. They were proud of their Jewish heritage, and their physical dissent from Abraham. And they claimed that they never were in bondage, and that's their problem. They didn't understand the bondage of the sin nature. In fact, Jesus didn't remind them of these bondages really. What He pressed upon them was the gospel – their need for being born-again. Then they could understand that there's an issue with being in a slave market of sin, that they've been released from (redeemed from), and now they would continue.

"Jesus answered them, 'Truly, truly, I say to you, everyone who commits sin is the slave of sin." And this word "commits" is again that continual action. It goes on. People who have a lifestyle of committing sin – you're the slave of sin. And it's a cruel master. Here, sin is made like a person who's cracking a whip over you. And these people were claiming to be free, and Jesus said, "Wait a minute: you're born-again; but, you have a sin nature. You were once totally enslaved to sin, and if you're not careful, you can let yourself be under its control again.

John 8:35: "And the slave does not remain in the house forever, but the Son does remain forever." The house here is an analogy to eternal life. Eternal life is not the home of somebody who is a slave in Satan's slave market. But the house is the place of eternal life for those who know Jesus Christ.

Just compare this to Ishmael and Isaac. They were both sons in Abraham's home. But Isaac was the son of freedom. Therefore, he stayed in the house. Ishmael – the Arabs were the sons of the slave girl. Therefore, they were thrown out of the house. They were not left in the place of divine blessing. And that's the analogy here. If you're a slave of sin, you're not in God's place of blessing, and you're not in his house. If you are a free man, then you are in God's family and in His blessing.

John 8:36 says, "If, therefore, the Son shall make you free, you shall be free indeed." It is Christ alone who can make a slave free – the Son of God and Son of Abraham that they would be. Jesus Christ provided the redemption. He purchased the price that released them from that slave market.

True freedom has a true solution for the freedom to sin. It can only be provided, and has been provided, by what Christ has done by acting upon the cross, paying that price.

Galatians 3:6 points this out: "And so Abraham believed God, and it was reckoned to him as righteousness." Abraham did it the same way we did. He believed in a coming Savior. We celebrate the arrival of that Savior. We look back to him: "Abraham believed God." God said, "I'm going to save your soul. I'm going to pay the price for you, Abraham, and you no longer have to be a slave sin, the way you are in Ur of the Chaldeans. And that's exactly what God did for him.

Galatians 3:16 says, "Now the promises were spoken to Abraham and to his seed. It does not say, 'And to seeds,' as referring to many, but rather to one: and to your seed" (that is, Christ);" that is, there was going to be *a* Person Who would be the Redeemer.

Then, finally, Galatians 3:26: "For you are all the sons of God, through faith in Christ Jesus." Once we have accepted the redemption price, we become the children of God.

Now that leads us to three enormously dramatic verbs that describe this whole concept of redemption. I explained to you this morning what redemption means. You're a slave in the slave market. Somebody has to buy you out with an appropriate price that can release you, and, therefore, you have to be redeemed. Now, exactly what is involved, once you have been redeemed, has three dramatic factors, such that, if you have any sensitivity, will make it very hard for you not to shout, "Hallelujah." These are three little words. Here is a word so dramatic that it goes to the depths of your relationship with God, and your love for Him. It raises a joy beyond anything we can imagine.

When I was in Dallas Seminary, I was a carpenter for the school. And on the team, we had a Black student who was working. And he would be out there, hammering away at something that we were constructing, and he would get into a rhythm with his hammer, and he would use one of these verbs that I'm going to introduce you to. It's the word "agorazo" (ag-or-ad'-zo): "to buy in the marketplace." It has to do with redemption, but a very specific factor. And then there is another word, and another word. But that word "agorazo" means "freedom:" freedom in Christ. And he'd take his hammer, and he'd say, "'Agorazo,' 'agorazo,' 'agorazo,'" You could hear him all over the whole work site, as he's hammering away.

At that time, I had to run home and look up the word, but it was "redemption:" freedom. And when I got to know more about "agorazo," I saw where the delight was in his soul.

So if you'll join us next Sunday morning, we'll introduce you to those three dramatic words.

Our Father, we thank You so much for this, the Word of God, alive and active.

Dr. John E. Danish, 1995

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