

Mark 10:42-45 — “And Jesus called them to him and said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

Ransom: The price required for repossession of something lost or stolen.

Redeem: To reclaim or rescue a person, family, or possession by paying the necessary cost in order to restore it to its rightful place.

1 Cor. 6:20 — “...you were bought with a price.”

Dallas Willard — “The cross is not about what God must pay the devil. It is about what God must do to overcome evil without destroying the people He loves.”

1) The Exodus Story — The Liberation of God

Exodus 6:6 — “Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.’”

This is the first time redemption is mentioned in the Old Testament

In the exodus story, Israel as a whole is redeemed and set free from the bondage of slavery, but also there’s the important element that Israel’s firstborn sons were redeemed and liberated from “The Destroyer”, who came to claim the life of all first born males in Egypt on the night of Passover.

In Exodus 12, God is described as both the judge who passes through the land and the redeemer.

2) The Year of Jubilee – The Restoration of God

Leviticus 25:1-4 – “The Lord spoke to Moses on Mount Sinai, saying, ‘Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a Sabbath to the Lord. For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the Lord. You shall not sow your field or prune your vineyard.’”

The 7th day is a day of rest for people.
The 7th year was a year of rest for the earth.

Verses 8-10 – “You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan.”

Every 50 years there’s a societal reset to ensure that restoration is brought to what is God’s. It’s not just about liberation, but also restoration.

Throughout Leviticus 25, it becomes clear that...

- 1) The land belongs to God.
- 2) The people belong to God.

The story of God is not just about what people are saved **from**, but what they’re saved **to**.

- In the case of Israel and the year of Jubilee, it’s a taste of God setting things right on the earth for His people.
- It’s about removing them from poverty and slavery and establishing them on the land to live and to work in freedom as they were designed to.

3) Ruth & Boaz – Redemption Through Family

The book of Ruth gives us the best example of a “kinsman redeemer” — a family member who steps in to restore what was lost, according to the levitical law.

Ruth 1:16 — “But Ruth said, ‘Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God.’”

In the story of God, we’ve seen Redemption as...

- Liberation of a people by a show of power.
- Restoration of a people and their land, as a symbolic returning to God’s vision for humanity.
- A family member who can stand in the gap and pay the price on behalf of the one who has fallen into poverty or a form a slavery.

1 Peter 2:9-10 — “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.”

Hebrews 2:14-17 — “Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.”

Jesus is our liberator, setting us free from the spiritual slavery and bondage to sin and death.

Jesus is our Jubilee, through which things are set right with His people with His world.

Jesus is our kinsman redeemer, our brother who paid the debt we couldn’t pay.

In the Garden of Eden, Adam and Eve relinquished their authority in exchange for knowledge.

According to Levitical law, only family could redeem that which was lost.

- In Romans 8:29 Jesus is called the **“firstborn among many brothers.”**

God created Adam and Eve and intended for them to co-reign on the earth with Him with His delegated authority.

- That authority was lost by man, and then it was reclaimed by a man.

Apart from Christ, people are enslaved and in bondage to sin and death.

The enemy has laid claim to the lives of people, but God wants back what belongs to Him. But just like the Israelites in the Exodus story, the blood of the lamb has to be applied in order to escape sin and death.