

Redeemed **(Leviticus 25-27)**

Expository Lessons from the Book of Leviticus

I. Review and Introduction to This Lesson

- a. **Leviticus 21-22** addressed the requirements for *priests and sacrifices*.
 - i. This is important for us, since:
 1. The New Testament describes Christians as members of the new priesthood (**Romans, Hebrews, 1 Peter, Philippians and Revelation**).
 2. We are offering up the “living sacrifices” of our own bodies, as Paul explains in **Romans 12:1**.
- b. **Leviticus 23** covered the special holy days in the annual calendar.
 - i. As Paul explained in **Colossians 2**, the sabbaths and feasts of the Levitical law have been done away with, but were important foreshadowings of the realities we now have in Christ.
- c. **Leviticus 24** discussed:
 - i. Regulations for oil for the lampstand in the Holy Place of the tabernacle;
 - ii. The showbread;
 - iii. Punishment (death) for cursing the Name of the Lord; and
 - iv. Laws for vengeance (“eye for eye, tooth for tooth”).
- d. We now come to the end of this book (**Leviticus 25-27**), where the topics covered include:
 - i. Rules regarding Sabbath rests for the land and for the Jubilee Year. (**Leviticus 25:1-34**)
 - ii. How to treat the poor and your brothers who become slaves. (**Leviticus 25:35-55**)
 - iii. Big-picture promises and warnings for the future, after they enter the Promised Land. (**Leviticus 26**)
 - iv. Laws for the redemption of property that is devoted to God, when making voluntary vows. (**Leviticus 27**)

II. Take the Year Off – Sabbath Rest for the Land, and the Jubilee Year

a. Read **Leviticus 25:1-7**.

i. Points in the text include:

1. Instructions are given pertaining to when they enter Canaan, the Promised Land, and settle down to grow crops.
2. Every seventh year, the land is to remain untended. (Do not sow, reap, prune, nor gather fruit.) This pertains to fields as well as to vineyards and tree crops.
3. The land is to “rest” and have its own Sabbath.
4. Yet it also says that people shall eat the products of the land for food.

b. **Question:** What was the reason to let the land rest (no planting nor reaping)?

i. Read **Exodus 23:10-12**.

- ii. Land to lie fallow every seventh year, so that the poor may eat what the land produces naturally from the land, vineyards and olive groves. The wild animals can eat whatever is left after the poor collect their food.
- iii. Also, the weekly Sabbath is to give the animals and servants a day of rest.
- iv. This reminds me of the commandment in **Leviticus 19:9-10** that the harvesters should not reap every grain nor grape, but instead leave some of the gleanings for the poor to collect.

c. **Question:** What does this tell you about the nature of the God of the Old Testament and the Law of Moses?

- i. God *cares about* the poor, the wild animals, the servants, the oxen and the donkeys.

d. Read **Leviticus 25:8-22**.

i. Points from the text include:

1. After every cycle of 7x 7 years (= 49 years), the following year (the 50th year) will be the “*Year of Remission*” (from OSB, a translation based on the LXX).
2. The start of this special year will be on the Day of Atonement (10th day of the seventh month), announced by the sound of the trumpet throughout the land.

3. This year is also known as the *Jubilee Year*.
 4. Land previously sold is to be returned to its original owner.
 5. People are to return to their ancestral homelands.
 6. No planting nor reaping (another Sabbath rest for the land).
- ii. Since every seventh year is a Sabbath, the year prior to the Jubilee Year as well as the Jubilee Year will both be Sabbath years. Therefore, once every 50 years there will be no planting nor reaping for two consecutive years.
1. The Lord promises that he will provide enough in the prior year to last for the three years until the next harvest comes in.
 2. That would require a considerable amount of *faith in God* from the Israelites!
 - a. In **Luke 12:22-34** Jesus calls His disciples to have the same kind of faith, that God will provide for us if we are righteous. Addressing a dispute that a man has with his brother regarding dividing an inheritance, Jesus says:
 - i. "...Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. Life is more than food, and the body is more than clothing. Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds?" (**Luke 12:22-24**, NKJV)
 - ii. "...And do not seek *what you should eat* or what you should drink, nor have an anxious mind. For all these things the nations of the world seek after, and your Father knows that you need these things. *But seek the kingdom of God, and all these things shall be added to you.*" (**Luke 12:29-31**, NKJV)
- e. Clement of Alexandria, writing c. 195 AD, spoke about this requirement of the Law of Moses (of leaving the land fallow every seventh year) as one of many examples where we can see the kindness of God demonstrated.
- i. "And in the harvest the owners are prohibited from appropriating what falls from the handfuls; as also in reaping [the law] enjoins a part to be left unreaped; signally thereby training those who possess to sharing

and to large-heartedness, by foregoing of their own to those who are in want, and thus providing means of subsistence for the poor. You see how the Law proclaims at once the righteousness and goodness of God, who dispenses food to all ungrudgingly. And in the vintage it prohibited the grape-gatherers from going back again on what had been left, and from gathering the fallen grapes; and the same injunctions are given to the olive-gatherers. (**Leviticus 19:9-10**)

- ii. “Besides, the tithes of the fruits and of the flocks taught both piety towards God, and not covetously to grasp everything, but to communicate gifts of kindness to one’s neighbors. For it was from these, I reckon, and from the first-fruits that the priests were maintained. We now therefore understand that we are instructed in piety, and in liberality, and in justice, and in humanity by the Law.
- iii. “For does it not command the land to be left fallow in the seventh year, and bids the poor fearlessly use the fruits that grow by divine agency, nature cultivating the ground for the benefit of all? How, then, can it be maintained that the Law is not humane, and the teacher of righteousness?”
- iv. “Again, in the fiftieth year, it ordered the same things to be performed as in the seventh; besides restoring to each one his own land, if from any circumstance he had parted with it in the meantime; setting bounds to the desires of those who covet possession, by measuring the period of enjoyment, and choosing that those who have paid the penalty of protracted poverty should not suffer a life-long punishment. ‘But alms and acts of faith are royal guards, and blessing is on the head of him who bestows; and he who pities the poor shall be blessed.’ [likely from **Proverbs** and/or **Sirach**] For he shows love to one like himself, because of his love to the Creator of the human race.”
 1. (Source: Clement of Alexandria, *The Stromata, or Miscellanies*, book 2, chapter 18; found in Ante-Nicene Fathers vol. 2, pp. 366–367)
 2. Clement saw, in passages like these from the Law of Moses, the kindness of God in making provision for the poor.
 3. The fields were to be left fallow for the poor every seventh year, as well as on the 50th year.
 4. Also, in the 50th year, if someone had become poor as a result of challenges that came (and as a result had to sell their land and lost it), it would be restored to them.

5. Similarly, all the passages in the Old Testament that speak of how God will protect and bless those who are generous to the poor show that one who loves God will show similar love toward other men (who are in need).
- f. The kindness, patience and goodness of God can be seen throughout the Old Testament.
- i. **Personal Story:** Conversation I had with an old high school friend recently.
 1. Although he still believed in Jesus and in the resurrection, his faith clearly had been eroded. He basically rejected “the God of the Old Testament”; and had problems with much of the New Testament, as well.
 2. My friend rarely read the Bible and consequently did not know it very well. Nevertheless, he had a lot of (mis)conceptions regarding what it said. He considered the God of the Old Testament to be harsh, cruel, and vengeful.
 3. My friend saw this as being in sharp contrast with the loving God revealed by Jesus in the New Testament. Therefore, my friend completely rejected any notion of divine inspiration of the Old Testament Scriptures.
 4. The things my friend was struggling with reminded me of a heresy in the early church, based on the teachings of a man named *Marcion*.
 - ii. Marcion was an early Christian who founded a heretical movement that lasted for several centuries. Marcion was born in Asia Minor c. 110 AD and started his sect in Rome c. 140 AD.
 1. Marcion saw the God of the Old Testament as unloving, flawed, and *different from* the God of the New Testament revealed by Jesus.
 2. Therefore, Marcion (incorrectly) concluded *there must be two Gods* (the flawed original one who created everything and who we find in the Old Testament; and the newer one who sent Jesus).
 3. He also largely rejected the Old Testament, as well as parts of the New Testament.
 4. Marcion’s influence continued for centuries. Several early Christian writers addressed this heresy.

- iii. Tertullian addressed multiple aspects of this heresy in his *Five Books Against Marcion*. From Tertullian, in *Against Marcion*, book 2:
1. "...the world itself is inscribed with the goodness of its Maker, and the inscription is read by each man's conscience.
 2. "...[speaking about the patience of God, the Creator] ...that patience, (I mean,) which waits for the sinner's repentance rather than his death, which prefers mercy to sacrifice (**Hosea 6:6**), averting from the Ninevites the ruin which had been already denounced against them (**Jonah 1-3**), and granting to Hezekiah's tears an extension of his life (**2 Kings 20**), and restoring his kingly state to the monarch of Babylon after his complete repentance (**Daniel 4**); that mercy, too, which conceded to the devotion of the people the son of Saul when about to die (**1 Samuel 14**), and gave free forgiveness to David on his confessing his sins against the house of Uriah (**2 Samuel 12**); which also restored the house of Israel as often as it condemned it, and addressed to it consolation no less frequently than reproof.
 3. "Do not therefore look at God simply as Judge, but turn your attention also to examples of His conduct as the *Most Good*.
 4. "Noting Him, as you do, when He takes vengeance, *consider Him likewise When He shows mercy*. In the scale, against His severity place His gentleness. When you shall have discovered both qualities to co-exist in the Creator, you will find in Him that very circumstance which induces you to think there is another God.
 5. "Lastly, come and examine into His doctrine, discipline, precepts, and counsels.
 6. "...At any rate, my Creator did not learn from your God to issue such commandments as: You shalt not kill; you shalt not commit adultery; you shalt not steal; you shalt not bear false witness; you shalt not covet what is your neighbor's; honor your father and mother; (**Exodus 20, Deuteronomy 5**) and, you shalt love your neighbour as yourself. (**Leviticus 19:18**)
 7. "To these prime counsels of innocence, chastity, and justice, and piety, are also added prescriptions of humanity, as when every seventh year slaves are released for liberty; when at the same period the land is spared from tillage; a place is also granted to the needy; and from the treading ox's mouth the muzzle is removed, for the enjoyment of the fruit of his labor

before him (**Deuteronomy 25:4**), in order that kindness first shown in the case of animals might be raised from such rudiments to the refreshment of men.”

- a. (Source: Tertullian, *Five Books Against Marcion*, book 2, chapter 17; found in Ante-Nicene Fathers vol. 3, pp. 310–311)
 - b. Tertullian points to the Law of Moses for God’s compassion toward the poor, the slaves and even the animals. If we clearly see God’s nature, it will raise our own.
 - c. Tertullian says if we want to ‘weigh’ the God of the Old Testament, the Creator, *on the scales* (think of an old-fashioned balance-type scale), we should put His *judgment* on one side, but His mercy on the other side!
 - i. Tertullian concludes that if we do that and see Him completely, we will find that *there is nothing lacking*. We will not need to create a “second god”.
- iv. **Challenge:** Christians need to *embrace* the Old Testament Scriptures, as well as the portrayal of our God in them. God does not change.
1. Peter says we need to cling to the words from the Old Testament as “a light shining in a dark place”. (**2 Peter 1:19**)
 2. Paul told the Christians in Rome, “For whatever things were written before *were written for our learning*, that we through the patience and comfort of the Scriptures might have hope.” (**Romans 15:4**, NKJV)
 3. Paul said Scriptures that Timothy had known “*from childhood*” (obviously referring to the Old Testament) could make him “complete, thoroughly equipped for every good work” (**2 Timothy 3:14-17**).
- v. **Personal Observation:** Recently, a younger brother attending a church I was a part of for many years was filling me in on the worldly thinking and influences that had been flooding into the church. When I relayed this to my wife, she commented, “This is because *they aren’t teaching people the Old Testament.*”
1. There is a tendency for churches to drift and conform with the culture of the world more and more over time, especially if there is not a solid foundation built on the word of God, and a

healthy, balanced view of the character of God. We need ALL of the Scriptures, including the Old Testament, to have that solid foundation.

III. Redeeming Property

- a. Rules in **Leviticus 25:23-55** include:
 - i. You could not sell land in perpetuity. Land ownership would revert back to the original owner in the Jubilee Year.
 1. The same goes for houses not in walled cities (they are considered to be part of the land).
 - ii. When buying or selling land (or fellow Jewish slaves), one would need to keep in mind how many years are remaining until the Jubilee Year, in order to adjust the price accordingly.
 - iii. If someone is poor and has to sell their property, a relative can “redeem” it for them (buy it back), with certain restrictions.
 - iv. You need to be kind to a brother who becomes poor.
 1. Read **Leviticus 25:35-38**.
 2. Jews were forbidden to charge their poorer fellow Jews “usury”. It is not clear to me if the term “usury” as used here referred to *any interest*, or perhaps *excessive interest*. (I have heard both positions expressed.)
 - a. **Question:** Is it ok for Christians to lend out money at interest?
 - b. **General Principle:** *We cannot arbitrarily pick and choose* from among Old Testament requirements in the Law of Moses and apply them today.
 - i. Consider the conclusion of the apostles who met at the Council in Jerusalem, in **Acts 15**.
 - c. Jesus did not condemn lending with interest, and used the idea of investing and making a profit of interest in the Parable of the Talents, in **Matthew 25**.
 - i. “So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.” (**Matthew 25:27**, NKJV)

- ii. However, the principle certainly still applies that we need to be generous in helping the poor!
- v. If your brother becomes poor and sells himself to you as a slave.
 1. Read **Leviticus 25:39-43**.
 2. Treat him kindly, and
 3. Release him in the Jubilee Year.
- vi. If your brother becomes poor and sells himself to a resident alien or foreigner:
 1. A relative should redeem him (pay the price to release him from the foreigner).
 2. He will become *your servant* until the Jubilee Year, but you must not overwork him.
- b. There are important reasons behind these unusual requirements.
 - i. Read **Leviticus 25:23**.
 1. The land *belongs to the Lord*. (That is the reason why the people can't sell it permanently.)
 2. In His eyes, God's people are "resident aliens and sojourners".
 - a. We are just passing through. All we have (including the land), belongs to God, who allows us to use it for the short time we are here.
 - b. "Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul...." (**1 Peter 2:11**, NKJV)
 - c. "But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none, those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy *as though they did not possess*, and those who use this world as not misusing it. For the form of this world is passing away." (**1 Corinthians 7:29-31**, NKJV)
 - d. "I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them

out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world.” (**John 17:14-16**, NKJV)

- e. In **Hebrews**, the examples of faith we are to follow include those who did not consider this world their home.
 - i. “By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith *he dwelt in the land of promise as in a foreign country*, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God.” (**Hebrews 11:8-10**, NKJV)
 - ii. “These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they *were strangers and pilgrims on the earth*. For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.” (**Hebrews 11:13-16**, NKJV)
 - iii. “By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.” (**Hebrews 11:24-26**, NKJV)
- 3. In the New Testament, Christians are called to be aliens and strangers, people who are just passing through this land. This is not our permanent possession; we are looking elsewhere for that!
 - ii. Read **Leviticus 25:42** and **25:55**.

1. The Lord says that the Israelites are *My servants*, who I brought out of the land of Egypt.
 - a. Therefore, they have no business mistreating the other servants!
2. This concept (we are God's servants, with implications regarding how we treat others) applies to us today as well.
 - a. "Masters, give your bondservants what is just and fair, knowing that you also have a Master in heaven."
(**Colossians 4:1**, NKJV)
 - b. "Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. *Who are you to judge another's servant?* To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand." (**Romans 14:1-4**, NKJV)
 - i. We need to avoid the temptation to judge other Christians on the basis of things that the Scriptures do not clearly address. See yourself as a servant of God who needs to please his master.
 - ii. See other servants as those who need to please their master (not us). Don't have a critical, judgmental spirit. Get the plank out of your own eye, and be focused on pleasing your Master!

IV. Summary of (Most of) the Old Testament History that Follows

- a. This one chapter (**Leviticus 26**) summarizes most of the events that will follow in the Old Testament.
 - i. It is a very detailed prophecy.
 - ii. Consider this chapter like a 'Cliff's Notes' summary of most of the remainder of the Old Testament (especially the historical books).
- b. Read **Leviticus 26:3-13**.
 - i. If you walk in my ordinances.
 1. This is a big 'IF'!

2. All will go well if the people simply obey the Lord.
- ii. On the other hand, *if you DON'T obey...*
 1. Read **Leviticus 26:14-17**.
 2. It is not a good idea to oppose God, to take God on. This is like entering the ring in the first round of a four-round boxing fight against the Lord.
 - a. A wise person would 'throw in the towel' of surrender and end the fight as soon as possible.
 - i. Only a fool would continue to fight against the Lord!
 - b. Each successive round will get only worse, ending with a KO (knock out) by the Lord in the last round.
 3. In each of the 'four rounds' of this battle, the Lord says He will inflict increasingly more severe punishments, in hopes that the people will take heed and repent.
 - a. Round 1: Read **Leviticus 26:14-17**.
 - b. Round 2: Read **Leviticus 26:18-22**.
 - c. Round 3: Read **Leviticus 26:23-26**.
 - d. Round 4: Read **Leviticus 26:27-39**.
 - iii. However, if from there (after four rounds of discipline and captivity) the people repent, the Lord will restore them.
 1. Read **Leviticus 26:40-45**.
- c. This chapter provides, in advance, a summary of most of the Old Testament history, in advance.
 - i. If/when you obey. (A time corresponding to **Joshua**, and perhaps some of **Judges**.)
 - ii. If /when you disobey, corresponding to rounds 1-4 of discipline from the Lord. (A time corresponding to much of **Judges** as well as **1 & 2 Samuel**, **1 & 2 Kings**, **1 & 2 Chronicles**; as well as **Isaiah**, **Hosea** and some of the other books of the **Prophets**)
 1. Read **2 Chronicles 36:22-29**, at the time of the fall of Jerusalem to the Babylonians. This summarizes how God had warned His people repeatedly, but He was ignored.

- iii. Captivity (**Jeremiah, Ezekiel, Daniel**)
- iv. Restoration (**Ezra, Nehemiah** and some of the writings of the **Minor Prophets**)
- d. A similar summary of what will happen to God's people is found (in more detail, at greater length) in some of the chapters of **Deuteronomy**.
- e. What this tells us about the character of God
 - i. He is patient and gives us many warnings and opportunities to repent.
 - ii. He tells us *in advance*, giving us the roadmap so that the wise can avoid pain and destruction (and choose life).
 - 1. Therefore, there should be no surprises.
 - iii. He does not want to destroy us.
 - iv. His patience has limits. The day of judgment will come.
 - v. He gives us free choice and free will (to love and obey Him or to reject Him).
 - vi. He loves us and *disciplines us for our own good*.
 - vii. He means what He says. If we fail to take His warnings seriously, we will pay terrible consequences!

V. Redemption of Gifts Dedicated to God

- a. This chapter pertains to voluntary vows made to the Lord.
 - i. The general form of such a vow: "If you do X for me, I will devote Y to you".
 - ii. There are several examples of people in the Old Testament who made this type of a voluntary vow to the Lord.
 - 1. Jacob, at start of his journey, in **Genesis 28:20-22**, Jacob promises that if the Lord delivers him on his journey, he will serve the Lord and give Him a tenth of everything.
 - 2. Specific instructions concerning a special category of voluntary vows to the Lord are provided in **Numbers 6:1-22**.
 - a. It appears that Paul and four other Jewish Christians are fulfilling this type of vow in **Acts 21:23-26**.

3. Hannah makes a vow to the Lord that if He gives her a son, she will dedicate him to the Lord in a special way. (**1 Samuel 1:10-12**, designated **1 Kingdoms 1:10-12** in the LXX)
4. Jephthah makes a vow to sacrifice to the Lord that if the Lord delivers him a victory in battle, he will offer up to the Lord whatever first comes out of the door of his house, when he returns (**Judges 11:1-39**).
 - a. Unfortunately for Jephthah, it is his beloved only child, his daughter (rather than an animal), who was the first to approach him from his home, upon his return. He fulfilled his vow to the Lord.
 - b. While we might want to criticize Jephthah, he is held up as a hero of faith in the New Testament, in **Hebrews 11:32-34**.

iii. **Question:** Should we still make such vows to the Lord?

1. This is not prohibited (nor commanded) anywhere in the New Testament that I am aware of.
 2. However, we need to be very careful regarding what we promise and make sure we are prepared to keep our commitments to the Lord!
 - a. “If a man makes a vow to the Lord, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.” (**Numbers 30:2**, NKJV)
 - b. “When you make a vow to God, do not delay to pay it; For He has no pleasure in fools. Pay what you have vowed— Better not to vow than to vow and not pay.” (**Ecclesiastes 5:4-5**, NKJV)
 - c. “But cursed be the deceiver who has in his flock a male, and takes a vow, but sacrifices to the Lord what is blemished— For I am a great King,’ says the Lord of hosts, ‘And My name is to be feared among the nations.’” (**Malachi 1:14**, NKJV)
- b. **Leviticus 27** gives rules for *redeeming* gifts that are devoted to God.
- i. Read **Leviticus 27:1-8**.

- ii. Valuations are established for people, depending (in some cases) on one's station in life and ability to pay.
 1. In some translations, it says the amount of money required is "according to the valuation of his soul".
 2. However, keep in mind that the Greek word in the LXX here translated "soul" (ψυχή / psuchē) can also be translated "life".
 3. Certainly, the value of a person's *soul* does not fluctuate with age nor with his financial condition.
 - a. Note that in this passage, the monetary values for redemption change with a person's age and financial condition (as well as with the person's gender). Perhaps similar to how senior citizens and small children can get discounted fares on trains or other accommodations based on their tendency to have less financial resources than those of prime working age.
 - b. Therefore, it seems to me that the redemption value assessment is based on the person's presumed ability to pay, based on the person's station in life.
 - i. Note that those who are poor also can get a lower price set for their redemption.
 - c. See also similar wording regarding a price to be paid to "redeem" the "life/soul" of a person in **Exodus 21:28-30**, where in a similar phrase it is generally translated "to redeem his *life*".
 - d. Some who struggle with a distorted view of God (or of the Old Testament) may point to passages like this one, alleging this is evidence that God looks down on women (lesser valuation than men). However, it seems to me that if we read the passage clearly and think it through, there is nothing here to suggest that the *soul* of a woman is in any way of less value than that of a man in the eyes of God!
 - i. Similarly, it does not indicate that the value of a poor man's soul is less than that of a rich man's soul.
 - ii. Similarly, it does not suggest that the value of a man's soul decreases between the age 59

(valuation at 50 didrachms of silver) and age 60 (reduced to a valuation of 15 didrachms).

- iii. References to the word “redeem” (LXX Greek word λυτρόω / luroō) are found throughout **Leviticus 25 & 27**, along with the closely related terms “redeemer” and “redemption”.
 1. When it appears in the Bible, this word is typically translated “redeem” and “ransom”.
 2. Redeem: In states (such as Massachusetts) where we are required to make a five-cent or ten-cent deposit when we purchase a bottle of soda at a store, when we return the empty bottle to an appropriate place, the bottle is ‘redeemed’, and we can reclaim the initial deposit we made.
 - a. When I see a sign ‘Redemption Center’ located in front of a building in Massachusetts, sometimes I wonder whether the building is a church, or a place where they reclaim soda bottles!
 3. Ransom: I think of someone paying a ransom fee to kidnappers to liberate someone who has been taken captive.
 4. From Noah Webster’s 1828 *American Dictionary of the English Language*, the first two definitions provided for ‘redeem’ are:
 - a. “1. To purchase back; to ransom; to liberate or rescue from captivity or bondage, or from any obligation or liability...
 - b. “2. To repurchase what has been sold; to regain possession of a thing alienated by repaying the value of it to the possessor...”
- iv. This term is especially important for us to understand since it takes on great significance in the New Testament, in connection with Jesus. From how we see it being used in the LXX (Greek Old Testament), we can get a solid, practical understanding of the meaning of this term and how it would have been understood by the apostles.
 1. Think of the example we saw in **Leviticus 25**, where a Jewish person ends up in a dire situation and becomes the slave of a foreigner. His brother or a close relative is able to *redeem* him.
 - a. “Now if a resident alien or sojourner with you prospers, and your brother becomes poor and sells himself to the resident alien or sojourner with you, or to a member of

the resident alien's family, after he is sold he may be redeemed again. One of his brothers may redeem him; or his uncle or his uncle's son may redeem him; or anyone near of kin to him in his family may redeem him..." (**Leviticus 25:47-49**, LXX, OSB)

- b. The redeemed person becomes the servant of the one who paid the price to redeem him until the Year of Remission (the Jubilee Year).
 - c. The one who has been redeemed is to be treated kindly by his new master (who is his relative) and must not be overworked. (**Leviticus 25:53**)
2. Also, consider the meaning of "redeem" in the context of the passage from **Exodus 21:28-30**.
 - a. If a bull (who is in the habit of goring people) kills a man, the offending bull, as well as its owner, are both to be put to death.
 - b. However, if a sum of money is imposed on the owner of the violent bull (for example, by the family of the one killed), "he shall pay the amount imposed so as to *redeem* his life." (**Exodus 21:30**, LXX, OSB)
- v. Now let us consider passages in the New Testament where it lays out the concept that we have been 'redeemed' or 'ransomed' by Jesus.
 1. From the words of Jesus.
 - a. "And when the ten heard it, they were greatly displeased with the two brothers. But Jesus called them to Himself and said, 'You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life *a ransom for many*.'" (**Matthew 20:24-28**, NKJV)
 2. From the writings of the apostle Peter.
 - a. "...knowing that you were not *redeemed* with corruptible things, *like silver or gold*, from your aimless conduct received by tradition from your fathers, but with the

precious blood of Christ, as a lamb without blemish and without spot.” (**1 Peter 1:18-19**, NKJV)

- i. This makes me think of the redemption-related passages in **Leviticus 25** and **27**, where people were redeemed with silver, under the Law of Moses.

3. From the apostle Paul.

- a. In addressing why Christians must not be involved in sexual immorality: “...Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? *For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.*” (**1 Corinthians 6:17-20**, NKJV)
- b. “*You were bought at a price; do not become slaves of men.*” (**1 Corinthians 7:23**, NKJV)

vi. **Concluding Point:** *We have been redeemed.*

1. We got ourselves into a bad position and ended up in slavery to a foreigner (Satan).
2. Our brother, Jesus, had the ability to redeem us, and He did.
3. The price He paid to redeem us was not silver or gold coins; but was something much more costly: His precious blood.
4. Now that we have been redeemed from our former slavery, we belong to Jesus. We were bought at a price, and now we *belong to Him*.
 - a. He is a Master who treats us kindly and does not overwork us.
 - b. We must not become slaves to anyone else.
 - c. Since we were paid for and now are owned by Him, we must honor Him with our bodies and refrain from all the sins of the flesh. Our bodies are His.