

## A BETTER SALVATION

### Hebrews 2:14 – 18 – A BETTER SALVATION

#### I. Understanding Redemption:

##### A. Christ took on flesh and blood. The Necessity of Redemption

1. The Law of the Kinsman Redeemer (Lev. 25:25) had 3 requirements:
  - a. The Redeemer had to be willing to redeem
  - b. The Redeemer had to be able to redeem
  - c. The Redeemer had to be a near kinsman
2. Job 19: 25-27 offers insight into our Redeemer
  - a. Job knew that his Redeemer was already alive
  - b. Job testified that one day the living Redeemer would stand upon earth
  - c. Job knew that death would ravage his body
  - d. Job had confidence in a resurrection reality because of his Redeemer
  - e. Job knew his Redeemer was God Himself
  - f. Job knew that after death he would see his Redeemer
  - g. In this prophetic statement, Job was saying that God would be flesh and stand upon earth. He was prophetically stating that God would pay the price for his redemption – death. He was confidently prophesying that death would not hold its prey, not God and not him. A resurrection was awaiting and he was confident he would be a participant.
3. God could not be our Redeemer in His position of Deity even though He met the first requirement of the Kinsman Redeemer – Willingness. God was willing to redeem, but God was insufficient for the task.
  - a. In order for God to be our Redeemer, He had to be able to die, for death was the requirement for redemption (the soul that sinneth, it shall die – Ezek 18:20) (The wages of sin is death – Romans 3:23). Death for sin was the requirement of the Law. Because God cannot die, He could not pay the required price for our redemption. This is the primary reason for the incarnation (God became flesh and dwelt among us – John 1:14). By taking upon Himself the form of man, He could “taste death for every man” (Hebrews 2:9).
  - b. In order for God to be our Redeemer, He had to be our Kinsman. The book of Ruth in the Bible is the perfect picture. Ruth had lost her husband and was relegated to gathering the grain left in the field, but when the owner of the field, Boaz, saw her, he was quite smitten. His first question was whether she had a nearer kinsman to redeem her (he was a kinsman but not the nearest kinsman). She did have a nearer kinsman, but that kinsman was not interested

in paying for her redemption and stated such publicly. This opened the door for Boaz to pay the cost of Ruth's redemption, which he did and she became his wife.

- c. We, like Ruth, find ourselves indebted to Satan because of our sinful choices. We are his children and his servants because of sin. This will ultimately lead to death, both physical and eternal. There is none of our kinsmen who are able to pay our debt because all are equally indebted. Because of this, God went to Satan and bargained for the children of Adam and the cost that would have to be paid was death. That's the cost He paid, but the thing Satan did not bargain for was the power of God to defeat death and the grave and be resurrected to never die again. God became flesh and blood, and ultimately sacrifice His body and spilled His blood, for only in that sacrifice could we be redeemed. He, as our Kinsman Redeemer, paid the price in full. All those who are willing, as was Ruth with Boaz, to become His bride by accepting His redemption, will be saved.

## B. Christ entered the agora (marketplace) – THE PRACTICALITY OF REDEMPTION

### 1. There are 3 primary Greek words for redemption:

- a. Agoradzo – To purchase in the marketplace – The Agora was the marketplace where people went to purchase things. One of the things that could be purchased in the agora were slaves. In our case, we were shackled and imprisoned by sin and Satan. Christ entered the agora and purchased us with His blood (Revelation 5:9).
- b. Exagoradzo – This is a compound word which prefaces agoradzo with Ex. This prefix means “out of or from”. Exagoradzo goes one step further in the understanding of redemption. Not only did Christ enter the agora to pay the price for our redemption, His blood and life, but He then the shackles and chains and removed us out of the marketplace (Gal. 3:13). The analogy here would be that we are His slaves, His possession. However, the wording for redemption keeps getting better.
- c. Lutron – This Greek word means to loose or set free. When Christ paid the price (agoradzo) and removed us from the marketplace (exagoradzo), He then set us at liberty to choose to follow Him and submit to His voice in our lives (I Peter 1:18, Mt. 20:28, I Tim 2:6, Heb. 9:12) Isaiah 53:1 – 54:6 tells the story in incredible beauty. Isaiah 53 eloquently describes what Christ did for us and the power of His death. Isaiah 54 then cries out to the forsaken, the grieved, and the hopeless offering acceptance, a future, and hope in the midst of the war.
- d. Apolutrosis – This is the word that makes our future bodily resurrection a reality. It takes our redemption to the fullest end, a time, yet future, when our bodies will be resurrected incorruptible, undefiled, and never dying.

e. Doulos – Bond Servants. This is the way the apostle Paul chose to describe himself. A bond servant was a person whose price had been paid in full, and because the price had been paid he was legally liberated and could leave his master's household and go wherever he would choose. A bond servant (doulos) was such a one who would say, "I have no where else I want to go. I want to stay in the household of my Master and serve Him willingly. The only servants our Lord has are willing servants, but where else is better and what else is more fulfilling?"

C. Salvation, in its fullness, is result – THE PATH WE CHOOSE.

1. The word for Salvation is the Greek word Sodzo. It is in the perfect tense in Greek. The perfect tense means that all the tenses are combined in the word.

a. Past Tense: I have been saved.

- Saved from the Penalty of Sin. This is called Justification. It deals with our spirit man. Our spirits are fully and completely saved. That is the part of us, that after we "call upon the Name of the LORD" causes us to feel guilt and shame when we sin.

b. Present Tense: I am being saved.

- Saved from the Power of Sin. This is called Sanctification. It is the process of God whereby the act of God within us (justification) begins to become our practice, not just our plea. This deals with our inner man, our soul. It is the thought process, that part of us that is caught between a fleshly body that desires the carnal satisfactions and the spirit man that desires Spiritual satisfaction. As time goes by in our lives, we find ourselves submitting more and more to the spirit instead of the flesh. This act of God will continue as long as we are in this life.

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Hebrews 2:17 says that Christ has made RECONCILIATION FOR THE SINS OF THE PEOPLE. Reconciliation (Greek - hilaskomai, hilasterion) means to make peace or friendship with. It is the act of Christ whereby His sacrificial death on our behalf is so pleasing and satisfying to God the Father that He sees us as fully righteous and pure in Christ and thus will not hold our sins against us anymore. They have been removed as far as east is from west and have been cast

into the deepest part of the sea. We are covered. The wrath of God has been satisfied because of Christ and we can now approach God as our Father instead of our Judge. Christ is now our merciful, faithful, understanding, and helping High Priest Who stands between us and God, ever living to make reconciliation for us.

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3. God could not be our Redeemer in His position of Deity even though He met the first requirement of the Kinsman Redeemer – Willingness. God was willing to redeem, but God was insufficient for the task.
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### Hebrews 2:14 – 18 – A BETTER SALVATION

#### I. Understanding Redemption:

##### A. Christ took on flesh and blood. The Necessity of Redemption

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## B. Christ entered the agora (marketplace) – THE PRACTICALITY OF REDEMPTION

### 1. There are 3 primary Greek words for redemption:

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