



Redemption

Transcript

A Transfer of Ownership

00:00-01:32

Jon: Why do I hear Christians say, “I’ve been redeemed by the blood of the lamb?”

Tim: Yeah. That’s a really dense phrase. Let’s unpack it.

First, let’s talk about what it means to redeem something. So if you own something, it belongs to you, right? But things can get lost or stolen, and then somebody else ends up possessing what is rightfully yours.

Jon: So I should go get it back.

Tim: And you could do that in a few ways. You could show some sort of proof of ownership, or you might need to purchase it back, or you could just demand it back. However it happens, that transfer back to you as the rightful owner, that’s what the Bible calls redemption.

Jon: Okay. But what does it mean for a person to be redeemed?

Tim: Yeah, so imagine you lived in ancient Bible times, and you ran out of money. As a last resort, you could sell yourself as a slave to pay back that debt.

Jon: Ah, I’ve lost my freedom.

Tim: Right. But a family member could come with money, called a “redemption price,” and claim you. And that person was called a kinsman redeemer, and they were transferring you back into the family.

Jon: Ah, I get it.

Tim: Now, the story of the Bible begins with this big idea that all creation, especially humans, belong to God. But tragically, humans have ended up being corrupted and enslaved by death.

God wants humanity back, and so the story of the Bible is basically about how God transfers us back into his possession, that is, redeems us.

The Blood of the Lamb

01:33-03:03

Jon: Okay, so where does the blood of the lamb fit into all of this?

Tim: Yeah. For this last step, we need to tell a story. In the scroll of Exodus, Pharaoh has claimed the lives of all of the Israelites, making them his slaves.

Jon: Yeah, they've lost their freedom, but they don't belong to Pharaoh. Israel belongs to God.

Tim: Right. So God confronts Pharaoh and demands, "Let the people go free, or I will take them back with displays of power."

Jon: You mean the plagues? But they don't work. Pharaoh refuses to acknowledge God's claim on Israel.

Tim: Right. So in one final act of power, God makes it clear to Pharaoh that not just Israel but all life belongs to him. God will unleash a deadly plague through the land to compel Pharaoh to free the Israelites.

Jon: But this plague isn't just on Pharaoh and Egypt. It will also take the lives of Israelites too.

Tim: Well, remember, every life is already enslaved by death. But God provides a way of safety from the plague. And this is what the Passover meal is all about, where every family puts the blood of a flawless lamb on the doorframe of their house to protect them.

Jon: How does that work?

Tim: Well, the lamb is a symbol of a life that belongs totally to God, uncorrupted by evil or death. And that means death has no rightful claim to it.

Jon: And its blood?

Tim: Well, the blood is a symbol of its flawless life that has been surrendered over to death.

Liberation From Slavery

03:03-04:05

Jon: But wait, you said death has no claim over the life of this lamb. So why did it die?

Tim: Yes, exactly. It's not fair. But because it surrendered its life, it can, so to speak, give its life-power for others to open up a way back to life with God.

Jon: Okay, so to go back in is like being in the house that is covered by the blood of the lamb, protected from death, belonging to God.

Tim: Yes. So on the night of Passover, God liberates people from death. And the next day, Pharaoh releases his claim on Israel, and so God also liberates them from slavery. And both liberations are central to what redemption means in the rest of the Bible.

Jon: Okay. Now, God redeemed Israel for a larger purpose, right?

Tim: Yeah, so they could be God's partners and represent his character to the nations. But Israel's story turns tragic as they become enslaved, along with all the rest of humanity, to their corrupt desires and the deadly violence that results. And so instead of living in freedom, Israel remains claimed by death.

Reclaimed by God

04:06-6:10

Jon: And so how can Israel or anyone be truly redeemed from death?

Tim: Yeah, that is the question that brings us to the story of Jesus.

So Jesus went around announcing the arrival of God's redemption. He led a life fully dedicated to loving God and loving others, freeing them from sickness and from death. Then Jesus went to Jerusalem on Passover weekend to confront the power of death itself. And the city leaders decide to kill him.

Jon: But he was blameless. Those leaders have no right to claim his life.

Tim: Right. It wasn't fair. But in an act of generous love, he surrendered his life for others.

And when Jesus was raised from the dead, it all became clear. Jesus is God's ultimate counterclaim against death. And the life of Jesus, represented by his blood, is a covering for anyone who takes refuge in him. Death could not claim him, and ultimately, it cannot claim you either.

Jon: So when Christians say, "I've been redeemed by the blood of the lamb ..."

Tim: What they mean is that because of Jesus' life, they have been reclaimed by God into freedom and into a kind of life that's beyond the power of death. We belong to God, and nothing can change that.

This is what it means to be redeemed by the blood of the lamb.