



NEW LIFE

BIBLE-PRESBYTERIAN CHURCH

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“For the Word of God and for the testimony of Jesus Christ” (Rev 1:9)

Vol. 11 No. 51

LORD’S DAY 23 DECEMBER 2007

REDEMPTION IN THE OLD AND NEW TESTAMENT

Introduction

When God brought the Israelites out of Egypt and led them into the promise land, they were under a theocratic system of government where God is their King and Ruler. The people soon rebelled against such a system being influenced by the heathen nations around them and thus rejected God as their Ruler. Nevertheless God had established the laws through Moses which were to govern the lives of the Israelites as a nation and to show them through this laws how they ought to relate to God and to their neighbours and all that concern every aspects of their well-being. One of those laws pertains to the Right of Redemption.

Definition of Kinsman/Redeemer or Redemption

It is quite clear from Scripture that Moses not only gave God’s laws to the children of Israel but he also instructed them clearly how it should be applied. Therefore to every Israelite’s mind the idea of redemption and the role of a kinsman/redeemer were well understood to have the following implications.

Firstly, the meaning of the word “redeem” (Heb – **la;g|**) has to do with the act as kinsman - do the part of next of kin.

Responsibilities:

- taking a kinsman widow to raised up children by the her (Ru.3:13)
- redeeming from bondage (Lev. 25:48-49)
- redeeming a field (Lev. 25:26,33; Ru. 4:4-6)
- claim as kinsman (Jb. 3:5)
- avenger of blood (Nu. 35:19,21,24,25,27)

Secondly, Redeem, by payment of value assessed, of consecrated things, by the original owner.

Thirdly, Redeem, with God as subject, implying personal relationship.

Example:

- redeem individual from death (Lam. 3:58; Ho.13:14)
- redeem Israel from Egyptian bondage (Ex.6:6; 15:13)

Continued on Page 2...

The word “Redemption” (Heb – **hl\ag.**) has also the similar impression of:

- kin, men of thy kindred (Ez. 11:15)
- redemption, of field (Lev. 25:24; Ru 4:6)
- right of redemption (Lev. 25:29,31,32,48; Je 32:8)
- price of redemption (Lev 25:26,51,52)

Redemption in the society and theology of Ancient Israel

In the society of Ancient Israel, such a concept of redemption is to be practised by the Israelites and the clearest case from Scripture is the account of Naomi recorded for us in the book of Ruth chapter 4:1-15. In this account, Boaz acted as the “redeemer” because his position in the family gave him the right of redemption which entailed taking Ruth as his wife and effect the restoration of the land back to Naomi’s family. Besides these, the reproach suffered by Naomi was also removed by the birth of Boaz and Ruth’s son whom Naomi called “a redeemer”. From this account we noted that the redeemer must do the part of purchase of the land which means a sum of money is paid for it and marry the widow. These 2 matters must go hand in hand and cannot be done one without the other. So this aspect of redemption is for the continuance of the family name, restoration of land/property and return of honour through the birth of a son by the redeemer, such is the custom of their society at that time.

This custom is not solely for the purpose of maintaining the rights of the kinsman or relative, it is also for uniting of the people as members of a clan and to prevent the disruption of such a unity as a nation.

The next aspect of this concept was for the redeemer to act as “avenger of blood”, that is to kill the murderer or the relative of the murderer’s clan if he meets him outside the city of refuge. The redeemer must be the dead man’s son, and then the other male relatives. In such a case the killing must not be premeditated or with intent to kill. The accused if found innocent by the congregation must stay in the city of refuge until the death of the high priest before he can return back to his own city. If the avenger should succeed in killing the accused, he is not to be murdered in turn. This practice was spelled out in the Mosaic Law (Nu. 35:11-29).

Under the theocratic form of government, the entire land belong to God and the Israelites only possessed the right to use the land and under such a system if the owner sold the land for whatever reason and cannot purchase it back, then the land shall be returned to the owner or owner’s family at the year of Jubilee which came every fifty years (Lev. 25:8-17).

The practice of such a law of redemption cannot be separated with the spiritual or theological aspect of such a concept. In fact such a system of redemption came about when God delivered the Israelites from their bondage of slavery in Egypt. After they were brought out, God gave the command to lay claim on the first-born of every Israelites male child and cattle which were supposed to be dedicated for God’s service (Exo. 13:2) because He spared every male child in the Israelites family during the final plague in Egypt. Such a practice was lifted later on and in its replacement is the dedication of the tribe of Levi and its cattle (Num. 3:12,13,41,45).

Continued on Page 3...

But when there were shortage of Levi, they were required to “redeem” the remaining first-born by paying a sum of money (Num 3:46-51). Only after this was done that the first-born were released from the divine claim and restored to their families.

The idea of redemption from the biblical point of view actually stem from the act of redemption by God in His deliverance of His people from bondage of foreign power. This act was carried out by God alone and thus shows the significance of the one who performs it and the means by which He effected it. In the account recorded for us in Exodus chapter 5-12, God was represented by Moses as redeemer and His act of redemption was to bring the Israelites out of bondage unto Himself to be consecrated for holy service. God had made a promise unto Abraham and kept His promise of the covenant to bring His chosen people into the land which He swears unto their fathers.

This concept was clearly a means by which God instituted to remind the children of Israel of their personal and intimate relationship with Him. Each time when they carry out the right of redemption or see it being done, they would be reminded of God’s redemption of them from the bondage of Egypt.

New Testament Concept of Redemption

The establishment of the concept in Old Testament was in fact a precursor to the work of redemption by Christ on the cross. John Murray says,

“The merciful provisions associated with the term in the ordinary life of Israel are here carried to the highest level in the relation of God to His people, and the kinsman’s action in recovering possession is likened to God’s action in salvation.”

In Gal. 3:13; 4:5; Rev 5:9, the word “exagorazw” is used which means ransom or redeem and the Greek root word ag means to buy or to purchase. Therefore the redemptive act of God through His only begotten Son was:

1st - to send Jesus Christ to the cross

2nd - to pay the ransom price by His death on the cross through the shedding of His blood

What Christ had done on the cross through His death was to satisfy the demand of the law of God and the shedding of His blood was for payment of the claim (Rom 3:24-25). The salvific work of Christ is comprehensive not only to procure the deliverance of the redeemed but also be release from sin’s guilt, defilement, bondage and liability even unto the Day of the Lord.

Quite clearly right from the beginning of the Old Testament Scripture, God intended to bring this concept of redemption into fulfilment by His only begotten Son in the New Testament era so that all those whom He had chosen before the foundation of the world will be fully redeemed before His return again.

*In His service
Pr Mok*

WELCOME TO NEW LIFE B-P CHURCH LONDON

CHURCH THEME: WALK IN THE NEWNESS OF LIFE (Romans 6:4)

Our **worship services** begin promptly at **11.00 am and 4.00 pm**.

Please stay back for Bible Study and fellowship lunch after the morning worship and for tea after the evening service. Do invite your friends to come to Church.

Worship Services			WELCOME
Morning	<i>Today: 23/12/2007</i>	<i>Next Week: 30/12/2007</i>	We extend a warm welcome to all worshippers this Lord's Day.
<i>Chairman:</i>	John Poh	Jonathan Kim	
<i>Preacher:</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong	
<i>Message:</i>	Praise God for the Gift of Gifts	Laying Aside and Going Forward	NEWS/ANNOUNCEMENTS
<i>Text:</i>	2 Corinthians 9:15	Hebrews 12:1-2	<ul style="list-style-type: none"> • Christmas Service: Please note that the evening worship service at 4 pm on 23 Dec 2007 will be a Christmas Service. Do invite family and friends to join in the service. There will also be a carolling session at the residence of Elder Ford after the evening service. For those who are interested, please see Jonathan Kim. • Memory Verse Exercise: Please note that the memory verse final review exercise for the entire year of 2007 is due on end January 2008. • Family Worship: For those who would like to open up their homes for family worship next year, please contact Pr Mok. • Book Table: Please feel free to browse the book table and help yourself to any book of interest. • Sabbath School: Please note that class is held at the Library after the morning worship. All children are encouraged to sit with their parents during the main service. • Those serving on the Lord's Day for both morning and evening worship services: Please gather behind the pulpit area at 10.30am for prayer.
<i>Organist:</i>	Yanning	Anthony	
Evening			
<i>Chairman:</i>	Jonathan Kim	John Poh	
<i>Preacher:</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong	
<i>Message:</i>	The Word was made Flesh	The End of All Things is at Hand	
<i>Text:</i>	John 1:14	1 Peter 4:7-11	
<i>Pianist:</i>	Anthony	Grace	
Other Duties			
	<i>Today: 23/12/2007</i>	<i>Next Week: 30/12/2007</i>	
<i>Ushers</i>	Chin Kiong/Daniel	Joyce/Wah Soon	
<i>Sunday Sch:</i>	Carol	No Class	
<i>Lunch:</i>	Constance	Maureen	
<i>Washing-up:</i>	Volunteers	Volunteers	
<i>Bible Study:</i>	No DHW Class	DHW - Genesis	
Appointments of the Week			
Fri 28 Dec	7:30 pm	Young Adults Fellowship: YAF Meeting	
Sat 29 Dec	4.00 pm	Prayer Meeting & Bible Study: Led by Pr Mok	
Last Week's Worship Service Collections			
Offering: £174.21		Lunch: £28.00	
<u>Memory Verse</u>			
<i>Last Week (Dec 07 Wk 3): Psalm 103:17-18</i>			
But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them.			
<i>This Week (Dec 07 Wk 4): 2 Corinthians 5:21</i>			
For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.			