

The Price is Paid You Belong to God (1st Corinth. 7:20-23)

Story: The young teen-age girl was filled with fear as she was forced into the market place. She had never been to a market place before, but had been told of the horrors by her mother. The chains around her wrists and ankles had rubbed her flesh raw. Life as she had known it was coming to an end. Just a few short days ago every thing was so wonderful, now this horror beyond all imagination had reared it's ugly head. It had been less than a week ago that her happy world had been shattered. As she reflected it was almost midnight when they came and told her mother, father, and brothers about the death of their beloved master, there had been an accident. The heirs of the estate wanted a quick sale, they needed quick cash.

Her Father, Mother, and Brothers had been bound in chains and sent to the slave market in Savannah. She longed to feel her mother's comforting arms around her, and hear her Father say "Child every thing works good to those who love the Lord".

Snapped back to reality by the harsh voice of the auctioneer, she was paraded in front of the crowd .The bidding was fierce, but then Simon Jones the most harsh slave owner in Charleston made a bid. Filled with fear of Simon Jones the bidding quickly came to an end. Simon was not only the meanest man in town but was almost the richest. You could see the vile expression on Simon's face as the auctioneer said, "going once going

twice". You could hear the pounding of the young girls' heart, Like a 1000 drummers drumming, as she understood that she would be treated like an animal by this cruel man. Then a voice out of the crowd said, "I raise the bid". Like a lion just robbed of his prey. Simon turned his cold evil eyes upon the new bidder. A sound of silence filled the market place as every eye turned to see who would dare stand against Simon Jones. The new bidder was the newcomer to town, that wealthy Christian businessman from Tennessee. Simon laughed with a sneer and said" Christians are full of evil and want slaves too I see", "I raise the bid a thousand dollars ". The Christian continued to raise the bid until Simon would no longer bid. The awe struck crowd watched to see what the Christian would do with his new property. First he removed her chains, then to the amazement of all he handed her the Bill of Sale and told her she was free, then turned and walked away. As he walked away she ran after him, he turned and said "you are free and may go where ever you please ". She said, " I will go where you go because I know you are a man of honor and I can trust you.

We all were slaves to sin like putty in the hands of the devil, then Jesus came and bought our freedom with his blood.

Text: 1 Cor 7:20 Each one should remain in the situation which he was in when God called him.

1 Cor 7:21 Were you a slave when you were called? Don't let it trouble you--although if you can gain your freedom, do so.

1 Cor 7:22 For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave.

1 Cor 7:23 You were bought at a price; do not become slaves of men.

The Bondage (Sold under Sin)

(1). Adam's sin brought sin into our lives

(2). No Help

no one would help a slave

they were counted as animals

fear of the master kept people from helping

(3). No Hope

no hope for the future

not a kind word

all that waited was death then a cold grave

if they were lucky

(4). No happiness

how can you be happy when you have no will?

Like a natural slave we were under the master of sin and the devil

The Price

(1). Redemption of the Kinsman

**redemption of a slave had to come from a
blood
relative**

**God had to come in the flesh to redeem us
It was the kinsman's place to redeem those in
slavery**

Whether it was voluntary or not.

(2). Jesus paid the price in full

healing at the whipping post

Salvation at Calvary

The promise of a new life at the Resurrection

The promise of a new home at the ascension

All the promises in the law and Prophets by

His fulfilling of the Scriptures

KINSMAN Usually refers to a blood relative based on Israel's tribal nature. The most important relationship was that of the father to the oldest son.

Certain obligations were laid on the kinsman. In the case of an untimely death of a husband without a son, the law of levirate marriage becomes operative--that is, the husband's brother was obligated to raise up a male descendant for his deceased brother and thus perpetuate the deceased's name and inheritance. The living brother was the dead brother's goel--his redeemer (Gen. 38:8; Deut. 25:5-10; Ruth 3:9-12). See Levirate Law.

The kinsman was also the blood avenger. A wrong done to a single member of the family was considered a crime against the entire tribe or clan. The clan had an obligation, therefore, to punish the wrongdoer. In the case of a murder committed, the kinsman should seek vengeance. According to the imagery of ancient people, the blood of the murdered man cried up from the ground for vengeance, and the cry was heard loudest by that member of the clan who stood nearest to the dead in kinship; therefore, the closest of kin followed through with the blood avenger responsibility (compare Gen. 4:1-16, especially v.10). See Vengeance

The kinsman was also responsible to redeem the estate which his nearest relative might have sold because of poverty (Lev. 25:25; Ruth 4:4). It was the kinsman's responsibility also to ransom a kinsman who may have sold himself (Lev. 25:47-48).

The Old Testament Book of Ruth is the most striking example of a kinsman who used his power and Jewish law to redeem. Boaz demonstrated one of the duties of the kinsman--that of marrying the widow of a deceased kinsman. A correlation is sometimes made between the redemption of Ruth by Boaz and the redemption of sinners by Christ. See Avenger; Cities of Refuge; Redeem, Redemption, Redeemer.

REDEEM, REDEMPTION, REDEEMER To pay the required price to secure the release of a convicted criminal, the process therein involved, and the person making the payment. In early use the idea and the words related to legal and commercial activities. They

provided biblical writers with one of the most basic and dynamic images for describing God's saving activity toward mankind.

Old Testament.

The Hebrew *ga'al* indicated a redemption price in family members involving the responsibility of a next-of-kin. See Kinsman. God called Jeremiah to demonstrate his confidence in God's promise by going out from Jerusalem to his ancestral village, Anathoth, and acting as next-of-kin to redeem or ransom the family land by paying the redemption price for it (Jer. 32:6-15). Such commercial practices easily passed over into religious concepts. God would redeem Israel from her iniquities.

Kipper or "cover" came to extensive use in strictly religious concepts and practices. It is the word from which "Kippur" is derived in "Yom Kippur," Day of Atonement, or Day of Covering, perhaps the most sacred of the holy days in Judaism. The verbal form in the Old Testament is always used in a religious sense such as the covering of sin or the making of atonement for sin. See Atonement. The noun form, however, is sometimes used in the secular sense of a bribe (Amos 5:12) or ransom (Ex. 21:30). In Psalm 49:7-8 it is used in the sense of ransom in association with *padah* (redeem).

The doctrine of redemption in the Old Testament is not derived from abstract philosophical thought but from Hebrew concrete thinking. Religious redemption

language grows out of the custom of buying back something which formerly belonged to the purchaser but for some reason had passed into the ownership of another. The original owner could regain ownership by paying a redemption price for it. The Old Testament witness is that God is "my strength and my redeemer" (Ps. 19:14).

New Testament The New Testament centers redemption in Jesus Christ. He purchased the church with His own blood (Acts 20:28), gave His flesh for the life of the world (John 6:51), as the Good Shepherd laid down His life for His sheep (John 10:11) and demonstrated the greatest love by laying down His life for His friends (John 15:13). The purpose of Jesus in the world was to make a deliberate sacrifice of Himself for human sin. He did something sinful people could not do for themselves. He brought hope to sinners, providing redemption from sin and fellowship with the Eternal Father. As the Suffering Servant, His was a costly sacrifice, the shameful and agonizing death of a Roman cross. New Testament redemption thus speaks of substitutionary sacrifice demonstrating divine love and righteousness. It points to a new relationship to God, the dynamic of a new life, God's leniency in the past, and the call for humility for the future.

In other ways and language the centrality of redemption through the death of Jesus Christ is expressed throughout the New Testament from the Lamb of God who lifts up and carries away the sin of the world (John 1:29) to the redeeming Lamb praised

by a multitude because He was slain and by His blood redeemed unto God's people of every kindred, tongue, and nation (Rev. 5:8-14). See Christ; Jesus; Atonement; Reconciliation.

The Privilege

- (1). We serve Him out of Gratitude**
- (2). We Experience Grace**
- (3) . We Serve Him With Gladness**

A/C are you still in bondage Jesus came to set you free