312 Redemption, Redeemed, or To Redeem (*Redempcio, Redempto, uel Redimere*)

Although the children of Israel were redeemed from the servitude of Egypt by reason of the body, of which Moses said in Exod. 15[:13]: “In your mercy you have been a leader to the people which you have redeemed.” Since their soul was in weariness, from this because not yet had they arrived at rest. Thus, spiritually although before the death of Christ they could be saved through the law from sin, since their souls were in straights because not yet had they arrived at rest, but with Christ dying, they were entirely cleansed, and good souls were liberated, Psal. [54:19]: “He shall redeem my soul in peace.” However, the redemption of Christ was commendable because of three things.

First, by reason of the value, because according to 1 Pet. 1[:18-19]: “You were not redeemed with corruptible things as gold or silver, from your vain (conversation of the tradition of your fathers), but with the precious (blood of Christ),” etc. Therefore, Christ wanted to redeem men, his love, that they withdraw from corruptible things and draw themselves to his redemption, Apo. 1[:5]: “Who has loved us, and washed us from our sins in his own blood,” etc. Wherefore Eusebius,[[1]](#endnote-1) it ought to be a remarkable thing for me concerning God, because I perceive his work to be for me. But it is much more, that I see he has gone beyond in my value. When therefore he has redeemed me by so precious a gift of himself, this man seems to value God.

Second, redemption is commendable by reason of the way he directs it, namely, God. Because no pure man could redeem humanity, therefore every man was a debtor and subservient of fault. Therefore, the Son of God was made man, Psal. [48:8]: “No brother can redeem, nor shall man redeem: he shall not give to God his ransom.” In the figure of which it is said in Exod. 6[:6]: “I am the Lord who will bring you out from the work prison of the Egyptians and redeem you with a high arm.” For he became man that he might redeem man by his arms outstretched on the cross. Here it is to be noticed what Seneca narrates, book 1, *Declamationes* 6:[[2]](#endnote-2) A man captured by pirates wrote to his father for his ransom, but he was not ransomed. The chief pirate’s daughter had him swear that he would marry her if she set him free, he swore, and was set free. That one with her father’s leave, followed him. He married her as his wife. His father, because he was unwilling, dismissed her. He disowned him against his will.

Third, it is commendable by reason of the end, Apo. 5[:9-10]: “You have redeemed us to God, in your blood ... and have made us,” etc.

¶ Note here in what way and how we are redeemed by the blood of Christ. Wherefore Augustine, *De Trinitate*, book 13, c. 30,[[3]](#endnote-3) when in Christ the devil found nothing worthy of death, however he killed him unjustly and therefor he redeems the humankind from the hand of the devil. The example for this, if the Lord concedes to his servant, from his daughter, brushwood which was taken for a building, if moreover it was granted, he would extend his hand, it would be just that the first substance would be lost. Thus, it happens between God and the devil. For our first parents being deficient, God conceded to the devil over sinful men because they were inept for building the heavenly city. Among whom suddenly one grew up in the likeness of the flesh and sin to whom the devil extending his hand killed him. And therefore, the law perished in all believing in Christ. Wherefore it is said in the Psal. [71:14]: “He shall redeem their souls from usuries and iniquity: and their names shall be honorable in his sight.” For certainly sins are in us either through the suggestion of the devil, or through the detestable quality of his own soul, or through those things in which we fall.

In the first way, they come from usury, for usury is where more is paid back than is received. In sin however, a small amount of delight is received and for a brief duration and it is repaid by an eternity of pain.

¶ Again, sins are only in the soul, but they are punished likewise in the soul as well as in the body. Christ therefore has paid these usurers for us when existing without sin he wanted to suffer on the cross. Concerning these things however in which we have fallen from our iniquity, it is said in Isai. 50[:1]: “Behold you are sold for your iniquities.” The hand of the Lord is not abbreviated so that he cannot redeem or there is no strength for liberating. He liberated us for certain on the cross as far as every sufficiency, but as far as efficacy it was necessary that we put up something, Dan. 4[:25]: “Redeem your sins with alms, and your iniquities with works of mercy to the poor.” Daniel said to Belshazzar, “By mercy and truth iniquity is redeemed,” Prov. 16[:6]. Therefore, we apply that little which we can of mercy and truth to the great mercy of God, and then the mercy of God is said to take effect in us.

1. Eusebius, cf. Augustine, *De diligendo Dei* 6 (PL 40:853): Magnum quidem est de Deo, quod esse me sentio opus ejus: sed multo plus est, quod transisse ipsum video in pretium meum; quoniam tam copioso munere ipsa redemptio agitur, ut homo Deum valere videatur. [↑](#endnote-ref-1)
2. Seneca the Elder, *Controversiae* 1.6 (LCL 463: 134-135): Captus a piratis scripsit patri de redemptione; non redimebatur. Archipiratae filia iurare eum coegit ut duceret se uxorem si dimissus esset; iuravit. Relicto patre secuta est adulescentem. Redit ad patrem, duxit illam. Orba incidit. Pater imperat ut archipiratae filiam dimittat et orbam ducat. Nolentem abdicat.

   A man captured by pirates wrote to his father about a ransom. He was not ransomed. The daughter of the pirate chief forced him to swear to marry her if he was let go. He swore. She left her father and followed the young man. He returned to his father, and married the girl. An orphan appeared on the scene; the father orders his son to divorce the daughter of the pirate chief and marry the orphan. He refuses. His father disinherits him. [↑](#endnote-ref-2)
3. Augustine, *De Trinitate* 13.18.23 (PL 42:1032-1033): in quo nihil dignum morte fuerat inventurus, et eum tamen occisurus auctor mortis, auctoris vitae morte vincendus: victor [Col.1033] primi Adam et tenens genus humanum, victus a secundo Adam et amittens genus christianum, liberatum ex humano genere ab humano crimine, per eum qui non erat in crimine, quamvis esset ex genere; ut deceptor ille ab eo vinceretur genere, quod vicerat crimine. [↑](#endnote-ref-3)