

BOUGHT WITH A PRICE

1 Cor 6:19-20

Three important truths to consider:

The Fact: “you were bought at a price.”

The Consequence: “you are not your own.”

The Conclusion: “there glorify God in your body and in your spirit, which are God’s.”

The Fact

“You were bought at a price.”

Here Paul does not state who bought us , how he did it and when it was done. But in **1 Peter 1:19**, we are told , *“knowing that you were not redeemed with corruptible things, like silver or gold,but with the precious blood of Christ.”*

Many Christians also confuse “**bought**” with “**redeemed**,” assuming that they are the same thing—but these terms are not synonymous in Scripture. The words ‘**bought**’ does not mean ‘**redeem**,’ but so thoroughly have these two thoughts been confounded in the minds of Christians, that a distorted and erroneous view of the atonement is being propagated. The misunderstanding of the distinction between the 2 truths has given a rapid rise to the unbiblical perspective called the “limited atonement.”

Purchase means simply to buy. We were bought at a price, which Christ’s blood. The terms purchase and ransom can be used interchangeably in scripture, for Christ was our ransom, in the sense that he paid with his blood to purchase us back to Himself.

Redemption goes a step further. This implies being bought back and set free. A person cannot be regarded as redeemed unless He placed his faith in Christ and the blood has been applied to his life. Redemption includes

freedom. And freedom only happens when a sinner is freed from his sins and stands forgiven.

The nation of Israel on the night of the first Passover, could not have been redeemed, in the true sense of the word, unless they applied the blood on the doorposts of their homes. The slain lambs didn't save anyone. The blood applied saved them, whether they were believing Israelites or Egyptians, there was no difference.

In the New Testament there are a few words translated “**redemption**,” embracing different thoughts. One is *apolutrosis*, “**a loosening**,” or “**a release affected by payment of a ransom**.” Then there is *exagorazo*, “**to buy out of the market**.” It was the Roman slave market, the NT writers had behind their minds. Rom 7:14, “*we are sold under sin*.” We are all by nature under the tyranny and slavery of sin.

By His death on the cross, the Lord purchased the world and all who are in it. But He did not *redeem* the whole world. **Purchase** is universal, **redemption** is particular. Only those who place their faith in Jesus Christ as Lord and Savior are redeemed.

Turn to **1 Tim. 2:3-6**, there we told, “*God our Savior desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all.*”

Now, in **Mark 10:45**, Jesus did say these words, “*For the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.*”

There is no contradiction between Jesus’ “**ransom for many**” and Paul’s “**ransom for all**.” Both are true, both are authentically the word of the living God. Jesus’ “many” refers to those who would be redeemed and would benefit from the ransom through faith. These many are part of Paul’s ransom for all. The many of Jesus are within the “all” of Paul.

In Jesus’ “**ransom for many**,” the Gr. word means “**in the place of many**,” suggesting a substitutionary atonement. The many in Jesus’ text are the

obvious beneficiaries of blood ransom—the believers. In Paul’s “**ransom for all,**” the Gr. word means “**on behalf of all,**” suggesting a possible substitutionary act for all mankind. A person may or may not receive the benefits of the sacrifice, allowing for faith to be the deciding factor.

Let us look at **2 Peter 2:1**, which is the heart of the matter.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.

By accepting the verses at face value, with simple childlike faith, without forcing any pre-conceived notions in the text, it is contextually clear, that the Lord died and paid the ransom price even for false teachers. These false teachers bring upon themselves the damnation and hell of God’s vengeance for denying Jesus Christ, their Master and Owner. These false teachers never believed in Him as Lord, and therefore they are not redeemed by Him, though He paid the purchase price on their behalf. By denying Him they disowned the purchase.

As far as redemption is concerned, all souls in hell, will suffer the severest self-reproach because they could have been saved, but refused the Lord, who gave His life as an exchange for theirs. Thank God, as believers in Christ, we have been redeemed – set free from Hell’s prison house.

So then, bought has to do with **a change of ownership**, whereas redeemed has to do with **a change of condition**.

Let me illustrate how the two relate.

Suppose you lived back in the days of Peter and Paul, and saw a slave bound and for sale on the market. You had pity on that person and bought him, and he is delivered to you with his chain. He has a new master, but not a new condition – he is still a slave in chains, even though you bought him. But suppose you had no intention of keeping him in chains, so out of mercy and compassion, you free him from his bondage. That would illustrate redemption – being bought and set free.

Eph. 4:30, among other verses, proves purchase and redemption are 2 different things. *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption (Eph. 4:30).* Our souls were redeemed they day we got saved as mentioned in **Peter 1:19**, “*you were redeemed.*” **Eph. 4:30**, states, our bodies will only be redeemed on resurrection day. Purchase precedes redemption.

The bible talks also about the redemption of creation. Which is why “*the creation waits in eager expectation for the children of God to be revealed.... The creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God*” (**Romans 8:19-21**).

When humanity sinned, the whole of creation was marred and distorted. And so, it was not only humanity that needed to be reconciled to God, but also the rest of creation. God’s great plan of redemption is not for our benefit alone but embraces everything that He has made. His ultimate aim is not to destroy the earth that He created but to renew it (**2 Peter 3:13**).

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

Therefore, with his blood the Lord has purchased everyone and everything. Honestly, we can say the Lord owns everything. *The earth is the Lord’s, and all it contains, the world, and those who dwell in it (Ps. 24:1).* All was His by creation, now all is His by the redemption on the cross.

The Consequence

“You are not your own.”

Having believed in Christ we now belong to Christ. Sin is no longer our master; Christ is our new Master. His sacrifice changed our ownership, making us slaves to God alone. When Christ laid hold of us and we became His willing and joyful captives, and part of the people for His own possession.

Paul told the Romans, *“Thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness”* (**Rom. 6:17-18**). As Christians we are both freedmen and slaves of Christ. What an amazing paradox!

We all know a slave is not his own person. He belongs to his master. He does not do what he pleases. His time is not his own. He is not free to follow the whims of his personal dreams. He is not free to indulge in them and satisfy all appetites as he wishes. Let us remember, slaves are less than servants, having no rights whatsoever.

Do we as Christians, understand the full scope of this?

As His slaves, we are expected, *“to obey Jesus Christ”* (**1 Peter 1:2**), *“to present our bodies a living and holy sacrifice, acceptable to God, which is our spiritual service of worship”* (**Rom. 12:1**), and to *“keep His commandments and do the things that are pleasing in His sight”* (**1 John 3:22**). **1 Cor 10:31**, *“Whether then, you eat or drink or whatever you do, do all to the glory of God.”*

The Conclusion

“There glorify God in your body and in your spirit, which are God’s.”

When Paul asked, **“do you not know,”** he was addressing Christians. Now, some Corinthians were probably new believers and perhaps didn’t know. But Paul’s phrasing of the question makes it clear that he was giving a firm reminder to most readers who knew they belong to God, but whose behaviors revealed that they forgot it. They lived as they could do whatever they pleased with their bodies and lives.

In **1 Corinthians 6:19**, Paul was specifically addressing sexual immorality among believers. Just like our society, the Corinthian society had a lot of available, accessible, culturally acceptable, and even encouraged ways to immorally indulge sexually. Very likely, many Corinthian Christians had backgrounds laden with immorality. They had habits of thinking and behaving sexually that still affected and tempted them as Christians. Some, apparently, had been repeatedly “falling short.”

Paul bluntly warns them against misusing Christian liberty: *“The body is not meant for sexual immorality, but for the Lord, and the Lord for the body”* (**1 Corinthians 6:13**). When we become Christians, our bodies become members, actually parts of Christ’s body (**1 Corinthians 6:15–17**). And the very Spirit of Christ dwells in our bodies.

The implication being, is that every sexually immoral behavior a Christian engages in drags the Lord Jesus Christ into that situation. That’s why sexual sin, in particular, is a sin against our own bodies (**1 Corinthians 6:18**). In Christianity, there is no division of body and spirit. Both make up the human being. To defile one is to defile the other. Our bodies must not be given over to sin’s control (**Romans 6:12**), because our bodies do not belong to us.

The apostle warns the Corinthians to flee sexual immorality. They are not to dabble with it, trifle with it, study it, even talk about it. They are to flee from it! Like Joseph fled when Potiphar’s wife tempted him to sin sexually.

Sexually sins affect the whole person, body, mind, and spirit more than any other type of sin. Sexual sins can be real damaging. They can permanently scar us emotionally and mentally. They can enslave a person to the extent of defiling and destroying his entire life. If you have fallen into sexually sin, stop and turn to God. Your gracious Lord and Master stands with scarred arms wide open to receive, forgive, and cleanse you.

Let’s guard ourselves from all sexual sins, physical and spiritual. Christ the bridegroom wants a pure bride. He deeply loves us and wants us to be holy and blameless in His sight.

A Story of Redemption

A young boy worked hard creating a little sailboat. When the boat was painted and the sail were finished, he proudly carried his new boat to the edge of the river for its first launch. He carefully placed it in the water and slowly let out the string. How smoothly the boat sailed!

He sat in the warm sunshine, admiring the little boat that he had built. Suddenly a strong current caught the boat. When he tried to pull it back to shore, the string broke. The wind and current pushed the little boat downstream.

The young boy ran along the shore as fast as he could. But his little boat soon slipped out of sight. All afternoon he searched for the boat. Finally, when it was too dark to look any longer, he sadly went home.

A few days later, on the way home from school, he spotted a boat just like his in a store window. When he got closer, he could see — sure enough — it was his! He hurried into the store and spoke to the store manager: “Sir, that’s my boat in your window!” “I made it!” “Sorry, son, but someone else brought it in this morning. If you want it, you’ll have to buy it.”

He ran home and counted all his money. He had more than enough and rushed back to the store to buy his handmade toy. As he left the store, the boy hugged his boat and said, “Little boat, now you’re twice mine. First, I made you and now I bought you.” We are God’s by creation and by redemption. Twice His!

In **John 8:34**, Jesus said that *“everyone who sins is a slave to sin.”* Jesus also said, *“if the Son sets you free, you shall be free indeed.”* You can be freed by believing in Him. Your freedom was purchased with His precious blood. Call upon His name and you shall be saved.