

This doctrine is taken directly from Lesson #140 of the Genesis/Basic Exegesis Series (which is a verse-by-verse study of the Book of Genesis arranged in 3–5 page lessons).

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You have heard the verse, “**You will know the Truth and the Truth will set you free.**” The context of that verse is related to the Doctrine of Redemption (which we studied in the previous lesson) and to the Doctrine of the Slave Market of Sin.

The Illustration of the Slave Market of Sin

1. Another way of illustrating the doctrine of redemption, is to picture yourself being sold as a slave in a slave market. You are unable to purchase yourself, as you do not have the wherewithal to purchase yourself. A slave does not have the money to purchase himself (he lacks the coin of the realm, so to speak). Only someone who is not inside of this slave market (a non-slave) can purchase you. No fellow slave can look you over and say, “I’d like to purchase this one.” This is because he is in the same boat that you are in. He cannot purchase himself and he certainly cannot purchase you.
 - 1) This is why we cannot be redeemed by Mohammed, Moses, or Buddha. They are men; they are in the same slave market of sin that we find ourselves in.
 - 2) They are unable to purchase themselves and they are unable to purchase us.
2. There is a natural barrier between God and us:
 - 1) We are born with Adam’s sin imputed to us. **Therefore, one sin led to condemnation of all men** (Rom. 5:18a). **In Adam, all die** (1Cor. 15:22a). **Because of one man's sin, death reigned through that one man** (Rom. 5:17a).
 - (1) Paul provides the entire argument for the imputation of sin in Rom. 5:12–21: **Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned-- for sin indeed was in the world before the Law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of**

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God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation [on all mankind], but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through [or, *because of*] that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the Law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

- (2) There are reasons why Adam's original sin is imputed to us.
 - (3) We have to be condemned first in order to be saved.
 - (4) Babies are born condemned by God; which makes them eligible for redemption. Therefore, when a child dies, God has already redeemed that child, apart from the child's volition (when a child dies prior to reaching God consciousness) by our Lord's death on the cross. Therefore, that child is saved. 2Sam. 12:22–23
 - (5) This is why the *Book of Life* has every person's name in it. Since we are condemned from birth, we stand potentially purchased from the point of birth. Philip. 4:3 Rev. 3:5
 - (6) Similarly, this allows for the salvation of those who lived prior to the Law of Moses. The Law defined sin, so that, man clearly knew when he had committed a sin. Rom. 5:12–14: **Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.** God did not require first having the Law of Moses in order to condemn man. God did not have to define sin in order for us to be sinners.
 - (7) Again, man has to be condemned in order for God to redeem him; man must be in the slave market of sin in order for God to purchase him.
- 2) The second part of our barrier is the sin nature. We inherit Adam's sin nature. The corruption of Adam's sin is genetically ingrained in all of us. **We were by nature children of wrath, like the rest of mankind** (Eph. 2:3b). That is, we are prone to sin against God. **By the one man's disobedience**

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the many were made sinners (Rom. 5:19a). For we know that the law is spiritual, but I am of the flesh, sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin [= the sin nature] that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin [= sin nature] that dwells within me (Rom. 7:14–20). Often, in the Bible, the singular noun *sin* refers to the *sin nature*, which is actually a part of our cell structure (Rom. 7:14 1John 1:8). In short, all men are genetically disposed to sin.

- 3) No man, with a sin nature, goes through life apart from personal sin. At some point in our lives, we move out of child-like innocence and intentionally commit sins. **All have sinned and fall short of the glory of God** (Rom. 3:23). **God shows His love for us in that while we were still sinners, Christ died for us** (Rom. 5:8). See also Rom. 5:12.
 - (1) At some point in time, we will commit a mental attitude sin; we will look at someone else and we will feel superior to them—arrogance. Or, someone rubs us the wrong way, and we hate them. Or, someone has something that we want, and we envy that person.
 - (2) At some point in time, we will commit a verbal sin. We will do something wrong, and when questioned about it by our parents, we lie. We dislike someone, so we gossip behind their back.
 - (3) At some point in time, we will commit an overt act of sin; some child has a toy we like, and we steal it from him. He cries, so we slug him.
 - (4) I still recall one of the first sins which I committed around the age of 4 or 5—stealing toys from a friend, toys which my soul coveted. Obviously, I could not simply have them out in the open to play with them, so I hid them in front of my house behind some bushes. It was entirely illogical, because there was no way that I could actually play with these toys out in the open.
- 4) There are other barriers which stand between God and us. Because of Adam's original sin has been imputed to us and because we have sinned against God, we have a judgment against us, which judgment demands our death. **The wages of sin is death** (Rom. 3:23a).
- 5) Because we are born with a sin nature, we are born physically alive, but spiritually dead. This is something which we cannot fix on our own. We cannot decide one day to be spiritually alive; we have no way of establishing fellowship with God any more than we can physically ascending into heaven to be with God. Rom. 5:12–21
- 6) We have temporal life, God is eternal life. **In Adam, all die** (1Cor. 15:22a).

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Rom. 5:17, 21

- 7) As unbelievers, we are of our father the devil. We are not, by birth, children of God. We do not have, therefore, a familial relationship with God. **Jesus said to them, "If God were your Father, you would love Me, for I came from God and I am here. I came not of my own accord, but He sent Me. Why do you not understand what I say? It is because you cannot bear to hear My word. You are of your father, the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. But because I tell the truth, you do not believe Me."** (John 8:42–45).
 - 8) We do not have a way of appealing to God, no more than a dead man can reach out and appeal to us who are alive on any matter. **And you were dead in the trespasses and sins** (Eph. 2:1).
 - 9) We have relative righteousness (we can usually find someone whom we view as a moral inferior to us); God is perfect righteousness. **All our righteousnesses are as a menstruation cloth** (Isa. 64:6b). **That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith** [Gentiles, without the Law, believe in Jesus Christ and were saved]; **but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law** [Israel had the Law, but did not achieve righteousness]. **Why? Because they did not pursue it by faith, but as if it were based on works** (Rom. 9:30b–32a). Criminals serving life sentences for multiple murders feel morally superior to child molesters. That is relative righteousness as well as self-righteousness (one of the most amoral people I know is also the most self-righteous person I know; he is so incredibly self-righteous and without any reason to be, that it makes me smile). In any case, God has no interest in our own personally developed concepts of righteousness.
 - 10) All of this puts us into a slave market, so to speak. We have no means by which we can purchase our freedom; we have no way of removing these barriers which are between us and God.
3. We have to be in the slave market of sin in order to be purchased by Jesus Christ. This is why condemnation from birth is important. It is what fundamentally separates us from God, yet, simultaneously qualifies us to be redeemed from the slave market.
 4. Now let's look at that original passage, and see what Jesus is actually saying: **As Jesus was saying these things, many believed in Him** [therefore, they were born again, as per John 3:16]. **So Jesus said to the Jews who had believed in Him, "If you remain in My Word, you are truly My disciples, and you will know the truth, and the truth will set you free."** There are two related concepts here: if you know Jesus—i.e., if you have believed in Him—you have been set free from bondage and sin. That is, you have been purchased from the slave market of sin.

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Secondly, if you continue learning God's Word, you live as a free man (as a mature believer). They answered him, "We are offspring of Abraham and have never been enslaved to anyone. So, how is it that you say, 'You will become free'?" Those who are there, which includes some unbelievers (John 8:13), are confused by what Jesus is saying. They do not get the analogy. Sometimes, these unbelievers asked questions, hoping to catch Jesus in a contradiction or hoping that He would say something contrary to the Mosaic Law. Here, they connect freedom as being the opposite of enslavement. Jesus answered them, "Point of doctrine; listen: everyone who commits sin is a slave to sin [committing a sin also places you into the slave market of sin]. The slave does not remain in the [master's] house forever; [however] the Son remains forever." The slave does not have fellowship with the master; he is not a part of the family. He can be bought and sold at any time. Therefore, the slave does not necessarily remain in his master's house forever. [Jesus continues] "So if the Son sets you free, you will be free indeed. Jesus is able to purchase them from the slave market of sin. Jesus is the One who is able to provide them with real freedom. They are enslaved to their trespasses and sins; and Jesus is able to set them free. I know that you [the religious types in this crowd] are offspring of Abraham; yet you seek to kill Me because My Word finds no place in you. I speak of what I have seen with My Father, and you do what you have heard from your father [who is Satan]." They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would be doing the works Abraham did, but now you seek to kill Me, a man who has told you the truth that I heard from God. This is not what Abraham did. You are doing the works that your father [the devil] did." They said to him, "We were not born of sexual immorality. We have one Father--even God." [They mistakenly assert that, they are not of their father the devil because they were not born as a result of sexual immorality; Abraham was their forebearer] Jesus said to them, "If God were your Father, you would love Me, for I came from God and I am here. I came not of My Own accord, but He sent Me. Why do you not understand what I say? It is because you are unable to hear My Word. You are of your father, the devil, and [therefore] your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. But because I tell the truth, you do not believe Me." (John 8:30–45). The religious types in this crowd were of their father, the devil, and their intent to kill Jesus proves this. Later, many of these religious types will intentionally lie (or, support this false testimony) in order to send Jesus to the cross.

5. Jesus Christ is the truth, and these religious types are filled with lies, like their father, the devil. One example of this is their assertion "We are offspring of Abraham and have never been enslaved to anyone. So, how is it that you say, 'You will become free'?" (John 8:33).

- 1) This is the natural state of man, to be in denial of his (or her) real condition. These Jews are denying their enslavement. They are saying

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- this, even though Jerusalem was under Roman rule at this time.
- 2) Secondly, they placed themselves under the Mosaic Law as a means of salvation, which is another form of enslavement.
 - 3) Thirdly, they would violate the clear mandate of the Law not to bear false testimony by giving false testimony against Jesus. Those who did not give false testimony will go along with it without objection. They want our Lord to be crucified, no matter what the cost.
 - 4) They were not just trying to keep the Mosaic Law for salvation, but there were a whole host of regulations which the Jews had developed over several centuries, which defined in great specificity how to keep the Mosaic Law. This in itself was enslavement.
 - 5) Finally, they were enslaved to their own natural predilection for sin.
 - 6) These religious Jews are essentially being sold as slaves at a slave auction, and they are in denial about their true status as slaves.
6. The purchase price for a slave in the slave market of sin is the blood of Jesus: **You were purchased [redeemed] from your empty manner of life which you inherited from your forefathers [Judaic religious traditions], not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot (1Peter 1:18–19).** Peter pulls several things together here:
- 1) First is the concept of redemption, where we are purchased with the blood of Jesus.
 - 2) The empty manner of life is the religious traditions of the Jews, which were meaningless, and tried to establish righteousness through keeping the Law of Moses.
 - 3) Peter notes the purchase price as being the blood of Christ (His spiritual death on the cross).
 - 4) Finally, Peter relates this purchase price to the Old Testament type of the sacrificial lamb—a lamb without spot or blemish, which represents Jesus has having no sin nature and as having committed no sin. Since Jesus is without spot and without blemish—meaning that He was sinless and without a sin nature, and therefore, He is qualified to purchase us—He is both able and willing to purchase us from the slave market of sin.
 - 5) Peter was quite the amazing Apostle, able to fit into 2 short verses, 4 different but related fundamental doctrines of the faith.
7. Since we are in Adam—born with his imputed sin and with a sin nature—we are born slaves to sin. By birth, we are slaves (which is common in the ancient world). We have no means by which we can counteract this. It is our birthright by being born in Adam (if you we recall an early lesson, we inherit the sin nature from Adam). We can only be purchased by someone who is not in the slave market of sin; we can only be purchased by someone who is not in Adam. Furthermore, this person must have the purchase price. One way a person could find himself in the slave market is being unable to pay his debts. So he would sell himself into slavery in order to pay this debt. This is analogous to our personal

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sins, which rack up a tremendous debt. Col. 2:13–14 **You were dead in your trespasses** [your actual sins] **and the uncircumcision of your flesh** [that is, being born with a sin nature and with Adam's original sin imputed to us], **God made us alive together with Him, having forgiven us all our trespasses, by canceling the record of debt** that stood against us with its legal demands. This He set aside, **nailing it to the cross**. Being indebted beyond your means to pay back, would put you under slavery to your creditor.

8. We find this same doctrine and a similar same analogy in Gal. 4. In the ancient world, a rich man or a man in power might look around at his near young relatives (sons and grandsons) and conclude, "These men are not fit to enjoy my fortune or to wield the power that I have." What such a man might do is *adopt* a son—often a family slave. He may observe his own son out drinking all night and chasing women; and his personal servant, on the other hand, is faithful, sober, honorable and intelligent. So, he makes this slave his son. Or, the man might be childless, so he chooses his own heir by a process called adoption (Marcus Ulpius Nerva Traianus, commonly known as Trajan, the 13th Roman emperor, was adopted, and over 40 years old when adopted). Gal. 4:1–8 **Now I say that as long as the heir is a child, he differs in no way from a slave, though he is the owner of everything** [the analogy being drawn here is between those who were natural heirs to the kingdom—Jews; and those who were not natural heirs to the kingdom—gentiles]. **Instead, he** [the natural son] **is under guardians and stewards** [analogous to the prophets and priests] **until the time set by his father. In the same way we also, when we were children, were in slavery under the elemental forces of the world** [gentiles are not natural heirs to God's kingdom; so they were under slavery]. **But when the fulfillment of time came, God sent His Son, born of a woman, born under the law, to redeem those** [born] **under the law** [Jesus purchased the Jews with His blood], **so that we might receive adoption as sons** [Jesus purchased the gentiles out of slavery with His blood]. **And because you are** [now potentially] **sons, God has sent the Spirit of His Son into our hearts, crying, "my dear Father** [addressed to God]!" **Therefore, you are no longer a slave, but a son** [the Father has adopted one of the slaves as His son and His heir]; and if a son, then an heir through God. **But in the past, when you did not know God, you were enslaved to things that by nature are not gods.**
9. Jesus is outside of the slave market of sin and He has the purchase price with which to purchase us from the slave market of sin.
10. He purchases us from the slave market of sin, which is the Doctrine of Redemption. Also related to this doctrine, is the Doctrine of the Barrier (of the barrier between man and God, which is a sub-point of the doctrine of the slave market of sin).
11. When God redeemed the Jewish people from slavery in Egypt, this was a picture of the slave market of sin. The Jewish people were slaves to the nation of Egypt, and God purchased them, bringing them out of Egypt. Ex. 6:6 15:13 Psalm 74:2 Micah 6:4
 - 1) Again, note the tremendous cohesion of the Old and New Testaments.

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- 2) The history recorded by Moses and the commentary written by psalmists and prophets afterward all appear to have been written by Jesus, who gave the illustration of the slave market of sin, or Paul who also uses the same illustration.
12. To sum up: from birth, we are slaves, born into the slave market of sin. We cannot purchase our own freedom and no other slave (person born with a sin nature) can purchase our freedom either. This takes someone from outside the slave market of sin, which would be Jesus Christ, Who was born without a sin nature and without Adam's imputed sin. He paid the penalty for our sins, thus redeeming us out of the slave market. Jesus taught this very doctrine (which is an illustration), Paul used it as a basis for what he wrote in his epistles, and Moses and the children of Israel illustrate this doctrine.

Bear in mind that God adopting us as sons and Jesus purchasing us from the slave market of sins are illustrations; they are analogous situations. The Bible is filled with analogous situations. Much of the history recorded in the Bible is to teach spiritual truth via analogous situations. Jesus taught using analogous situations (called parables). Therefore, do not get bogged down in the details of an illustration and do not attempt to apply these illustrations as the reality of what is occurring. The history of Moses leading the children of Israel out of Egypt is true and accurate history; but it is also illustrative.

See also http://www.divineviewpoint.com/slave_market.pdf

R. B. Thieme, Jr., *Slave Market of Sin*, and *The Barrier*, both of which can be ordered for free through R. B. Thieme, Jr. Ministries (which is rbthieme.org).

As you read through the Slave Market of Sin, is it beginning to dawn on you just how interrelated the entire Word of God is? Everything that we have studied about Adam all relates to what Jesus taught this crowd of Jews, thousands of years after Adam, yet implied in all that Jesus says is, Adam, his original sin, and it being imputation to us. These concepts are more formally developed by Paul, in Romans and Ephesians. The Bible that you hold in your hand (or view on your computer screen) is over 1000 pages long, written by 40 different authors, over a period of at least 2000 years (in my opinion); and yet, it all fits together as one cohesive whole. From the sin of Adam, to the use of the word Redeemer by Melchizedek, to the redemption of Israel from Egypt, to the illustration Jesus gives of a slave market, to the theological explanations by Paul which tie all of this together—it is all the Word of God, inspired by God the Holy Spirit.