

Faith-Rest Drill: The Redemption Solution: Definition: Five Doctrines from Soteriology; Words for Redemption

IV. The Redemption Solution:

[NOTE: See Diagram: RedemptionAndForgiveness.jpg]

1- Definition:

- 1) One of the eleven branches of systematic theology is soteriology, the study of salvation. Soteriology gathers into one concept at least twelve doctrines, five of which must be considered by us: (1) atonement, (2) propitiation, (3) reconciliation, (4) redemption, and (5) forgiveness.
- 2) **Atonement:** This word is not a New Testament term. The Hebrew word is *kaphar* and means, "to cover." In the Levitical sacrifices, animal blood covered the sins of the people in anticipation of the true sacrifice of the promised Messiah. The atonement of Christ means that He made the decision to become the substitutionary sacrifice for the entire human race.

John 1:29 - "Behold, the Lamb of God who takes away the sin of the world!"

- 3) **Propitiation:** This refers to the work of Christ directed toward God. As our substitutionary sacrifice, Jesus Christ had to agree to receive the judgment of our sins and God's righteousness and justice had to be satisfied with that judgment. The payment made by Christ for our sin was acceptable to God.

1 John 2:2 - He Himself is the propitiation for our sins and not for ours only but also for those of the entire world.

- 4) **Reconciliation:** This refers to the work of Christ directed toward mankind. The word indicates a complete change of condition on the part of one party induced by an action on the part of another. Where mankind was at enmity with God, the work of Christ on the cross changed that.

Thus, with the sin problem removed, whosoever will may be reconciled to God through faith alone in Christ alone.

Romans 5:10 - For if while we were enemies we were reconciled to God through the spiritual death of His Son, much more, having been reconciled, we shall be saved by His life.

- 5) **Redemption:** Refers to the work of Christ directed toward sin by which every human being is purchased from the slave market of sin in which he was born and delivered to the freedom of grace. Redemption is realized when a person is born again through faith alone in Christ alone.

Colossians 1:14 - In Christ we have redemption resulting in the forgiveness of sins.

NOTE: This verse contains an Attic Greek grammatical construction known as a "double accusative of object and result." Consequently the words "redemption" and "forgiveness" are not in apposition, i.e., they are not to be considered the same thing. Instead we have the accusative of direct object from the noun:

ἀπολυτρωσιν / *apolutrosin* / - "redemption"

This is followed by the accusative of result from the noun:

ἄφεσιν / *aphesin* / - "forgiveness"

Consequently, there is no forgiveness in redemption and there is therefore no forgiveness on the cross. Forgiveness is the *result* of redemption and is not realized until one expresses faith alone in Christ alone.

- 6) **Forgiveness**: Refers to the grace of God toward the born again believer by which He forgives him of all his pre-salvation sins.

Jeremiah 31:34c - "I will forgive their iniquity and their sins I will remember no more."

Isaiah 43:25 - "I, even I, am the One who wipes out your transgressions for my own sake and I will not remember your sins."

Psalms 103:12 - As far as east is from west, so far has He removed our transgressions from us.

1 John 1:9 - If we confess our sins, God is faithful and righteous to forgive us our sins and to purify us from all wrongdoing.

2- Biblical Words Related to Redemption:

- 1) We will examine several words associated with the doctrine of redemption from:

Kittel, Gerhard (ed.). A-N. Vol. 4 of *Theological Dictionary of the New Testament*. Trans. by Geoffrey W. Bromiley. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967; pp. 328-56, *passim*.

Harris, R. Laird (ed.). *Theological Wordbook of the Old Testament*. 2 vols. Chicago: Moody Press, 1980.

- 2) The Greek word **λύτρον / lutron** / is translated "ransom;" "the price paid for setting one free from slavery.
- 3) **Λύτρον / lutron** / is used to translate the Hebrew word **koper** in Septuagint passages dealing with the Levitical sacrifices associated with the Day of Atonement, or *Yom Kippur*.
- 4) The Hebrew word for atonement is **kapar** and means "to make an atonement or to make reconciliation; to atone by offering a substitute." This verb is always used in connection with the removal of sin or defilement.
- 5) The life of the sacrificial animal, symbolized by its blood, was required in exchange for the life of the worshipper.
- 6) This was ritual, not reality. The doctrines taught were those associated with soteriology, an innocent life given in exchange for a guilty life.
- 7) The symbolism included the requirement that the guilty believer place his hands on the head of the sacrifice and confess his sins over the animal which was then killed.
- 8) The word ransom includes the idea of money. The coin of the realm during the Day of Atonement, or *Yom Kippur*, was the blood of the animal sacrifice. The coin of the realm on the cross was the blood of Christ, a figurative expression that relates something literal (the blood of animals) to something spiritual (the sacrificial spiritual death of Christ on the cross).
- 9) Support for the contention that the phrase "blood of Christ" is figurative and not literal is found in two major sources:

A Greek-English Lexicon of the New Testament. [Arndt & Gingrich] (22-23), s.v. "αἷμα":

2 fig.—b. blood and life as an expiatory sacrifice ... especially of the blood of Jesus as a means of expiation.

NOTE: Expiation refers to the work of Christ on the cross during which he received the punishment for our sins and as a result removed our guilt. His substitutionary sacrificial spiritual death is described by the phrase “blood of Christ.”

His spiritual death is therefore compared figuratively to the literal blood of animals related to Levitical sacrifices such as those associated with the Day of Atonement. Because Christ was successful in expiating our guilt God was free to accept His sacrifice. This is referred to as propitiation.

Theological Dictionary of the New Testament, [Kittel] vol.1 (175), s.v. “αἷμα”:

Belief in the atoning power of (animal) blood, especially among the Israelites, does not help us to understand the ideas which the New Testament links with the blood of Christ, since the latter is simply a pregnant verbal symbol for the saving work of Christ.

- 10) From the things we have noted so far it is evident that the doctrines associated with the salving work of Christ are very complex requiring highly technical theological terms.
- 11) But these highly technical theological terms are all in the Bible and therefore are meant to be understood.
- 12) So let's try to give each of them a brief, one-line definition:
 - a. Atonement: Christ was the chosen and willing substitutionary sacrifice Who executed the salvation plan of God.
 - b. Propitiation: God was satisfied with the work of Christ on the cross appeasing His wrath toward the human race.
 - c. Reconciliation: mankind enters into to a personal relationship with God by the removal of the barrier of hostility placed between them by human sin.
 - d. Expiation: by voluntarily receiving the imputation of our sins and suffering their punishment, Christ removed the guilt of sin for the entire human race.
 - e. Redemption: all of the above was the purchase price that removed every member of the human race from the slave market of sin and placed them into the freedom of God's grace.
 - f. Forgiveness: faith alone in Christ alone results in all presalvation sins being forgiven. After salvation, confession alone to God alone results in the forgiveness of all postsalvation sins.