

The Inscrutable Question: Typology of Passover: Redemption & Forgiveness; The Blood of the Lamb & The Blood of Christ

Ephesians 1:7 - By the agency of Jesus Christ we have redemption [**accusative of direct object of ἀπολύτρωσις / *apolutrosis***] through His blood [**spiritual death**], the basis of forgiveness [**accusative of result of ἄφεσις / *aphesis***] of trespasses, according to the riches of His grace.

1. Forgiveness of human sins did not occur at the cross. Human sins were only judged at the cross.
2. Ephesians 1:7 contains a double accusative of cause and result: the accusative of cause is redemption while the accusative of result is forgiveness of presalvation sins at the moment an unbeliever expresses faith in Christ for salvation.
3. Following salvation, post-salvation sins are forgiven through confession alone to God alone, or the rebound technique.
4. Every sin of the believer and every sin of every member of the human race, whether believer or unbeliever, was imputed and judged on the cross. They will never be judged again.
5. Therefore, the unbeliever's sins were judged in Christ but they are never forgiven because he never believed.
6. Consequently, since all sins have been judged, no unbeliever is ever judged for his sins but rather for his refusal to believe that Jesus Christ was his substitutionary sacrifice on the cross.

John 3:18 - He who believes in Christ is not judged [**at the Great White Throne judgment**] but he who does not believe is judged already because he has not believed in the uniquely born Son of God.

7. The concept of the double accusative associated with redemption is also found in Colossians 1:14 where we find the double accusative of object and result:

Colossians 1:14 - By means of Jesus Christ we have redemption [**accusative of direct object of ἀπολύτρωσις / *apolutrosis***] through His blood resulting in the forgiveness [**accusative of result of ἄφεσις / *aphesis***] of sins.

8. There was no forgiveness at the cross, only judgment. The accusative of direct object, or cause, is "redemption," which emphasizes the judgment of sins on the cross.
9. "Forgiveness of sins" is the accusative of result. Therefore, redemption came on the cross. Forgiveness comes later as a result of redemption.
10. If we take the redemption solution, we have forgiveness of pre-salvation sins at the moment we believe.
11. Incidentally, the literal blood of the lamb was the agent of redemption in the Old Testament. However, the literal blood of Christ is not the agent of redemption in the New Testament.
12. Jesus Christ did not bleed to death on the cross. In His physical death He made a volitional decision to release His soul to the care of the Holy Spirit as is evident in Luke 23:43. He dismissed His human spirit into the presence of the Father according to Luke 23:46.
13. Thus the phrase, "the blood of Christ," is a representative analogy which compares the physical death of the Passover lamb with the spiritual death of Christ.

14. This interpretation is confirmed by the following sources:

Arndt, William F. and F. Wilber Gingrich. *A Greek-English Lexicon*. 2d ed. (Chicago: University of Chicago Press, 1979), 22-23:

αἷμα / haima /: blood. 2. *fig.* b. blood and life as an expiatory sacrifice—especially of the blood of Jesus as a means of expiation.

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Vol. 1. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 174-75:

... the “blood of Christ” is a graphic phrase for the death of Christ in its soteriological significance.

... concepts which belong to the language of sacrifice do not mean that cultic notions of sacrifice are bound up with the blood of Christ. ... the early Christian representation of the blood of Christ as sacrificial blood is simply the metaphorical garment clothing the thought of the self-offering, the obedience to God, which Christ demonstrated in the crucifixion. The history of belief in the atoning power of blood, especially among the Israelites, does not help us to understand the ideas which the New Testament links with the blood of Christ, since (this phrase) is simply a pregnant verbal symbol for the saving work of Christ.

Carson, D. A. *Exegetical Fallacies*. (Grand Rapids: Baker Book House, 1984), 33-34:

The phrase *the blood of Jesus* refers to Jesus' violent, sacrificial death. In general, the blessings that the Scriptures show to be accomplished or achieved by the blood of Jesus are equally said to be accomplished or achieved by the death of Jesus.

15. Thus the phrase, “the blood of Christ,” is a representative analogy which compares the literal blood and physical death of the Levitical offering with the figurative “blood of Christ,” a “verbal symbol” for His spiritual death on the cross.
16. The Lord's spiritual death was the price required to redeem the human race from the slave market of sin.

1 Peter 1:18 - You were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

v. 19 - but with precious blood, as a lamb unblemished and spotless, namely, Christ's.

1 Corinthians 5: 7 - Christ our Passover has been sacrificed.