

REDEMPTION

- I. Representative Biblical references to "redemption"
 - A. Old Testament
 1. Hebrew words *padah* (to ransom), *pidyon* (ransom)
Deut. 7:8 - "the Lord brought you out by a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh of Egypt" (cf. 9:26; 13:5; 21:8)
Ps. 78:42 - "His power, when He redeemed them from the adversary...in Egypt" (cf. 49:7,8; 111:9)
Isa. 1:27 - "Zion will be redeemed with justice" (cf. 35:10; 51:11)
Hosea 13:14 - "I will redeem them from death" (cf. I Cor 15:55)
 2. Hebrew words *kopher* (ransom), *kippur* (to make atonement)
Lev. 1:4 - "burnt offering accepted to make atonement"
Lev. 16:6-34 - "make atonement for the sons of Israel for all their sins once every year"
Dan. 9:24 - "make an end to sin, to make atonement...Messiah the Prince..."
 3. Hebrew words *gaal* (to ransom, redeem), *guella* (redemption), *goel* (redeemer)
Ruth 2:20 - "the man is our relative, one of our redeemers"
Ruth 4:14 - "the Lord who has not left you without a redeemer"
Isa. 52:3 - "you will be redeemed without money"
Isa. 59:20 - "a Redeemer will come to Zion"
 - B. New Testament
 1. Greek words *agorazo* (to buy, purchase), *exagorazo* (to buy out, redeem)
I Cor. 6:20; 7:23 - "bought with a price" (cf. II Pet. 2:1)
Rev. 5:9 - "purchase for God with Thy blood"
Gal. 3:13 - "Christ redeemed us from the curse of the Law"
Gal. 4:5 - "He might redeem those who were under the Law"
 2. Greek words *lutron* (ransom price), *lutroo* (to ransom), *lutrosis* (redemption), *lutrotes* (redeemer)
Matt. 20:28; Mk. 10:45 - "to give His life a ransom for many"
Titus 2:14 - "redeem us from every lawless deed"
Heb. 9:12 - "through His own blood...obtained eternal redemption"
I Pet. 1:18,19 - "redeemed...with precious blood...of Christ"
- II. Background considerations for understanding "redemption"
 - A. Hebrew heritage most important for contextual background
 1. Hebrew concepts take priority
 2. Greek words have limited meaning of transactional purchase
 3. Early aberrations in Christian thought about redemption
 - a. Over-emphasis of Greek thought - Who is paying? What is paid? Why is it paid? To whom is it paid? What is the result of the payment?
 - b. Failure to apply balanced Hebrew concepts
 - c. Led to crude, outlandish explanations
 - (1) God paid ransom to devil; stiffed him
 - (2) Jesus bought God's favor; paid Him off to enact legal fiction
 - B. Physical analogies employed to express spiritual realities
 1. Must not push analogies too far
 2. Must maintain balance of all concepts

- C. Historical perspective must be maintained
 - 1. Condition of man from the Fall
 - a. Why was redemption necessary?
 - b. Why did Jesus have to die?
 - 2. Complete life of Jesus Christ
 - a. Incarnation - perfect in Being
 - b. Obedience - perfect in Behavior
 - c. Death - Perfect in Benefit - remedial - for us
 - d. Resurrection - Perfect in Benefit - restorative - in us
- III. Essential elements for understanding "redemption"
- A. Event-payment redemption (*padah*) - Israel redeemed out of Egypt
 - 1. God's powerful intervention for man in grace
 - 2. Triumphal event of rescue and deliverance
 - 3. Substitutionary sacrificial offering
 - 4. Satisfactory payment of equivalence – first-born
 - 5. Redeemed out of slavery, bondage, oppression
 - 6. Judgment on repressive power
 - 7. New covenant relationship and kingdom
 - B. Ritual-sacrifice redemption (*kopher*) - Day of Atonement
 - 1. Legal standards of God's character violated
 - 2. God's establishes means for dealing with transgression
 - 3. Fault not canceled, but covered by vicarious offering
 - 4. God provides both priest and sacrifice; Lord and lamb
 - 5. Innocent is sacrificed for guilty
 - 6. Redeemed out of defilement, guilt, estrangement
 - 7. God is satisfied; man is reinstated and restored
 - C. Relational-emancipation redemption (*gaal*) - Ruth redeemed by Boaz
 - 1. God is identified with His people
 - 2. God takes the initiative and responsibility to restore what was intended for people
 - 3. Redeemer is one of us; a kinsman
 - 4. Redeemer is vindicator, avenger, emancipator, advocate
 - 5. Redeemed out of indebtedness, bondage, loss of what previously belonged to us
 - 6. Restoration to full inheritance
- IV. Necessity of a balanced perspective of "redemption"
- A. Event-payment (*padah*)
 - 1. without ritual-sacrifice results in dualistic ransom to devil
 - 2. without relational-emancipation results in historicism of events and theological benefits bestowed
 - B. Ritual-sacrifice (*kopher*)
 - 1. without event-payment results in placating and appeasing angry, vindictive god by meritorious human mediation
 - 2. without relational-emancipation results in ritualistic superstition or an overly objectified "legal fiction"
 - C. Relational-emancipation (*gaal*)
 - 1. without event-payment results in mere moral influence or existentialism
 - 2. without ritual-sacrifice results in mystic absorption of man into the divine, or human deification
 - D. Contemporary need to recognize the ontological factors of relational-emancipation alongside of epistemological factors of event-payment and ritual-sacrifice.