

# DOCTRINE OF REDEMPTION

- I.** Description and etymology.
- A.** Redemption theologically is a concept portraying one of many facets of Christ's work on the cross.
  - B.** It is one of several terms associated with soteriology (salvation) and Christology including justification, sanctification, imputation, reconciliation and propitiation.
  - C.** Its terminology finds beginnings in the OT with the thought of property. Lev.25:25-27; Rut.4:4
  - D.** The nearest relative that had the financial capability to purchase back property on behalf of another was known as the kinsman redeemer.
  - E.** This principle was further exercised with respect to persons becoming slaves to resident aliens as a result of debt. Lev.25:47-49
  - F.** Money is paid according to the Law to buy back something that must be delivered or rescued. Neh.5:8
  - G.** These financial transactions further shadowed Christology teaching Jesus as the Kinsman Redeemer of mankind. *See Doctrine of the Kinsman Redeemer*
  - H.** To redeem took on the basic sense of deliverance, to include deliverance from all forms of evil such as from national misfortune (Isa.52:9; Isa.63:9) or other calamity of any sort (Gen.48:16; Job 5:20; 6:23; Psa.25:22).
  - I.** God was considered the Redeemer of Israel finding its roots in their deliverance from Egypt. Deu.9:26; 13:5; 15:15; 24:8
  - J.** Israel belonged to Him and it was by His own right that He could move into the life of Israel so as to redeem her. 2Sam.7:23; 1Chr.17:21
  - K.** On the other hand, obligation was upon Him to do so (Abrahamic covenant to possess the land of Canaan).
  - L.** Adjusted OT saints also understood the spiritual significance of God as their Redeemer. Psa.49:7-8
  - M.** They understood that their spiritual redemption would be provided for through their Messiah. Isa.54:5
  - N.** While the basic concept of deliverance is retained in the NT (Luk.24:21), it develops into its fullest theological sense attributing its meaning to the Person and work of Christ on the cross.

**II.** Vocabulary.

**A.** Hebrew:

1. גָּאַל – gaal; verb; used 99x; primary root: to redeem, to act as kinsman; translated: redeemer, buy back, kinsman.
2. פָּדָה – padah; verb; used 59x; primary root: to ransom; translated: redeem, redemption price, rescued.
3. קָנָה – qanah; verb; used 82x; primary root: to get, to acquire; translated: gain acquisition, purchased, redeemed (1x).
4. גְּאוּלָּה – geullah; noun; used 13x; primary root: redemption; translated: redemption, redemption right(s), right of redemption.

## DOCTRINE OF REDEMPTION

### B. Greek:

1. ἀντίλυτρον – antilytron; noun; used 1x; lit. as a price paid or means used to set someone free from captivity or bondage; emphasizes the means of effecting freedom; translated: ransom. 1Tim.2:6
2. ἀπολύτρωσις – apolutrosis; noun; used 10x; lit. as an action of buying back a slave or captive through payment of a ransom; emphasizes the final result. Luk.21:28; Rom.3:24; 8:23; 1Cor.1:30 Eph.1:7,14; 4:30 Col.1:14; Heb.9:15; 11:35
3. λύτρον – lutron; noun; used 2x; lit. the price paid for release from slavery or captivity; to liberate; the means of setting free; translated: ransom. Mat.20:28; Mar.10:45
4. λυτρόω – lutroo; verb; used 3x; only in the middle or passive voice; to set free, liberate, be redeemed. Luk.23:21; Tit.2:14; 1Pet.1:18
5. λυτρωτής – lutrotes; noun; used 1x; one who sets free slaves or captives; a liberator, deliverer; used of Christ in Act.7:35; used in the LXX of Yahweh and God, Psa.19:14; 78:35
6. ἀγοράζω – agorazo; verb; used 30x; lit. to buy, purchase, do business in the marketplace; used soteriologically in 1Cor.6:20; 7:23; 2Pet.2:1; Rev.5:9; 14:3,4
7. ἐξαγοράζω – exagorazo; verb; used 4x; active voice to buy back, buy up; fig. 2x for redemption, Gal.3:13; 4:5; in the middle voice to make most of an opportunity; lit. redeeming the time, Eph.5:16; Col.4:5

### III. Theological definition.

- A. Redemption is the saving work of Christ whereby He purchased our freedom.
- B. It highlights His work on the cross as directed towards sin.
- C. More specifically providing the freedom of mankind from the slave market of sin.
- D. This freedom contains two distinct elements: deliverance from this slave market that is viewed as binding or oppressing the individual and the effected result of being relieved from the burden into a better life.
- E. The “coin” or “tender” used for this purchase is called the “*blood of Christ*”. 1Pet.1:18-19 cf.Rev.1:5
- F. Ryrie has summarized redemption as: “*People are redeemed from something – namely , from the marketplace or slavery to sin; people are redeemed by something – namely by the payment of a price, the blood of Christ; people are redeemed to something – namely , to a state of freedom.*”

### IV. Redemption and fallen mankind.

- A. All of mankind are born into this world spiritually dead (with the exception). Eph.2:1
- B. This as a result of being born in flesh. Rom.7:14
- C. This fallen estate of men began in the Garden of Eden with man’s corporate parents Adam and Eve.
- D. Though they were created sinless (Gen.1:26-27), they disobeyed God (Gen.2:16-17 cf.3:6).

## DOCTRINE OF REDEMPTION

- E.** As a result, God fulfilled His promise of Gen.2:18 and they died two deaths, spiritual (immediately) and some 930 years later for Adam, physical (Gen.5:5).
- F.** Upon spiritual death, a genetic alteration occurred in their flesh, as judgment for the original sin was directed to their bodies.
- G.** Man at that point in history developed a sin nature that indwells the flesh. Rom.7:17 *See the Doctrine of the Sinful Trend of Adam (STA/OSN).*
- H.** This had a universal affect upon their progeny of mankind. Rom.5:12; 1Cor.15:22
- I.** The principle is that flesh could not reproduce that better than itself.
- J.** Every baby born into this world is born with a genetically inherent sin nature.
- K.** The evidence of that fact is that all men sin and fall short of the glory of God. Rom.3:23
- L.** The Mosaic Law further evidences that no man is perfect and is described as a curse upon mankind. Gal.3:10
- M.** Every STA that comes into existence is target for judgment via the imputation of Adam's original sin (AOS). Rom.5:14
- N.** This principle of necessity must be true, otherwise how could God render judgment upon flesh that experientially has had yet opportunity to sin, such as a newborn?
- O.** It is unbiblical (violates God's +J) that God would render judgment upon less than an act of sin.
- P.** It is the imputation of AOS that renders all of mankind -R from the get-go of birth (not simply possession of the STA).
- Q.** Possession of the STA rendered -R is that which enslaves men to continue to produce sin in the life (continued -R).
- R.** Man is viewed as being in bondage to the STA by virtue of our relationship with Adam (Rom.5:18a,19a) and in need of deliverance.
- S.** Our relationship with Adam teaches that while man does not sin in the likeness of his sin in the garden (Rom.6:14), no one would have fared better if in his shoes.
- T.** While many view the Garden of Eden as a perfect environment, this is only true of the physical restoration.
- U.** Spiritually, the 1<sup>st</sup> of mankind was faced with overt temptation as initiated by Satan deceiving Eve via possession of the serpent. Gen.3:1-5,13; 1Tim.2:14
- V.** Eve then tempted Adam who also disobeyed God. Gen.3:6
- W.** That all of mankind is imputed with AOS is an open declaration by God that as Adam's children corporately we bear the same weakness of will against Satan and his schemes of evil. Cf.Heb.12:3-4
- X.** The inheritance of the STA is a constant inner reminder of our soulish plight. Cp.Rom.7:19
- Y.** Mankind is otherwise unable to deliver itself since it resides in a state of spiritual death and continues to sin in life. 1Joh.1:8,10
- Z.** The human race in its fallen estate must have someone that is able to rise above these conditions of spiritual death, the STA and personal sin qualifying Him as a free man to deliver men from their plight.

## DOCTRINE OF REDEMPTION

- V. Redemption in the Person of Christ.
- A. Jesus Christ is the only qualified redeemer. Rev.1:5; 5:9 cp.Joh.14:6; Act.4:12
  - B. Of the trillions of souls that will have existed in the history of mankind, only His was foreknown by God (Act.2:23; 1Pet.1:20) as able to overcome an imperfect environment.
  - C. This made possible through the virtue of His human will to comply in perfect obedience to God's will (true impeccability). Joh.5:30
  - D. Christ was born into a world ruled by Satan (Joh.12:31; 14:30; 16:11) as had been the reality since the event in the Garden (hostile environment).
  - E. He was further tempted in all things in Satanic attack against His humanity. Mat.4:1ff; Heb.2:18; 4:15
  - F. Yet He overcame and refused to succumb.
  - G. Christ's uniqueness among the souls of corporate mankind is exemplified in Rev.5:2-5 as He was the only one *in heaven, or on the earth, or under the earth* found qualified to break open the book of 7 seals.
  - H. The 7 seal book looks to Christ's claim to earth at the 2<sup>nd</sup> Advent in destroying Satan's kingdom under Antichrist evidencing His right as mankind's Redeemer. Cp.Rev.5:9-10
  - I. His humanity was born into this world supernaturally via the virgin birth. Mat.1:23,25 cp.Luk.1:26-35
  - J. Bypassing the human male parent, Jesus was born without an STA.
  - K. Hence, He was born spiritually alive without any judgment of AOS and thus, +R (nothing less than perfect righteousness).
  - L. That He was spiritually alive indicates that Christ was born given a human spirit (as Adam was originally created, Gen.2:7; "*breath of lives* נְשִׁמָּה - chayyim; plural; soul life as the energy cell for independent physical life and spiritual life i.e., the human spirit).
  - M. The human spirit is created in righteousness and is the unseen evidence of spiritual life. Cp.Eph.4:24 cf.Joh.3:6
  - N. The virgin birth points to the principle that the male is the transmitter of the STA genetically and the female is only a carrier.
  - O. This is why salvation would be from a woman. Cp.Gen.3:15
  - P. Jesus was born as a free man not under the slave market of sin.
  - Q. He continually evidenced His righteous condition throughout His life serving God in complete obedience of will and without any personal sin. Joh.5:19; 30; 2Cor.5:21; 1Joh.3:5
  - R. This qualified Him to redeem those otherwise under the slavery of spiritual death and the STA.
  - S. Christ was willing to do so and both God's sovereignty and Jesus' human volition were in complete agreement. Luk.22:42 (speaking from human volition; the Divine decision was made in the Divine decrees); Rom.5:19; Phi.2:8
  - T. His work of bearing sins on the cross effectively purchased man's freedom and is universal in scope. 1Tim.2:5-6 cp.Rom.6:10; 1Pet.3:18
  - U. The Redeemer Christ, delivered men from the curse of the Law. Gal.3:13

## DOCTRINE OF REDEMPTION

- V. His tender of ransom a.k.a as *the blood of Christ* was the +R He possessed. Rom.3:25; 1Pet.1:19 cf.Eph.1:7; 2:13
  - W. This metaphorical language indicates that Jesus willingly forfeited His human spirit undergoing spiritual death so that all might share His spirit of life. Cf.1Cor.6:17
  - X. Christ's eternal human spirit was the agency or token of His blood through which He offered Himself to God. Cp.Heb.9:14; Corrected translation: "*how much more will the blood of Christ, who through His eternal spirit offered Himself without blemish to God...*"
  - Y. What He redeemed were the souls of men. Psa.34:22
  - Z. At saving faith, under positional truth, the human soul is delivered from the consequences of eternal death and absolute rulership of the STA. Rom.3:24; 5:9
  - AA. The end result is that Christ the Free Man provided the deliverance from the slave market of sin and eternal death reversing the dilemma initiated by Adam. Rom.5:16-19
- VI. Redemption was taught through OT typology.
- A. Through Israel's deliverance from Egypt and the Passover lamb. Exo.12:1-13
    1. Israel's deliverance was from a realm of slavery.
    2. This pictures mankind under the slave market of sin.
    3. The offering of the Passover lamb was for the purpose of protecting the Jews from God's judgment upon otherwise negative Egypt. Exo.12:12-13
    4. This pictures the deliverance of believers from God's eternal judgment upon the otherwise -V unbelieving world.
    5. The Hebrew term "Passover/ פסח - pesach" looks to the sacrificial death of the lamb indicating "suffering".
    6. Jesus Christ is the realty. 1Cor.5:7
    7. Under the Law, all sacrificial animals had to fulfill the requirement of perfection. Lev.22:17-25
    8. Christ fulfilled this obligation morally as He was without sin. 1Pet.1:19
    9. The outward display of blood placed on the door posts and lintel (Exo.12:7) = faith in Christ as the way of salvation. Rom.3:25
    10. The physical blood of the lamb sacrificing its life = Christ's sacrifice of spiritual life (+R) on the cross as that which redeems. Heb.9:14
    11. Otherwise redemption was portrayed by means of the blood of all animal sacrifices. Heb.9:22; "*And according to the Law nearly all things are cleansed with blood, and without shedding of blood there is no forgiveness.*"
  - B. Through the subsequent law of the firstborn. Exo.13:1-16
    1. To commemorate the Exodus, the Jews were to give their firstborn sons and livestock to the Lord.
    2. This illustrates the universal sonship of all believers (no longer slaves but adopted sons of God).
    3. The Jews were delivered by blood and power.
    4. This pictures redemption and regeneration.

## DOCTRINE OF REDEMPTION

5. The law of the 1<sup>st</sup> born was later confined to the tribe of Levi. Num.3:45 cf.vss.12-16
  6. Since there were not enough of them to provide a substitute for all the 1<sup>st</sup> born of Israel, God required the Israelites to redeem the remaining 1<sup>st</sup> born (273) with a sum of money. Num.3:39-51
  7. All firstborn males were redeemed with money.
  8. This method released the 1<sup>st</sup> born of Israel otherwise from God's claim on them and restored them to their lives and families.
  9. This pictured Christ ransoming believers by means of the proper payment, the coin of the realm of His blood.
  10. All unclean firstborn animals could be redeemed with a lamb or its neck was broken. Exo.34:19-20
    - a. The donkey/ass of example in vs.20 is an unclean animal.
    - b. It could be redeemed with a lamb.
    - c. This pictures Christ as a substitute for redeeming unclean mankind.
    - d. If a lamb is not substituted, the donkey's neck was to be broken.
    - e. This pictures –V stubbornness in rejecting Christ and eternal death.
- C. The kinsman redeemer pictures 2 types of redemption.
1. The kinsman redeemer (nearest blood relative) could effectuate deliverance either in the area of real estate (Lev.25:25) or slaves to aliens as a result of debt (Lev.25:47-49).
  2. Real estate = Christ at the 2<sup>nd</sup> Advent as the Redeemer of planet earth. Job 19:25,26; Rev.5:9-10
  3. Slaves in debt to aliens = Christ as the Redeemer of men from the slave market of sin in Satan's world.
- D. Silver portrays redemption. Num.18:16 cf.Mat.27:26 (irony)

### VII. The results of redemption Ph<sub>1</sub>:

- A. Deliverance from the curse of the Law. Gal.3:13
- B. Total forgiveness of sins. Isa.44:22; Eph.1:7; Col.1:14; Heb.9:15
- C. Basis for justification. Rom.3:24
- D. Basis for eternal inheritance. Heb.9:15
- E. Basis for strategic victory of Christ in the A/C. Col.2:13-15; Heb.2:14,15
- F. Basis for redemption of the body in resurrection. Eph.1:13-14; 4:30
- G. Basis for the believer redeeming the time Ph<sub>2</sub>. Eph.5:16; Col.4:5; cf.Tit.2:14; 1Pet.1:14-18
- H. Related to mediatorship of Christ. Heb.9:15
- I. Basis for physical restoration of planet earth. Rom.8:20-21
- J. Basis for our sonship through faith. Gal.4:5 cp.Joh.1:12