

DOCTRINE OF REDEMPTION

1. DEFINITION -

- A. Redemption is the act of purchasing or buying back, as to free from captivity by paying a ransom.
- B. It is the extrication from or the work to overcome something detrimental, as to release from blame or debt.
- C. It is the removal of an obligation or debt by payment or “expiation” of the secured value.
- D. Biblically, it is the work of Jesus Christ on the cross directed toward sin, by which He purchased the freedom of the human race, born spiritually dead and in the “**slave market**” of sin, and set them free from the consequences of sin.

2. Vocabulary -

- A. λύτρωσις - lutrosis - (Greek. noun) - redemption, deliverance, ransoming, releasing.
 - (1) The redemptive work of Christ. (Heb. 9:12)
 - (2) National redemption or deliverance. (Lk. 1:68; 2:38)
- B. λύτρον - lutron - (Gk. n.) - price of release, ransom (Matt. 20:28; Mk. 10:45; cf. Ex. 21:30; Isa. 43:3)
NOTE: כֶּפֶר - kopher - (Hebrew noun) price of redemption
- C. λυτρόω - lutroo - (Gk. verb) - to redeem, to free by paying a ransom, to set free, to rescue (Lk. 24:21; Titus 2:14; 1 Peter 1:18)
- D. λυτρωτής - lutrotes - (Gk. n.) - redeemer, deliverer (Acts 7:35)
- E. ἀντιλύτρον - antilytron - (Gk. n.) - ransom (1 Tim. 2:6) This word means the substitution of money, a ransom, being paid to free a slave or a prisoner.
- F. ἀπολύτρωσις - apolutrosis - (Gk. n.) - release from, deliverance, ransoming; figuratively - “redemption;” literally - “buying back” (Lk. 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7; Heb. 9:15; 11:35)
- G. ἀγοράζω - agoradzo - (Gk. vb.) - to buy or purchase, with emphasis on the price paid (Matt. 13:44; 1 Cor. 6:20)
- H. ἐξαγοράζω - exagoradzo - (Gk. vb.) - to buy, to buy back, to buy out of, to redeem
 - (1) To purchase from the slave market, with emphasis on the price paid (Gal. 3:13; 4:5)
 - (2) To make the most of the time, “buying up the time” (Eph. 5:16; Col. 4:5)
- I. גְּוִלָּהּ - geullah - (Hebrew noun) - redemption - (Levit. 25:26; Ruth 4:6; Ezek. 11:15)

- J. גָּאַל - gaal - (Hebrew verb) - to redeem, to buy back - (Ex. 6:6; Levit. 25:25; Ruth 4:4, 6; Isa. 43:1; 44:22)
- K. גֹּאֵל - goel - (Hb. n.) - kinsman redeemer, the nearest kinsman, near relative - (Num. 5:8; Levit. 25:25; Ruth 4:1, 6, 8; Job 19:25)
- L. פָּדָה - padah - (Hb. vb.) - to redeem, to set free from servitude - (Deut. 7:8; 13:5)
- M. פְּדוּיִים - peduyim - (Hb. n.; plural only) - the preserved, the redeemed - (Isa. 35:10; 51:11)

3. **Redemption** includes both the ransom or price paid, **expiation**, and the **resulting freedom** of the one so purchased or ransomed from captivity.
4. **Expiation** is logically the **first activity** in the process of God’s reconciliation of man to Himself as part of the total work of salvation.
- A. Expiation is the act of making atonement or the means whereby atonement is made. It is the extinguishing of the guilt and/or penalty incurred by some thought, word, or act of sin, including Adam’s and the woman’s original sins in the garden of Eden.
- B. It is the making of amends for offences by assiduous labor and/or the price or ransom paid.
- C. The word **“price,”** as found in 1 Cor. 6:19, 20 and 7:23 from the Greek noun, τιμή - “time” (meaning: price, value, honor), is the ransom Christ paid for us to redeem us. (cf. 1 Pet. 1:18, 19)
- D. Expiation is described in Col. 2:14, 15 by these two Greek verbs:
- (1) ἐξάλειψω - exaleipho - (Gk. vb.) - to wipe away, to wipe out, to erase, to obliterate, to remove, to blot out
- (2) αἶρω - airo – (Gk. vb.) - to raise, to lift up, to take away, to remove, to carry away, to do away with
5. The doctrine of redemption as portrayed in the Old Testament by means of the required animal sacrifices was called “atonement,” from the Hebrew verb, כָּפַר - “kafar” (meaning: to cover, to pardon, to make expiation for an offender, to free one from charges, to atone (Ex. 29:33, 36; 30:10; Levit. 1:4; 4:20, 26, 31, 35; 5:10; Levit. 16:11, 14, 34; 17:11)
- A. This word, “atonement,” is not found in the New Testament.
- B. Under the Old Testament sacrificial system atonement provided redemption and forgiveness of sins for those who had sinned; but its basis, the blood of an animal sacrifice, was only a type of the sacrificial death of Jesus Christ on the cross. (Job 19:25, 26; Heb. 9:6-14, 21-28, 10:1-14)

6. The “**precious blood ... of Christ**” is the ransom money or purchase price of redemption. (1 Pet. 1:18, 19; Eph. 1:7; with Col. 1:14; 1 Cor. 6:19, 20; 7:23)
- A. Blood is the “**coin of the realm**” (Acts 20:28) by which the purchase was made. (cf. Heb. 9:22)
 - B. The “**blood of Christ**” depicts by **representative analogy** the saving work of Christ on the cross, or **spiritual death**, in which He, the humanity of Christ, was judged for our sins. (2 Cor. 5:21; 1 Pet. 2:24; cf. Isa. 53:10)
7. The “**expiatory work of Jesus Christ**” aspect of redemption includes the following:
- A. The judgment of all **personal sins** of the human race. *It is finished!*” (Jn. 19:30)
 - (1) “*Christ ... gave Himself up for us, an offering and a sacrifice...*” (Eph. 5:2 cf. Isa. 53:10)
 - (2) “*Christ died for the ungodly.*” (Rom. 5:6, 8; 1 Tim. 4:10; Titus 2:11)
 - (3) “*He, Christ, died for all (people).*” (2 Cor. 5:14, 15; cf. 2 Pet. 2:1; Heb. 2:9)
 - (4) “*He Himself bore our sins in His own body on the cross...*” (1 Pet. 2:24; cf. Col. 2:14); “*...one sacrifice for sins for all time...*” (Heb. 9:28; 10:10, 12, 14)
 - (5) “*All things are cleansed with blood.*” (Heb. 9:22)
 - (6) “*...the blood of Jesus His son cleanses us from all sins.*” (1 John 1:7b; cf. Acts 20:28)
 - (7) “*Christ having been offered once to bear the sins of many...*” (Heb. 9:28); *also for the whole world.*” (1 Jn. 2:2)
 - B. The removal of all personal sins (for believers only!)
 - (1) “*As far as the east is from the west, So far has **He removed our transgressions** from us.*” (Psa. 103:12; cf. Isa. 38:17)
 - (2) “*...I will forgive their iniquity, and their sin I will remember no more.*” (Jer. 31:34; cf. Heb. 8:12; 10:17; Isa. 43:25)
 - (3) “*...cast all our sins into the depths of the sea.*” (Micah 7:19)
 - C. The removal of “condemnation” (the death penalty) for “sin” (Adam’s original sin) which was imputed to all men. (John 1:29)
 - (1) “*...as through one transgression there resulted condemnation to all men; even so, through one act of righteousness there resulted justification of life to all men.*” (Rom. 5:18; cf. Rom. 5:12, 15-17; 8:1-3)
 - (2) “*For in Adam all die, so also in Christ all shall be made alive.* (1 Cor. 15:22; cf. 1 Cor. 15:21)
 - D. The judgment of the “old sin nature” and the neutralization of its operational power. (for believers only!)
 - (1) “*For the death that He died, He died to sin (O.S.N.) once for all (all time).*” (Rom. 6:10a)
 - (2) “*...our old self (O.S.N.) was crucified with Him, that our body of sin (O.S.N.) might be rendered inoperative...*” (Greek verb. - καταργέω - katargeo - to make ineffective, powerless, invalid)...” (Rom. 6:6a, b; cf. Gal. 5:24; Eph.4:22-24; Col. 3:9, 10)

8. The **“resulting freedom”** aspect of redemption includes the following:
- A. Freedom from personal sins and the imputation of Adam’s original sin:
 - (1) He *“released us from our sins by His blood,”*... (Rev. 1:5c; cf. John 8:34-36)
 - (2) He (God the Father) *cancelled out the certificate of debt consisting of decrees against us...*” (Col. 2:14; cf. Rom. 6:23)
 - (3) *“Christ redeemed us out from the curse of the (Mosaic) Law, having become a curse for us-”* (Gal. 3:13; cf. Gal. 3:10; 4:5; Rom. 3:19; 6:14, 15)
 - B. Freedom from the domination and power of the “old sin nature.”
 - (1) *“...the law of the Spirit of life in Christ Jesus has set us free from the law of sin (O.S.N.) and death.”* (Rom. 8:2; cf. Gal. 5:1, 13)
 - (2) *“He who has died is free from sin.”* (Rom. 6:7; cf. Rom. 6:6a, 13, 14, 18, 22)
 - C. Freedom to serve one another. (Gal. 5:13; 1 Cor. 9:19)
9. Redemption is **one of three aspects** of the finished work of Christ (on the cross) that reaches out to mankind:
- A. **Redemption** - the work of Christ **toward sin** (Imputed Sin, Inherent Sin, and Personal Sins) - see point #7
 - B. **Reconciliation** - the work of Christ **toward mankind**. (Rom. 5:10, 11; 11:15; 2 Cor. 5:19; Col. 1:20)
 - C. **Propitiation** - the work of Christ **toward God** (1 John 2:2; 4:10; Rom. 3:25; Heb. 2:17)
10. Jesus Christ is the **only qualified redeemer** for the human race:
- A. By the **“virgin birth,”** He was born without an old sin nature. (1 Jn. 3:5; Matt. 1:23; 1 Tim. 3:16; Heb. 1:3; 1 Jn. 2:1; Lk. 1:35)
 - B. By becoming **“true humanity”** by the “kenosis” (from the Greek verb, κενόω - kenoo - to empty, to divest of power or privilege), in which Jesus Christ rendered inoperative the independent exercise of His divine attributes of deity during the incarnation. (Phil. 2:7; cf. 2 Cor. 8:9; Jn. 5:30; 17:5) cf. Doctrine of the Hypostatic Union (Heb. 1:3)
 - C. By the **impeccability** of His humanity; that is, Jesus Christ lived a perfectly sinless life. (Isa. 53:9; Jn. 8:46, 19:4; 2 Cor. 5:21; Heb. 4:15; 7:26-28; 1 Pet. 1:19; 1 Jn. 2:1)
11. Jesus Christ, as the second member of the trinity, became the redeemer of mankind by an act of **His own free will**.
- A. The positive decision of Jesus Christ to become the redeemer. (Matt. 20:28; Mk. 10:45; Jn. 10:15, 17, 18)
 - B. The obedience of Jesus Christ to the will of God the Father. (Lk. 22:42; Rom. 5:19; Phil. 2:8; and again, John 5:30)

12. The Old Testament redemptions are types of the redemption of Jesus Christ.
- Israel is redeemed as a nation out of Egypt. (Ex. 6:6; cf. Isa. 63:4)
 - One animal should be redeemed by another. (Ex. 13:13)
 - A lost estate could be redeemed by a kinsman. (Levit. 25:25)
 - Boaz redeemed Ruth in fulfillment of the levirate law of marriage. (Ruth 2:20; 3:9, 12; 4:1-14)
13. Redemption comes to members of the human race by “faith” appropriation.
- We are “*being justified as a free gift by His grace through the **redemption**, which is in Christ Jesus, whom God displayed publically as a propitiation, **through faith in His blood.***” (Rom. 3:24, 25)
 - “*In Him we have **redemption** through His blood,...in Him you also,... - **having believed**,...*” (Eph. 1:7; with 1:13)
 - “*...**your faith** in Christ Jesus...in whom **we have redemption**, the forgiveness of sins.*” (Col. 1:4 with 1:14 and 2:12-14)
14. The soul of the believer is redeemed in salvation.
- “*The Lord **redeems the souls** of His servants;*” (Psa. 34:22a; cf. Heb. 4:12; 1 Thess. 5:23)
 - “*...you believe in Him...obtaining as the outcome of **your faith**, the salvation of **your souls.***” (1 Pet. 1:8b, 9; cf. 1 Pet. 2:11)
15. Redemption is a positional reality for the believer in Christ Jesus.
- By faith we are entered into union with Christ **in His spiritual death** on the cross retroactively. (Rom. 6:3, 5a, 6a, 8; 2 Cor. 4:10; 2 Tim. 2:11a; Col. 2:20; 3:3a)
 - By faith we are entered into union with Christ **in His freedom from sin**, resurrection, ascension, and session currently. (Rom. 3:24; 6:5b, 6b, 7b, 8b; 1 Cor. 1:30; Eph. 1:7; Col 1:14; 3:3b, 4)
 - By faith we are entered **into the spirit filled life** experientially, and are not under obligation to the flesh (the O.S.N.) but are free from its law (domination). (Rom. 8:2, 9-15; Gal. 5:16-18)
16. The person who never believed in Jesus Christ, that is, he or she never appropriates by faith the redemptive work of Christ on the cross, does not invalidate that “finished work” -
- Because God makes that which is known about Him evident within them and to them (Rom. 1:19); and they are without excuse. (Rom. 1:20)
 - Because while the word of the cross is considered to be “foolishness” by the unbeliever, the cross is not invalidated or negated by such unbelief at gospel hearing. (1 Cor. 1:17, 18; cf. Rom. 3:3)
 - Because there is no other sacrifice for sins after the “sin of unbelief” rejects the cross. (Heb. 10:26)

17. While the unbeliever is said to die in his sin (O.S.N.), John 8:21, and in his sins (personal sins), John 8:24; he or she is never said to be judged for “sins,” but according to “works.” (Rev. 20:11-15) “...*not counting their trespasses against them*, (the world).” (2 Cor. 5:19)
- A. An “evil heart of unbelief” is particular in character because it is the failure to appropriate the one necessary “*work of God*.” (Heb. 3:12; Jn. 6:29; Jn. 16:8, 9)
 - B. The “evil heart of unbelief” precludes the unbeliever from possessing by faith appropriation the one work which would have allowed his or her name to remain in the “*book of life*.” (Ex. 32:33; Psa. 9:5; Rev. 3:5; 21:27; Lk. 10:20; Rev. 13:8; 17:8)
 - C. The unbeliever is resurrected to judgment, a second resurrection, (Jn. 3:18; Jn. 5:29; Rev. 20:5, 12, 13) and is sentenced to the “*second death*” (Rev. 20:6, 14; Rev. 21:8; cf. Rev. 2:11), “*the lake of fire*.” (Rev. 20:14, 15)
18. Finally, the **results of redemption** are as follows:
- A. It is the basis for the **strategic victory** of Christ over the Devil in the **angelic conflict**. (Col. 2:14, 15; Heb. 2:14, 15)
 - B. It is the basis for **forgiveness of sins**. (Isa. 44:22; Eph. 1:7; Col. 1:14; Heb. 9:15)
 - C. It is the basis for **justification** “in Christ Jesus.” (Rom. 3:24; cf. Rom. 8:10, 30-33; Gal. 2:16)
 - D. It is the basis for **sanctification**. (Eph. 5:25-27; Titus 2:14)
 - E. It is the basis for **our adoption as sons**. (Gal. 4:5, 6-8)
 - F. It is the basis for **our position as heirs** of God through Christ. (Gal. 4:7)
 - G. It is the basis for **our eternal inheritance**. (Heb. 9:15b)
 - H. The redemption of the soul in salvation leads to the **redemption of the body** in resurrection. (Psa. 34:22; Eph. 1:14; 4:30; Rom. 8:23)
 - I. It is the basis for the **mediatorship of Jesus Christ**. (1 Tim. 2:5, 6; Heb. 9:14, 15)