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**PART 1:
SALVATION PROVIDED (Page 100)**

I. Salvation Word Study

A. Usage

- 1. To save (*sozo*) is used approximately 106-108 times in the New Testament depending on which manuscripts are counted.**
- 2. Salvation (*soteria*) is used approximately 45 or 46 times in the New Testament depending on which manuscripts are counted.**
- 3. Savior (*soter*) is used approximately 24 times in the New Testament.**
- 4. Salvation (*soterion*) is used four times.**

The total for all four terms is about 180 times whether one follows either the critical or majority texts.

B. The Meaning of Salvation

- 1. In non-theological contexts *salvation* is used in a variety of ways that do not refer to deliverance from sin's penalty. These help to establish that the word means basically "to rescue, to deliver."**

- a. It is common for the New Testament, especially the gospels, to call the "deliverance from sickness" *salvation*. *Salvation* can refer to restoration to health. A person's well being has returned. (See Matt 9:21-22; Mark 3:4; 5:23, 28, 34; 6:56; 10:52; Luke 6:9; 7:50; 17:19; 18:42; John 11:12; Acts 4:9; 14:9; 27:34; 2 Cor 1:6; James 5:15.)

...for she was saying to herself, "If I only touch His garment, I shall get well" (Greek, saved). But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well" (Greek, saved). And at once the woman was made well (Greek: saved) [Matt 9:21-22].

...and the prayer offered in faith will restore (Greek, save) the one who is sick [James 5:15a].

- b. *Salvation* may be used of deliverance from demons (Luke 8:36).
- c. *Salvation* may be used of rescue or deliverance from enemies (Luke 1:71; Acts 7:25).

"Salvation from our enemies..." [Luke 1:71a].

- d. Jesus Christ asked to be saved. This helps to show that the word means "deliverance."

"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour" [John 12:27].

In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety [Heb 5:7].

- e. The word *salvation* is used of rescue from danger in a variety of situations: storms on the sea (Matt 8:25; 14:30; Acts 27:20, 31); deliverance at the end of the tribulation period (Matt 10:22; 24:13, 22; Mark 13:13, 20); rescue from the cross (Matt 27:40, 42, 49; Mark 15:30, 31; Luke 23:35, 37, 39); from trouble (1 Tim 4:16); from prison (Php 1:19); from slavery in Egypt (Jude 5); from the flood (Heb 11: 7).

Before the Christian authors of the New Testament used the word *save*, it was used of common dangers to man. *Salvation* means “deliverance, rescue, preservation, help, assistance, aid, escaping trouble.”

2. Biblical authors took a normal word that means “deliverance” and used it in a theological sense. Believers are “saved” from a number of troubles.

- a. Believers are saved from sin (Matt 1:21; Luke 1:77, 7:50; 1 Tim 1:15).
 “And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins” [Matt 1:21].
 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all [1 Tim 1:15].
- b. Believers are saved from wrath, judgment, and condemnation (John 3:17; Rom 1:16 in context, see v. 18; 5:9; 1 Thes 5:9; 1 Pet 4:17-18).
 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him [Rom 5:9].
- c. Believers are saved from a perverse generation, a wicked world (Acts 2:40).
 ...Be saved from this perverse generation! [Acts 2:40].
- d. Believers are saved from being lost (Luke 19:10).
 “For the Son of Man has come to seek and to save that which was lost” [Luke 19:10].
- e. Believers are saved from death (Matt 16:25; Mark 8:35; Luke 9:24.) See, also, the following verses that speak of deliverance from death but do not use the word *salvation*: John 5:24; Rom 6:23; Eph 2:1.
 “For whoever wishes to save his life shall lose it, but whoever loses his life for My sake, he is the one who will save it” [Luke 9:24].
- f. Believers are saved from perishing (1 Cor 1:18; 2 Cor 2:15-16) and from destruction (James 4:12).
 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing [2 Cor 2:15].
 There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor? [James 4:12].

C. The Time of Salvation

A Bible student needs to catch the fact that sometimes the Bible speaks of salvation as past, sometimes present, and sometimes future.

1. In the past, believers in Christ were saved from the penalty of sin (Rom 8:24; Eph 2:5, 8; 2 Tim 1:9; Titus 3:5).

For by grace you have been saved [past tense] through faith; and that not of yourselves, it is the gift of God... [Eph 2:8].

He saved [past tense] us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit [Titus 3:5].

2. In the present, believers are being saved from the power of sin (Php 2:12; 1 Pet 2:2).

So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling [Php 2:12].

3. In the future, we will be saved from the presence of sin and from all wrath (Rom 5:10; 13:11; 1 Thes 5:9; 2 Tim 4:18; Heb 1:14; 9:28; 1 Pet 1:5; 4:18).

...we shall be saved [future tense] by His life [Rom 5:10].

D. Summary

To save means to deliver, to rescue, to help, to aid, etc. This is shown in non-theological contexts (rescue from sickness, demons, enemies, storms, slavery, and so forth). In theological contexts the meaning is the same. Christians are delivered from sin, wrath, judgment, condemnation, a wicked world, being lost, death, and destruction. Believers have been saved from sin's penalty, are being saved from its power, and will be saved from its presence.

II. Substitutionary (Vicarious) Atonement (Page 102)

Atonement, as a theological term, refers to all that Christ did on the cross. A complete study of atonement immediately follows in sections III through VII of this chapter. This section is, however, more limited. It concerns the following questions: What was the purpose of Christ's death? What was He trying to accomplish on the cross? Several theories have been advocated which are either inadequate or wrong.

A. Accidental Theory of Atonement

The accidental theory of atonement is basically a liberal view. Its adherents maintain that Christ was a great moral teacher but fate tragically ended His life. As with Lincoln, Kennedy, King, or Ghandi, His death was senseless and without purpose. This view is totally inadequate to the Scriptures.

B. Example Theory of Atonement

If the example view of the atonement is true, then Christ died as a martyr to give us the supreme example of devotion to truth and duty. Those who hold this view usually maintain that He purposefully (as opposed to accidentally) became a martyr to show to us that we must be willing to die for our principles and to arouse great devotion to the cause of the Christian faith.

It is true that Christ is our example. However, it is hardly sufficient to view a planned martyrdom as His sole or main purpose for dying. This turns Christ into a religious fanatic who seeks death to enter the glories of martyrdom.

C. Moral Influence Theory of Atonement

The moral influence theory is similar to the example theory. According to this theory, Jesus died in the process of helping us much the same way a doctor might die helping in an epidemic or a Coast Guard seaman might die in a rescue attempt. This theory maintains that the purpose of His death was, not to become a martyr for a cause, but rather, to demonstrate His great love. The purpose of His death was to soften our hearts by the influence of His love. Thus, He hoped His death would cause us to change our evil ways and work to earn salvation by holiness.

Christ's death was a demonstration of His love, and it should change our lives. However, this view deletes God's anger over sin and Christ's payment for sin. It makes the demonstration of love to be the only purpose for Christ's death and, therefore, does not do justice to the Scriptures.

D. Governmental Theory of Atonement

The governmental theory of atonement is also popular in circles that tend to believe in salvation by works. According to this theory, God has a government with laws. If Christ had not died to show respect and honor for these laws, then the human race would have grown in disrespect for God and His laws. However, in reality, it is the lack of enforcement of laws that leads to violation of them. This view takes the position, not that Christ had to die to satisfy an offended God, but that His death would be useful in alerting others to the seriousness of working toward salvation by keeping laws. Some could have

been saved without Christ's death, but more would pursue salvation with Christ's death. Therefore, Christ's death was designed to promote respect for God's law by showing the serious nature of infractions against that law. As a result of Christ's death, people would work harder at keeping God's laws in order to earn salvation.

This view sounds orthodox to some, but it is quite deficient. Christ did not die just so that God's government could continue in smooth operation by increased respect for law. While His death does relate to offended laws and should promote respect for God's laws, there was no intention that this increased respect for law would lead people to work for salvation. This view makes Christ's death an optional, but wise, tool to maintain order in God's government, and it promotes salvation by works. It fails to see that Christ's death was an absolutely necessary factor in salvation and that the offense was not just against law but against the character of God. His death was not just useful in promoting salvation by works; it was necessary to provide salvation that could never be gained by works. Christ died, not just to pay respect for God's laws, but to pay the penalty of their violation.

E. Substitutionary (Vicarious) Theory of Atonement Defended

Other views of the atonement contain partial truths. Christ was our example. He did demonstrate duty to a cause. He did demonstrate love. Christ's death did show the importance of law and should promote respect for it. Yet, none of these ideas is primary and none is complete.

The Biblical view of the atonement is that Christ died as our substitute. He died in our place taking our punishment and paying our penalty; and, thereby, He satisfied an angry God. Other purposes for His death are secondary.

To establish the doctrine of substitutionary atonement, it is essential to prove that *for* can mean substitution (in place of) in such phrases as "Christ died *for* us." One with a liberal view or with a works orientation would take the phrase "Christ died for us" to mean simply, "Christ died to benefit us." How does one know that substitutionary atonement is intended in Bible texts that teach "Christ died for us"?

1. One Greek word that definitely refers to substitution is the word *anti*. The Antichrist will be a substitute Christ. There is ample precedent for *anti* meaning "instead of." Consider the following examples:

"... 'an eye for (meaning instead of, or in exchange for) an eye, a tooth for a tooth' " [Matt 5:38].

"...will he for (instead of) a fish give him a serpent?" [Luke 11:11 KJV].

"...evil for (in return, in place of) evil..." [Rom 12:17].

...evil for evil...[1 Thes 5:15].

...evil for evil, or insult for insult...[1 Pet 3:9].

...for (instead of, in exchange for) one morsel of meat (Esau) sold his birthright [Heb 12:16 KJV].

Matt 20:28 and Mark 10:45 are key texts in the doctrine of substitutionary atonement. Since *anti* means substitution, the phrase “a ransom for many” means that Christ gave His life as a substitute for the many.¹ He died in the place of sinners. His life was given in exchange for our lives that should have been forfeited.

“...just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for (in place of) many” [Matt 20:28].

“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” [Mark 10:45].

For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for (anti) all... [1 Tim 2:5-6].

- 2. Another word translated “for” is *huper*. This word can mean “for the benefit of,” but it can also mean “in place of.” Philemon vv. 13 and 2 Cor 5:14-15 are two important texts that establish that *huper* can refer to substitution. When Paul says “whom I would have retained with me, that in thy stead (*huper*) he might have ministered unto me in the bonds of the gospel” [Philemon 13 KJV], he is saying that he would have liked to retain Onesimus to minister in the place of the absent Philemon.**

The following passage in 2 Corinthians is perhaps more important. It proves that *huper* can refer to substitution in contexts dealing with Christ’s death.

For the love of Christ controls us, having concluded this, that one died for (*huper*) all, therefore all died; and He died for (*huper*) all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf [2 Cor 5:14-15].

In this context Paul reasons that all died with Christ because He died for all. This means that Christ died in place of all. Therefore, all died with Him. Furthermore, Paul asserts that since Christ gave His life for ours, those who live owe their lives to Him. This evidently means that Christ gave His life in exchange for ours, so believers owe Him their lives in return.

Matt 20:28 and Mark 10:45 clearly teach substitutionary atonement as do forthcoming texts in sub-section 3 below. Philemon 13 and 2 Cor 5:14-15 show that texts that use the word *huper* can be taken to teach substitutionary atonement. Many passages use *huper* in reference to the atonement. Without the evidence from the above key texts, it would be difficult to know whether these passages mean that Christ died in our place or merely that Christ died on our behalf. However, because of Philemon 13 and 2 Cor 5:14-15, the author believes that many other less clear verses should be understood to include the idea of substitutionary atonement. Perhaps most of them also mean Christ died “in our behalf” but the main

¹ Many in these passages could be restricted to the elect. Other verses argue that Christ died for the whole world. Our main point here is that the Lord’s death was as a substitute.

and Biblically emphasized view of atonement should be that Christ died in our place as our substitute. This must be included as a part of the meaning in all the following texts:

“For this is my blood of the new testament which is shed for many...”
[Matt 26:28 KJV].

“...This is my blood of the new testament, which is shed for many”
[Mark 14:24 KJV].

“...This cup is the new testament in my blood, which is shed for you”
[Luke 22:20 KJV].

“...my flesh which I will give for (in exchange and for the benefit of) the life of the world” [John 6:51 KJV].

“...the good shepherd lays down his life for the sheep” [John 10:11] .

“Greater love has no one than this, that a one lay down his life for his friends” [John 15:13].

...Christ died for the ungodly [Rom 5:6].

...while we were yet sinners, Christ died for us [Rom 5:8].

He who did not spare His own Son, but delivered Him up for us all...[Rom 8:32].

...Christ died for our sins according to the Scriptures.² [1 Cor 15:3 KJV].

He made Him who knew no sin to be sin for (substitution seems prominent in this usage of *huper*) us...[2 Cor 5:21].

Who gave Himself for our sins...[Gal 1:4].

I have been crucified with Christ... who loved me, and delivered Himself up for me [Gal 2:20].

Christ hath redeemed us from the curse of the law, having become a curse for us...[Gal 3:13].

Who gave Himself for us...[Titus 2:14].

...by the grace of God He might taste death for every one [Heb 2:9].

For Christ also died for sins, once for all, the just for the unjust...
[1 Pet 3:18]

- 3. The substitutionary view can be established on grounds other than the prepositions *anti* and *huper*. The concept of Christ as the Lamb of God who bore our sins also supports the concept of His substitutionary death. Also, Paul in Romans 6 teaches that believers died when Christ died on the cross. This fact is closely linked to the idea that He was dying in our place.**

² Perhaps this could mean Christ died “to benefit” us relative to sin, but it does not mean Christ died to benefit **sin**. However, the statement is more clear if it means Christ died “in exchange for our guilt,” i.e., as a substitute, He took our guilt. (See also Gal 1:4.)

Surely our griefs He Himself bore, and our sorrows He carried...[Isa 53:4].

All of us like sheep have gone astray, each of us has turned to his own way; But the LORD has caused the iniquity of us all to fall on Him [Isa 53:6].

...For the transgression of my people to whom the stroke was due? [Isa 53:8b].

But the LORD was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering... [Isa 53:10a].

And He Himself bore our sins in His body on the cross...[1 Pet 2:24a].

So Christ also, having been offered once to bear the sins of many...[Heb 9:28].

For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin [Rom 6:5-6].

- 4. Conclusion: While other theories of the atonement have partial truth, the Bible is clear that the main purpose of Christ's death was to die in our place. Substitutionary atonement has been regarded as one of the fundamentals of the faith.**

III. Redemption: The Sinward Aspect of Atonement (Page 106)

Although redemption pertains to God and man, it can be said to be primarily the sinward aspect of atonement. Christ paid the redemption price for sin and ransomed man from slavery to sin. To say that Christ redeemed us from sin means that He bought us. More specifically, it means that He ransomed us from sin (and the law's curse) by the payment of a price just as one would ransom a hostage, a slave, or a prisoner of war. Redemption included both the payment of a price and, in the fullest sense, the release of the hostage.

There are many Greek forms for the two word families behind the English word redemption. Because *redemption* uses words that were in common usage in the ancient world, it will be helpful to study both its secular and sacred usage. The New Testament authors took a word that was used secularly and gave it a theological meaning.

A. *Agorazo* (verb) - To buy, to purchase, to redeem

1. **Secular usage - *Agorazo* is related to *Agora*, “the market place” (Acts 17:17). It was a common word in deeds of sale.³** There are examples of it being used of the purchase of slaves, wheat, and houses. Although *agorazo* can be used of buying slaves, it was a basic word used of purchasing in general.⁴
2. **Biblical usage - In the Septuagint *agorazo* is used of purchasing anything in general (e.g. Chapters 41-44 of Genesis when Joseph's brothers redeemed grain from him).** The New Testament uses *agorazo* 30-31 times depending on the manuscripts used. It means to buy or to purchase, and usually there is a non-theological usage (e.g., buying a field or a pearl - Matt 13:44, 46; 27:7; food - Matt 14:15; things for Jesus' burial - Mark 15:46; 16:1; buying and selling in the temple - Mark 11:15; land and oxen - Luke 14:18-19).

Several times the New Testament authors use *agorazo* in contexts pertaining to the salvation of believers (1 Cor 6:20; 7:23; Rev 5:9; 14:3, 4). All of these references speak of redemption as past. Once *agorazo* is used of the unsaved (2 Pet 2:1).

For you have been bought with a price...[1 Cor 6:20].

And they sang a new song, saying “Worthy art Thou to take the book, and to break its seals; for Thou wast slain and didst purchase for God with Thy blood men from every tribe and tongue and people and nation” [Rev 5:9].

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves [2 Pet 2:1].

³ James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (1930; Glasgow, Scotland: Hodder and Stroughton Limited, 1972) 6.

⁴ Leon Morris, *The Apostolic Preaching of the Cross*, 3rd ed. (1965; Grand Rapids: Wm. B. Eerdmann Publishing Co., 1980) 53-55.

3. Conclusion: *Agorazo* is a general word meaning “to buy something”. It may be used of buying people, but it was commonly used of purchasing any property. *Agorazo* stresses the payment of a price (Christ’s broken body and shed blood) and the resulting transfer of ownership. It does not, however, stress a release from captivity, as do some of the following words for redemption. Therefore, this word is appropriately used of the “redemption” of unsaved people. Christ has paid the price. He bought and owns them. Yet, they have not been released.

B. *Exagorazo* (verb) - This word is simply *agorazo* compounded with the prefix *Ex* (out). It also means “to buy, to purchase, to redeem.”

1. In some contexts in secular usage, this word may mean to buy back something that was lost. Theologians are quick to make the point that Christ bought back people that already belonged to Him but had been made slaves to sin. ⁵

2. *Exagorazo* is only used four times in the New Testament. Twice it means to pay a price to retain ownership of time (redeeming the time - Eph 5:16; Col 4:5). The remaining two usages have significance for the doctrine of salvation. They teach that Christ redeemed believers from the curse of the Law (Gal 3:13; 4:5). This is similar to speaking of redemption from sin because sin is what causes the Law’s curse. In both verses the redemption has already occurred for believers. Christ paid the redemption price, and therefore, believers have been freed from the Law’s curse (and indeed the Law itself).

Christ redeemed us from the curse of the Law, having become a curse for us...[Gal 3:13a].

In order that He might redeem those who were under the Law... [Gal 4:5a].

Unlike *agorazo*, *exagorazo* is only used of believers and it does speak of a complete release. It is hard to determine whether the additional thought of release comes only from the context and subject matter or whether it lies in the prefix *ex* as in exit, with *exagorazo* meaning to purchase and take out.

C. *Lutro* (verb) - This word more clearly gives the idea of paying a ransom price in order to set free. It means “to ransom, to redeem.”

1. In secular usage *lutro* often means to buy back something that was previously owned. Examples include the following: “the cloak has not yet been redeemed from pawn,” “redeem my clothes,” and “please redeem my property.”⁶ Not only is there more stress on buying back, but *lutro* also emphasizes the price paid to free slaves. Morris teaches that when someone in the first century heard this word, he would naturally think of the price paid to free slaves from bondage.⁷ The following quote

⁵ Moulton and Milligan 220; and Walter Baur, *The Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trans. Wm. F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1957) 271.

⁶ Moulton and Milligan 383.

⁷ Morris 14.

from Josephus illustrates the idea of paying a ransom price to secure the release of a hostage: "...for not knowing what was become of his [Herod the Great's] brother, he was in haste to redeem (*lutrao*) him out of the hand of his enemies, as willing to give three hundred talents for the price of his redemption."⁸

The secular usage of *lutrao* emphasizes the payment of a price to secure freedom for a slave, a prisoner, or a hostage. This secular meaning prevails in the New Testament with a ransom price nearly always stated in a context containing the *lutrao* word family.⁹

2. The New Testament uses *lutrao* in three places (Luke 24:21; Titus 2:14; and 1 Peter 1:18-19).

Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds [Titus 2:14].

Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ [1 Pet 1:18-19].

Notice that in both of the references from the epistles, the price of the redemption is stated. Titus 2:14 says Christ gave Himself to redeem us. 1 Pet 1:18 bases redemption upon the price of the "precious blood." Liberals tend to think of redemption as just meaning deliverance. It does relate to deliverance, but the cost to secure freedom is also a New Testament emphasis. In both Titus 2 and 1 Peter 1, redemption seems to be a past occurrence for the believer, although this is definitely more clear in the 1 Pet 1:18-19 reference. (Titus 2 conceivably refers to a present deliverance from sin's power.)

The Bible portrays the lost as slaves to sin (John 8:34; Rom 6:6, 14, 17, 20; 7:14ff.) and in bondage to the fear of death (Heb 2:14-15). Because the secular word family of *lutrao* was commonly used of deliverance for slaves, because the Bible teaches man is a slave to sin, and because both Titus 2 and 1 Pet 1 mention release from former slavery to wickedness,¹⁰ the imagery of ransoming a prisoner or slave seems foremost in the mind of the Biblical writers when they use this word for redemption. Christ paid the price to buy slaves from sin and to secure their release.

Agorazo stresses the purchase price and transfer of ownership but not release. That is why it can be used of the unsaved. *Lutrao* stresses both price and release. Thus, it is never used of unsaved people.

⁸ Josephus, *The Works of Josephus*, trans. William Whiston, (Peabody, Massachusetts: Hendrickson Publishers, 1985) 308.

⁹ The price is not stated in Luke 1:68, 2:38 and 24:21. However, these verses are primarily speaking of the national salvation of Israel.

¹⁰ Titus 2:14 mentions redemption from "every lawless deed," and 1 Pet 1:18 speaks of redemption from a "futile way of life inherited from your forefathers."

D. *Lutron* (noun) - This word means “ransom,” the “price paid to secure release.”

- 1. In secular usage, this was the word that the ancients used for the purchase money to free slaves.¹¹ Many passages could be given from Josephus where *lutron* means “the price of release or ransom.”¹²**
- 2. *Lutron* is used only twice in the New Testament, but both texts are very significant for the doctrine of salvation. They are the two that most clearly teach substitutionary atonement.**

“Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” [Matt 20:28].

“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” [Mark 10:45].

Christ taught that the ransom price to be paid would be His life. If one keeps in mind that *anti* means “in place of, in exchange, as a substitute,” the idea of price is reinforced. Christ gave His life as a ransom in exchange for us, i.e., both in our place and in order to buy us.

E. *Lutrosis* (noun)

This word for redemption is used only three times in the New Testament (Luke 1:68; 2:38; Heb 9:12). It can be studied in conjunction with the next word, the compound form *apolutrosis*. It is significant that Heb 9:12 speaks of “eternal redemption.” Once Christ has redeemed from slavery to sin, there can be no more slavery to sin in a positional sense. A believer might practice service to sin, but he or she is never in the position of being a servant to sin. The work on the cross provides a total and permanent release. *Lutrosis* is translated “redemption” meaning “a release secured by a payment of a price.”

F. *Apolutrosis* (noun)

This word means a release secured by payment of a price.

- 1. In the ancient secular world, *apolutrosis* was used infrequently, but it clearly spoke of a release for slaves/hostages secured by the payment of a ransom.¹³ Plutarch speaks of ransoming captive cities.¹⁴ Philo speaks of a slave who committed suicide because he felt no one would pay for his redemption.¹⁵ The Epistle of Aristeas uses the word in connection with ransoming prisoners of war at a cost of “twenty drachmae per head.”¹⁶ Josephus has a section where the cost of redeeming captives was “more than four hundred talents.”¹⁷ In such contexts, there is often the thought of**

¹¹ Moulton and Milligan 382-383; Baur, Arndt, and Gingrich 483-84.

¹² Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, vol. 4, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967) 340.

¹³ Baur, Arndt, and Gingrich 95; Morris 16.

¹⁴ Ibid. 16.

¹⁵ Ibid. 16-17.

¹⁶ Ibid.

¹⁷ Ibid.

buying back. There can be little doubt that when the original readers of the New Testament saw the word *apolutrosis*, they thought of a hostage or slave situation. A person was free because someone else paid a price.

2. The word *apolutrosis* occurs ten times in the New Testament. Often the price to secure release is specifically mentioned (blood - Rom 3:24-25; Eph 1:7; Co1 1:14¹⁸; death and blood - Heb 9:12, 15; also Eph 1:14, by context).

...being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith...[Rom 3:24-25].

In Him we have redemption through His blood...[Eph 1:7].

And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance [Heb 9:15].

Given the ancient common usage of the word to speak of a ransom, given the general Biblical teachings about a price being paid, and given these verses that stress price, it is best to conclude that redemption in theological terms approximates the secular idea of redemption. Christ paid the price to purchase those in slavery to sin and then to set them free. The price was His life given in death, His broken body, and His shed blood.

Although the New Testament usually views redemption as being a past event, *apolutrosis* is used of a future redemption three times (Rom 8:23; Eph 1:14; Eph 4:30). There is a future aspect of redemption because the complete deliverance (freedom) of our bodies from sin and its affects is future. Viewed from this angle, believers are still awaiting a future and complete redemption.

And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body [Rom 8:23].

...who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory [Eph 1:14].

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption [Eph 4:30].

This future aspect of redemption should be anticipated. Yet, it will be based upon a more fundamental past payment on the cross and a past deliverance at conversion that the believer already has experienced. It is more common for the New Testament to refer to redemption as already being past with the result that it is a present possession (e.g., Eph 1:7, "we have redemption"; 1 Cor 1:30). Believers already have been redeemed from the law's curse,

¹⁸ If *blood* is not mentioned in the original text, blood would still be the purchase price by virtue of the parallel text in Eph 1:7.

from sin's penalty, and from sin's dominion. This is the basis for any future redemption from sin's presence.¹⁹

In all contexts *apolutrosis* speaks of a complete deliverance. Therefore, unlike *agorazo*, it is never used of unbelievers. Some think that the idea of release is intensified by the prefix *apo* (which means away from as in apostasy).²⁰ Others maintain this is merely a stylistic variation and complete release comes from the context and not the prefix *apo*.²¹ Regardless of this difference, *apolutrosis* means release secured by the payment of a price or ransom.

G. Summary and Conclusions about Redemption

1. **The Bible does not say to whom the redemption price was paid. Some believe God the Son paid the price to God the Father.** Others think Christ paid a price to Satan to secure human release from bondage to Satan. This issue cannot be settled. However, it is fair to conclude that the Bible emphasizes the idea of price. Redemption is not just deliverance, freedom, rescue. It is release obtained by the payment of a price (Christ's death, His blood).
2. **Redemption is the sinward aspect of the atonement. We are redeemed from sin (Rom 3:23-24, Col 1:14), from trespasses (Eph 1:7), from lawless deeds (Titus 2:14), from transgressions (Heb 9:12, 15), and from our former futile way of life (1 Pet 1:18-19).** Teaching that believers are redeemed from the law's curse is not so different from teaching that we are redeemed from sin (Gal 3:13, 4:5). It was sin that caused the law to curse man and obligated man to the law's penalty.²²
3. **Although the word groups *agorazo* and *lutrao* are very similar, a knowledge of their subtle differences deepens our understanding of redemption.**
 - a. Although the *agorazo* word family can be used of the purchase of slaves or buying back something, it is a generic word for purchasing anything. It speaks of a price and the transfer of ownership, but it may or may not refer to release. Thus, it would be proper to speak of the whole world being redeemed (2 Pet 2:1). Christ paid the price to purchase the whole human race. The stress is on the price paid and the transfer of ownership.
 - b. The *lutrao* family can be used of buying objects, but it is more specific than *agorazo* and often refers to the purchase or ransom of humans such as slaves, hostages, or prisoners of war. It more clearly refers to buying

¹⁹ The two remaining usages of *apolutrosis* are Luke 21:28 and Heb 11:35. It is difficult to know whether Luke 21 refers to future redemption of individuals or a national deliverance of Israel from her enemies. The Hebrews 11 reference is to apostasy as the price of release from torture.

²⁰ Richard Chenevix Trench, *Synonyms of the New Testament* (1880; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976) 290.

²¹ Morris, 16.

²² The context of both Galatians 3-4 and Hebrews 9 show that believers have been redeemed not only from the curse of the Law but from the Law itself.

back something that was originally owned. The common ancient imagery of a release of slaves and prisoners by a ransom fits well with the New Testament teachings that people are in slavery to sin and death.²³ Unlike *agorazo*, which need not speak of release, the *lutrao* group (as used in the New Testament) always speaks of a release, deliverance, and freedom from sin. Therefore, this word is never used of the unsaved. Its stress is on freedom, release, deliverance secured at a price which Christ paid.

²³ See John 5:24, 8:34; Rom 6:6, 14, 18, 22; 7:14, 23; 8:2; 1 Cor 15:24-26; 2 Tim 1:10, Heb 2:14-15; 1 John. 3:14. Heb 2:14-15 gives the concept of redemption from death but does not use the precise word *redemption*.