

Types of Redemption and of God as Redeemer

In the previous article we looked at words for *sin* subsumed under three main Hebrew words—translated “sin,” “iniquity,” and “transgression” (or “rebellion”)—as part of the background to present God as Redeemer and Savior. The mark that sin misses is the law¹ as a testimony of God (Psa. 19:7) and God’s economy as the way to arrive at the mark. In this article we will look at the need for redemption—a need caused by sin and the consequences of sin; we will also present God as Redeemer with His judicial redemption as typified in the Old Testament, a redemption that deals with the problems of sin, death, Satan and his world system, and self-expression. The Old Testament type of redemption involves the payment of a price by a near relative (God as our Redeemer), which payment is mostly through the shedding of the blood of a sacrifice. God the Redeemer made provision for a sacrifice, the passover lamb, to deliver His people from the bondage of Egypt, which typifies the satanic world. God the Redeemer also made provision for an animal sacrifice to expiate, or appease, His wrath so that human beings could be forgiven, cleansed, positionally sanctified, and reconciled to God to meet with Him in His dwelling place. The Old Testament type also prepares the way for God as Redeemer to come in the New Testament to fulfill the type and prepare the ground for Him to carry out His organic salvation in His economy.

The Need for Redemption

The fall caused humanity to be cut off from the tree of life, and the way to the tree of life was guarded by a cherubim with a flaming sword (Gen. 3:24). This picture symbolizes God’s life and three of God’s attributes: righteousness (the sword), holiness (the flame), and glory (the cherubim).

God closed the way to the tree of life by means of three items: the cherubim, the flame, and the sword. Cherubim signify God’s glory (cf. Ezek. 9:3; 10:4; Heb. 9:5), the flame signifies God’s holiness (Deut. 4:24; 9:3; Heb. 12:29), and the sword for killing indicates God’s righteousness (cf. Lam. 3:42-43; Rom. 2:5). These attributes of God placed requirements on sinful man. Since sinful man was unable to meet these requirements (Rom. 3:10-18, 23), he was not permitted to contact God as the tree of life, until Christ fulfilled the requirements of God’s glory, holiness, and righteousness by His all-inclusive

death on the cross to open a new and living way for us to enter the Holy of Holies and partake of the tree of life (Heb. 10:19-20 and note 2 on verse 20; Rev. 22:14 and note 4). (Lee, Recovery Version, Gen. 3:24, note 1)

As a result of the fall, humanity received a sinful nature, which contradicts God’s righteousness and brings in death, contrary to God’s life; humanity was thus usurped by Satan to become common as part of his world system, which contradicts God’s holiness; and the soul of humans became the self, independent from God and His economy, expressing the satanic concepts in the mind, contrary to God’s glory or expression. The sinful nature causes our body to become a body of sin and the flesh of sin (Rom. 6:6; 8:3; 7:18). This sinful nature is the source of sins and causes us to be strong to do what we should not do (vv. 17, 20), that is, to commit all manner of sins (missing the mark of God’s economy; cf. 5:20), iniquities (twisting or deviating from God’s economy), and transgressions (deliberately crossing over, rebelling against, and rejecting the mark of God’s economy). We are constituted sinners (v. 19), enslaved to sin (John 8:34; Rom. 6:16-17, 20), sold under sin (7:14), and constituted wicked and evil.

Death issues from this sinful nature and all manner of sins committed (5:12; 6:23; 7:5, 13; Eph. 2:1; Ezek. 18:4), causing us to be weak to do what we should do (Rom. 5:6; 8:3), brings in sickness (cf. Exo. 23:25), corruption (Rom. 8:21; 1 Cor. 15:53), decay (2 Cor. 4:16), and eventually physical death. Satan, the source of sin (John 8:44) who has the might of death (Heb. 2:14), is also the ruler of the world (Gk. *kosmos*; John 12:31; 16:11), in which he has systematized the physical, material things created by God for us to enjoy freely, thus usurping us and enslaving us. This aspect of the world is typified by Egypt with its supply (Gen. 12:10). Chaldea, including Babel and Babylon, a place of idols, signifies the religious aspect of the world (Josh. 24:2), and Sodom, a city of fornication and sin (Gen. 13:13), signifies the sinful aspect of the world. In the world humanity is also divided into nations by differences in language and culture, with all its ordinances (11:9; 10:32; Eph. 2:14-15).

Finally, Satan also injects his thoughts and opinions into our mind, the leading part of our soul, instilling in us the

concept of independence from God and even of opposing God and His ordained way. So instead of expressing God in our soul—God in whose image we were created (Gen. 1:26)—we express the self, which is the embodiment of Satan, God’s enemy (Matt. 16:23; Rom. 1:28-32), and our expression is one that is at enmity with God (8:7; James 4:4). Sin, death, the world, and the self contradict God’s law and His attributes of righteousness, holiness, and glory and bring us under God’s condemnation (Rom. 5:16; Deut. 27:26; Gal. 3:10). We are also estranged from God and alienated from the life of God (Eph. 4:18), having no hope and without God in the world (2:12). Humanity is lost to God and to His purpose and economy, condemned to death by God’s law (Rom. 1:32), and unable to meet the requirements of God’s righteousness, holiness, and glory. Therefore, we need a Redeemer to bring us back to God and His original intention in creating us.

The Words for *Redemption* in the Old Testament Type

The notion of redemption is complex, partly because the meaning and usage of the words for *redeem* are complex and partly because of the complexity of the problems caused by the fall of humanity (i.e., sin, death, Satan, the world, and the self) and the way to solve them. The two main Hebrew word roots translated “redeem” are *g’l* (“redeem”) and *pdh* (“ransom”). Other words related to redemption, or a part of the process of redemption, are *expiation*, *forgiveness*, *cleansing*, *positional sanctification*, and *reconciliation*.

The word *g’l* also carries notions of restoring to original ownership, being repaired, and being set free. It occurs over one hundred times in the Old Testament—mostly as a verb, but about thirty-six times as a participle, indicating the person who was obliged to redeem, such as a kinsman or nearest relative (Heb. *go’el*; Lev. 25:49). A kinsman was obliged to take a kinsman’s widow as his wife (Ruth 3:13), redeem a relative from bondage (Lev. 25:48), redeem property, such as a field or house (25:25), or avenge the blood of a slain relative (Num. 35:19). Redemption mostly comes with a price (Lev. 27:13, 19, 31). God is our Redeemer, who redeems us and our life from death (Hosea 13:14; Psa. 103:4), from evil (Gen. 48:16), from oppression (Psa. 72:14), from bondage or slavery (from Egypt; Exo. 6:6), and from captivity (from Babylon; Isa. 48:20; Micah 4:10). God our Maker is also our Husband-Redeemer to bring us back to Himself so that He can marry us and restore to us our rights to inherit and enjoy Him as the reality of the good land (Isa. 54:5; cf. Rom. 7:1-6). As part of His redemption, God our Redeemer also wipes away (*mhh*), like a thick cloud, transgressions and sins (Isa. 44:22).

The root *pdh* occurs about sixty times and emphasizes more the price paid (usually with God as the subject) to

release someone from violence and death (Job 33:28; 5:20; Psa. 49:15; Hosea 13:14), from Egypt (from bondage and slavery; Deut. 7:8; 13:5; 2 Sam. 7:23; Micah 6:4), from exile (Jer. 31:11; Isa. 35:10), from troubles (Psa. 25:22), and from iniquities (130:8).

Pdh is used particularly for the redemption of or the ransom paid for the firstborn, in lieu of the firstborn being slain in Egypt (Exo. 13:13, 15). In light of this usage, the verb *pdh* connects redemption to the passover in Exodus 12. In order to redeem His people from Egypt, God established the passover, in which a lamb without blemish was sacrificed, and its blood was applied with hyssop to the doorposts and lintel of the houses of the children of Israel. When the angel of death, who carried out the tenth plague—death to the firstborn in Egypt—saw the blood on the outside of a house, he would pass over that house, sparing its occupants from the death of their firstborn. This set up a principle among the Israelites that the firstborn belonged to Jehovah and required redemption, usually by a lamb for both humanity and clean or unclean animals, such as donkeys (13:13). For men over the age of twenty, redemption money, or redemption silver, was polled as the price paid to join the army (Num. 3:49).

The redemption (*pedut*) from Egypt accomplished by God for the children of Israel distinguished them from the Egyptians (Exo. 8:23), and it becomes a separating factor between the two. As a result of this redemption, the children of Israel were called the redeemed (Isa. 51:10), with the terms *the redeemed* (*ge’ulim*; Psa. 107:2; Isa. 62:12; 35:9) and *the ransomed of Jehovah* (*peduyim*) mostly referring to those who returned from exile or captivity in Babylon to Zion (v. 10; 51:11).

The root *g’l* is translated mostly as λυτρόω (“redeem, ransom, release on receipt of ransom”), λύτρον (“price for redeeming, ransom”), or λύτρωσις (“a ransoming, redemption, deliverance”)—all coming from the root λύω (“loose, release”). For the force of “kinsman” or “avenger of blood,” *g’l* is translated usually by the root ἀγγιστεύω as “to be next or near, next of kin.” The root *pdh* is translated almost always by some form of λυτρόω. A few times both roots are also translated δούμαι (“deliver, rescue”).²

A third root that is associated a number of times with the other two roots, *g’l* and *pdh*, is *kpr*, translated frequently as “make expiation or atonement” (e.g., Deut. 21:8). *Kpr* occurs about one hundred times in the Old Testament. It follows the notions of redemption and ransom in that it indicates the price required to bring reconciliation between two offended parties. The verb occurs in the factitive Piel pattern and literally means “to cause something to be covered over (so that an offended party does not see the offense)”—hence, to pacify, make expiation for, or appease, especially between two offended parties (e.g.,

Jacob and Esau; Gen. 32:20). *Kpr* is used frequently to denote the expiation for sins (Psa. 79:9), such as the making and worshipping of the golden calf (Exo. 32:30), rebellion against God and His deputy authority (Num. 16:46-47; 25:13), and the shedding of innocent blood (Deut. 21:8), as well as for transgressions (Psa. 65:3), for iniquity (78:38; Dan. 9:24; Jer. 18:23), and for uncleanness (Lev. 16:16). The tabernacle and its furnishings, especially the burnt offering altar (Exo. 29:37; Ezek. 43:26) and the incense altar (Exo. 30:10), needed to be expiated for because of the transgressions and sins of the priests and the people, so that the people could come near to the sanctuary and so that the high priest, as a representative of the children of Israel, could enter into God's presence in the Holy of Holies, especially on the Day of Expiation (Lev. 16:20, 30; Num. 8:19). Expiation was accomplished through the shed blood of the offerings, most commonly the sin offering (almost thirty times; e.g., Lev. 4:20) but also the trespass offering (six times; e.g., 5:16) and the burnt offering (1:4); but it was accomplished also by the oil used in purifying a leper (14:18) and by the ember that touched Isaiah's lips (Isa. 6:6-7). It is the blood, in which is the life of a living being, that makes expiation (Lev. 17:11), signifying that a life has been sacrificed as a substitute for the soul who sinned (cf. Ezek. 18:4). The blood of the sin offering was brought into the Holiest of all and sprinkled seven times on the expiation cover (Heb. *kapporeth*; Gk. *hilasterion*), which was upon the Ark of the Testimony and between the two cherubim. There, over the expiation cover, God would meet and speak with His people (Exo. 25:22). This fulfilled the requirements of God's righteousness (indicated by the law in the Ark), holiness (being in the holiest place of the tabernacle), and glory (signified by the cherubim).

Expiation for Aaron and his sons to enter the Holy of Holies (once a year) was associated with a particular ritual, that of casting lots over two goats, one goat for Jehovah that was slain and the other, a goat that had sins confessed over it and was sent to Azazel, who signifies Satan as the source of sin, to bear away all the iniquities, transgressions, and sins of the children of Israel into the wilderness (Lev. 16:2-10, 21-22). Witness Lee says,

Christ as the sin offering for God's people, on the one hand, deals with our sin before God and, on the other hand, sends sin, through the efficacy of the cross, back to Satan, from whom sin came into man. Through the cross the Lord Jesus has the position and qualification with the power, strength, and authority to take sin away from the redeemed ones (John 1:29; Heb. 9:26) and send it back to its source, Satan, who will bear it in the lake of fire forever (Rev. 20:10). (Recovery Version, Lev. 16:8, note 1)

By expiation, sin is borne away or removed (Isa. 27:9), cast behind Jehovah's back (38:17), and cast into the depths of

the sea (Micah 7:19), and transgressions are removed "as far as the east is from the west" (Psa. 103:12).³

Related to *kpr* and its notion of covering is *ksh* ("to cover"), which occurs about three times in relation to sin; for example, "Blessed is he whose transgression is forgiven [*ns'*]; whose sin is covered" (Psa. 32:1). On the one hand, we should not cover (*ksh*) our sin but acknowledge it and confess our transgressions (v. 5); on the other hand, once sin has been acknowledged and properly expiated for, Jehovah forgives the iniquity of His people and covers all their sin (85:2).

The root *kpr* is translated in the Septuagint usually as ἐξ-ιλάσκομαι ("expiate, propitiate, be placated, or appeased") (Ezek. 43:20). Connected to the verb ἰλάσκομαι are the nouns ἰλασμός, which means "the means of expiating or propitiating," and ἰλαστήριον, which means "the place of propitiation." These words come from ἴλεως or ἴλαος ("propitious, gracious") and are related to ἰλαρός ("joyful, happy, hilarious"). After expiation the two parties who were formerly at enmity or had problems are reconciled to such an extent that joy and happiness exist between them! Associated with the verb *kpr* and as a result of expiation are forgiveness (Lev. 4:20) and cleansing (16:30). The Hebrew roots translated "forgiveness" are *slh* and *ns'*. The notion of forgiveness is tied to the notion of expiation at least twelve times, with most of the occurrences appearing in Leviticus. There we find expressions such as "the priest shall make expiation for them, and they will be forgiven" (4:20). Expiation takes care of an offense between offended parties, and forgiveness is the result once expiation has been made.

The root *slh* occurs about fifty times and means primarily "forgive" or "pardon." The root consonant *sl* occur in words meaning to "lift up," e.g., *sll* ("lift up") and *sl'* ("cliff, crag"), perhaps to connect the notion of forgiving or pardoning to that of lifting up (the head of) one who was condemned. The root *slh* refers both to the forgiveness or pardoning of the person who has sinned or committed iniquity (1 Kings 8:50) and to the forgiveness or pardoning of the sin, iniquity, or transgression itself (Exo. 34:9; Psa. 103:3). The pardoning of the person is based on the expiation made for the sin that he committed (Lev. 4:35). The notion of forgiveness is connected to forgetting. As part of the new covenant, Jehovah declares that He will forgive the people's iniquity and that their sin He will remember no more (Jer. 31:34; Heb. 8:12; Isa. 43:25). This looks forward to the times of the New Testament promised by the prophets, such as Daniel, who states,

Seventy weeks are apportioned for your people and for your holy city, to close [or finish] the transgression, and to make an end of [*hatam* ("seal") or *hitmim* ("finish")]

sins, and to make propitiation [*kipper*] for iniquity, and to bring in the righteousness of the ages" (9:24)

Zechariah also states that in the day of the Lord's return there will be "an opened fountain for the house of David and for the inhabitants of Jerusalem, for sin and for impurity" (13:1). Indeed, in the restoration of Israel, although the iniquity of Israel will be sought, there will be none, and the sin of Judah will not be found (Jer. 50:20). The reason for the divine amnesia regarding sin or the absence of sin is that the record of sin has been cleansed or wiped away.

The other main Hebrew root translated "forgive" is *ns'* ("to take, to bear, to carry"), which emphasizes forgiveness in the sense of bearing or carrying the weight or burden of sin and its associated guilt. *Ns'* has the sense of bearing or carrying punishment, iniquity, guilt, or sin (Gen. 4:13; Lev. 5:1, 17; 20:20). Sin is a burden; for example, the weight of Sodom's sin was heavy (Gen. 18:20), and the psalmist's iniquities were too heavy for him (Psa. 38:4). *Ns'* can also refer to bearing the iniquity of others, e.g., the sin offering bore the iniquity of the assembly (Lev. 10:17), the scapegoat bore away the iniquity of the people (16:22), and Ezekiel bore the iniquity of the house of Israel and the house of Judah that was laid upon him (Ezek. 4:4-6). Isaiah prophesied concerning the righteous Servant who alone bore the sin of many (53:12), as well as their sicknesses (v. 4).

Ns' with the meaning "take away" comes to mean "forgive" about twenty-five times, mostly with God taking away guilt, iniquity, transgression, and sin (Exo. 34:7). Forgiveness is dependent on the acknowledgment of sin, not covering iniquity, and confessing transgressions (Psa. 32:5). It is sometimes parallel to other verbs with similar notions, e.g., "Who is a God like You, / Pardoning [*ns'*] iniquity / And passing [*br*] over the transgression" (Micah 7:18); "pardon [*slh*], I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You have forgiven [*ns'*] this people from Egypt even until now" (Num. 14:19); and "blessed is he whose transgression is forgiven [*ns'*]; / Whose sin is covered [*ksh*]" (Psa. 32:1).

The root *slh* is translated into ἀφίημι ("send away, let go; hence forgive, pardon, cancel") and into words from the root ἰλέω, such as ἰλάσκομαι ("be propitious, gracious, and expiate"). The word ἀφίημι, with the notion of sending away, reinforces the imagery of the scapegoat and the sending away of sins into the wilderness. The root *ns'* with the notion of "forgive" is translated a number of ways, most commonly ἀφίημι.

Following the lifting up and bearing away of sin, there is the need to cleanse away or remove the record of sin. In New Testament terms we speak of cleansing away the stain of sin on our conscience. There are a number of verbs

that indicate the cleansing away of sin; *thr* ("cleanse"), *hit-teh* ("purify from sin"), and *mhh* ("wipe away, blot out").

The root *thr* is used to indicate being clean and pure. The verb occurs mostly in the Piel pattern and indicates bringing into a state of being clean or pure. It is used for the cleansing from sins (Lev. 16:30; Psa. 51:2), from iniquities (Ezek. 36:33; Jer. 33:8), and from leprosy and the uncleanness of discharge (Lev. 13:6; 14:4; 15:2, 19), both of which signify sin and the excesses of the natural life. Cleansing was carried out by the shedding of the blood of the sacrifice and by water. The blood of the sin offering, through its being sprinkled on and applied to objects, cleansed the altar of incense (16:19), the altar of the court (Ezek. 43:26), the priests, the Levites, the people, the gates, and the wall (Neh. 12:30). The Levites were cleansed from sin by the water of purification (Num. 8:6-7). The root *thr* and other words used to denote cleansing are translated usually by the Greek word καθάρίζω, meaning "to make something clean or pure," and occasionally ἀγνίζω, meaning "to cause to be pure, undefiled, purify" (2 Chron. 29:16).

One of the most striking words for *cleanse* or *purify* is the Piel form of the verb *sin* along with its associated noun *sin*, which has the augmentation or doubling of the second radical *t*. The word *ḥattā't* "is a noun formed from the Piel of *ḥātā'* (to sin), i.e., *ḥittē'*, to 'de-sin' or 'purify'" (Wenham 89). However, the notion of the removal of sin is actually secondary to the force of the Piel. The Piel in its most basic sense is a factitive form with the sense to make or bring something into a state, so *ḥittē'* literally means "make something sin." This form or pattern gives us a clue as to how to remove or bring about purity from sin. Something else needs to be made sin, to take the place of the sinner (cf. 2 Cor. 5:21, which states that God made Christ sin on our behalf). This notion can also be seen in the noun *ḥattā't* which can be translated both "sin" and "sin offering." A literal translation of Leviticus 4:3 reads, "Let him present for his sin [*ḥattā't*] that he committed [*ḥātā'*] a bull of the herd without blemish to Jehovah for sin [*ḥattā't*—translated 'for a sin offering']." The same Hebrew word, *ḥattā't*, is used for both the problem, sin, and the solution, the sin offering. The purification of sin is carried out by making something sin. The sinner identified with the sin offering by laying his hands on the head of the sin offering and slaughtering it, indicating identification with the offering and increasing the consciousness that the sacrificial animal was being slaughtered in his place (v. 4). The sin offering was one of the offerings that made expiation for sin (Exo. 29:36), purifying for sin through the application of the blood of the sin offering (Ezek. 43:22). As Koch states,

Yahweh in his wise providence took account of human sinfulness by making it possible for an Israelite sinner to be freed from his sphere of sin at the sanctuary (...Lev. 5:7). The person in question comes to the sanctuary with one of

his domestic animals...There, by being sacrificed in the effectual presence of Yahweh, the animal becomes sin in the literal sense, i.e., the sphere of *ḥattā'rb* becomes concentrated in the animal, as it were becoming flesh in an animal body (...cf. Lev. 4:28 ...). Through the imposition of hands, sometimes accompanied by a confession of sin (Lev. 5:5; Nu. 5:6f.), the act of transfer is made manifest (Lev. 6:21). In the name of Yahweh the priest slaughters the animal. The blood is disposed of in part by sprinkling...on sacred objects...and by pouring...at the base of the altar. Thus the death of the sin animal takes place vicariously for its human owner. The sinner is now forgiven (*sālach*). His vital center (*nepshesh*) has been atoned (*kpr*) "from its previous *ḥattā'rb* sphere" (...Lev. 4:26; 5:6, 10). (317)

As "sin offering," *ḥattā't* is translated frequently as περί ἁμαρτίας (lit., "concerning sin")—especially in Leviticus and Numbers. It is also translated in Ezekiel as ὑπέρ ἁμαρτίας (lit., "on behalf of sin"). The same expression, περί ἁμαρτίας, is used in Romans 8:3: "God sending His own Son in the likeness of sin and concerning sin [or as 'an offering for sin,' περί ἁμαρτίας] condemned sin in the flesh." The verb *ḥittē* ("make sin, hence purify from sin") is translated usually by ἀγνίζω, meaning "cause to be pure, undefiled, purify," or by a compound prefixed by ἀπό-, meaning "from" (Num. 8:21), or by ἐξιλάσκομαι, meaning "expiate, propitiate, be placated, or appeased" (Ezek. 43:22).

The root *mhh* ("blot out, wipe away, erase, efface") is used to denote the blotting out of sins (Isa. 44:22; Neh. 4:5; Psa. 109:14; Jer. 18:23), transgressions (Isa. 43:25; Psa. 51:1), and iniquities (v. 9). This root refers to erasing the record of sin before God and in the conscience of the sinner once the sins have been properly taken care of. In the Septuagint *mhh* is usually translated ἐξαλείφω, with a similar sense of "wiping out, erasing."

Redemption also issues in sanctification, seen in the use of the root *qdsh*, which occurs around six hundred fifty times in the Old Testament. However, sanctification in the Old Testament is mostly positional sanctification, with the deeper notions of dispositional sanctification and glorification being revealed in more detail in the New Testament. Sanctification, or being holy, in the Old Testament is related to proximity to God, who alone is holy (1 Sam. 2:2; Isa. 6:3; Rev. 15:4). Sanctification is related to places set apart as sacred by God's presence, e.g., God's dwelling place in the most Holy Place (lit., "the Holy of Holies," *qodesh haqqodeshim*; Exo. 26:33) in the tabernacle or the temple, i.e., in the sanctuary (*miqdash*); on the holy mountain (Isa. 11:9); in the holy city, Jerusalem (52:1); and in the holy land of Israel (Zech. 2:12). It is related to things and persons connected with these holy places, i.e., the furniture, the sacrifices, the priests, and the people of Israel (Deut. 26:19), who were charged to be holy as Jehovah is holy (Lev. 11:45). It is also related to

times, like the Sabbath day, which was set apart by God as a sign that His people who remembered or kept it were set apart to Him (Gen. 2:3; Exo. 20:8; 31:13), and to holy convocations or gatherings for festivals (12:16).

The verb *qadash* occurs mostly in the Piel pattern (*qid-desh*) with the sense of making something to be in a state of being holy. The children of Israel were sanctified, or separated, from Egypt through the redemption of the passover and passing through the Red Sea and coming to Mount Sinai (19:10). The firstborn were sanctified to Jehovah, that is, set apart to Him (13:2; Num. 3:13). Once the tabernacle was built, the children of Israel were sanctified by proximity to it through the offerings that enabled them to approach God, who resided in it. The items of furniture and the people associated with the tabernacle were sanctified by being anointed with the holy anointing oil (Exo. 30:25-30). The priests were sanctified by being anointed with the holy anointing oil (29:7) as well as by being sprinkled with the blood and having the blood applied to their right ear lobe, right thumb, and right big toe (vv. 20-21; Lev. 8:23, 30). Cleansed lepers had both the blood and the anointing oil applied to these parts (14:14, 17). The anointing oil, which signifies the compound Spirit (Exo. 30:23-33; cf. the Spirit of holiness, Psa. 51:11; Isa. 63:10-11), sanctified the tabernacle, the priests, and everything that it touched (Exo. 29:37; 30:29). As a result of sanctification, the people of God were called holy ones, or saints (Deut. 33:3; Psa. 16:3). The verb *sanctify* is translated usually by the Greek word ἀγιάζω, meaning "to cause something to be holy, separate" and occasionally by ἀγνίζω, meaning "to cause to be pure, undefiled, purify" (Exo. 19:10).

The last notion associated with redemption is reconciliation. Reconciliation refers particularly to two parties, formerly at enmity with each other, being brought together, e.g., David being reconciled (*rtsh*, "to make oneself pleasing," translated διαλλάσσω, meaning "to deal with mutual hostility, change from enmity to friendship, reconcile") to his master Saul (1 Sam. 29:4). Reconciliation occurs more commonly in the New Testament (e.g., 2 Cor. 5:19; Eph. 2:16), where the Greek words διαλλάσσω and κατ-αλλάσσω are used to carry the notion of change (ἀλλάσσω) through (διά) perhaps some kind of mediation or change according to (κατά) so that both parties make changes in order to correspond to each other. The Hebrew notion of reconciliation is subsumed mostly under the notion of expiation, where there is a change to both parties. The angry God changes, being appeased by the sacrifice indicated by the shed blood sprinkled on the expiation cover; and the sinner repents or changes his mind, acknowledging the need for a sacrifice, identifying with the sacrifice through the laying on of hands, and bringing the blood into God's presence. From this flows forgiveness, cleansing, erasure of the record of sin, and a reconciliation, where both parties meet happily together.

God as Our Redeemer in the Old Testament Type

God as Redeemer made provision to solve the problems of sin, death, usurpation and bondage in the world, and the enmity of self-expression through redemption in the types of the Old Testament. Redemption refers to a price needing to be paid for a debt that has been incurred to God's law, a testimony of what God is like, which condemns anything that is short of God's attributes of righteousness, holiness, and glory. To solve the three problems of sin, the world, and the self requires death. To solve the problem of death requires life impartation.

God as Redeemer (as our *Go'el*, or nearest relative) makes provision to pay the price to solve these problems, a price we are unable to pay. In the Old Testament the price to pay was an animal sacrifice, as is seen in Adam being clothed with skins; Abel tending and offering up sheep; the sacrifices of the patriarchs; the sacrifice of the passover lamb instead of the death of the firstborn to accomplish redemption from the bondage and usurpation in Egypt; and the sacrifices of the Old Testament, which allowed the children of Israel to enter into the presence of the holy God dwelling in the tabernacle and the temple. The blood of the sacrifices covered the lid of the Ark, under which the tablets of the law were placed, and expiated, or appeased, God, indicating that death had taken place. The confessed sin was removed and sent away to Azazel (signifying Satan—the source of sin) into the wilderness. Through the sacrifice and the shedding of blood, God was able to forgive the sinner of his sins and remove, or erase, the record of sin and to cleanse away the stain of sin so that sin could be forgotten by both God and the sinner. There is reconciliation between both parties, and the two could meet together happily on the lid of the Ark, the expiation cover, in the Holy of Holies.

The life-imparting aspect of redemption is implied in the eating of the meat of the sacrifices to strengthen the eaters to make the exodus out of Egypt and to serve God in the tabernacle or temple. The application of the anointing oil to the tabernacle and everything associated with it sanctified the entire structure to make it fit for the holy God to dwell in.

Conclusion

In the Old Testament types there is a marvelous picture of God our Redeemer accomplishing an all-inclusive judicial redemption in which He takes care of the problems of sin, death, Satan with his world system, and the self with its enmity against God. Redemption involves God as the “nearest relative” making provision for or paying the ransom price for the debt that we are unable to pay, making expiation through the blood of an animal sacrifice possible. From the expiatory sacrifice comes

forgiveness, cleansing, erasure of the record of sin, positional sanctification, and reconciliation.

Ultimately, in the fulfilment of the types, the price was paid by God in the New Testament when God became a man (our relative), as the Lamb of God and the fulfillment of all the offerings, to die on the cross as the unique propitiatory sacrifice for us all, bringing in forgiveness, the cleansing of the stain of sin, the erasure of the record of sin, positional sanctification, and reconciliation, which opens the way to God's organic salvation with regeneration, renewing, dispositional sanctification, transformation, conformation, and ultimately glorification, the full expression of God in humanity.

by Roger Good

Notes

¹Interestingly, the Hebrew word for *law, torah*, comes from the verb root *yrh*, meaning to “shoot [an arrow],” and thus etymologically refers to that which “hits the mark.” *Torah* refers not just to law but also to direction, instruction, and teaching (Prov. 1:8).

²Sometimes the terms *deliver* and *save* are also used in the same context or in parallel with the word *redeem*, especially in the context of delivering or saving from Egyptian bondage and Babylonian captivity, e.g., “I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver [*ntsl*] you from their bondage, and I will redeem [*g'l*] you with an outstretched arm and with great acts of judgment” (Exo. 6:6; cf. Micah 4:10; Jer. 15:21; Isa. 50:2), and “In all their affliction He was afflicted, / And the Angel of His presence saved [*ysh'*] them; / In His love and in His mercy / He redeemed [*g'l*] them, / And He bore them up and carried them / All the days of old” (63:9; cf. Psa. 106:10). Jehovah is also called Redeemer and Savior (Isa. 49:26; 60:16).

³There is some debate as to whether the word used to indicate covering with pitch (*kapar*)—used to make Noah's ark waterproof—comes from the same root as that for *expiation* (Gen. 6:14). Regardless, there are some symbolic similarities. The pitch that covered the ark protected it from the water of God's judgment, and the blood of the passover lamb protected, or covered, the inhabitants of the house from the judgment of the death angel.

Works Cited

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