

Philippians Series

Lesson #070

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Dean Bible Ministries

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Redemption and Propitiation in Romans Philippians 3:8–11; Romans 3:24–31



What is the important question?

Job 9:2 “... But how can a man be righteous [צַדִּיק (*ṣādēq*) be just, righteous] before God?”

The issue is how do we obtain righteousness.

**What the Bible
Teaches About**

**Imputation of
Righteousness**



**What the Bible
Teaches About**

Justification



Php. 3:9, “and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;”

δικαιοσύνη *dikaïosunē*

Noun fem sing acc

righteousness, justice,

the quality of

righteousness

πίστεως Χριστοῦ,

pisteos Christou

faith “of” Christ, an

objective genitive

not the faithfulness of

Christ, or Christ’s own

faithfulness.

Faith directed toward Christ

Types of Righteousness in the New Testament

- 1. Righteousness from works of the law or human good, might benefit others, but has no benefit before God. This is –R.**
- 2. The righteousness of God with reference to His divine essence. Rom. 3:25, 26**
- 3. The righteousness of God imputed to the believer. Php. 3:9, “and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;” [*ek theou*]**

Romans 3:23–24, “For, though [or while] all being declared righteous in the present have sinned [in the past] and are falling short [in the present] of the glory of God are still being declared righteous freely by His grace through the redemption that is in Christ Jesus.”

Rom. 3:24, “though [or while] being justified freely by His grace through the redemption that is in Christ Jesus,”

δωρεάν *dorean*

adverb.

**Pertaining to being freely given, as a gift, without payment, *gratis*
~BDAG**

χάρις *charis*

fem sing dat

grace, divine favor or generosity with nothing in return

διὰ τῆς ἀπολυτρόσεως

***dia tes apolutroseos* (the redemption)**

dia* with the genitive = through, emphasizing the *means

The redemption that is in Christ Jesus

The word in this verse is about the liberation. Everywhere in the New Testament this Greek word, when used metaphorically, refers to deliverance effected through the death of Christ.

Conclusion:

Rom. 3:22, “even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;”

- 1. The “all who believe” (3:22) are also the all who have sinned and continue to fall short of the glory of God (v. 23).**

And those who have sinned and continue to fall short are also those who are justified—*while at the same time falling short!*

Conclusion:

2. We all sinned in Adam, and we continue falling short of the glory of God.

The glory of God:

“glory” references all that makes God significant and important, thus, is an idiom for all of His attributes.



Simul Justus Et Peccator

(Simultaneously righteous and sinner)

-Martin Luther

for all sinned and are falling short of the glory of God while being justified freely by His grace ...

Conclusion:

3. The declaration of righteousness is freely given *through* the redemption that is in Christ Jesus.

That declaration of righteousness is not through human efforts, or perseverance, or continuing in the faith, but is through the redemption.

Therefore the redemption occurs *first*, and is the means for justification.

Conclusion:

- 4. The declaration of righteousness is based not on God *imparting* righteousness or *infusing us* with righteousness, but is a judicial declaration from the Supreme Court of Heaven which looks at the perfect righteousness imputed to us and declares us righteous at the same time we are still falling short experientially.**

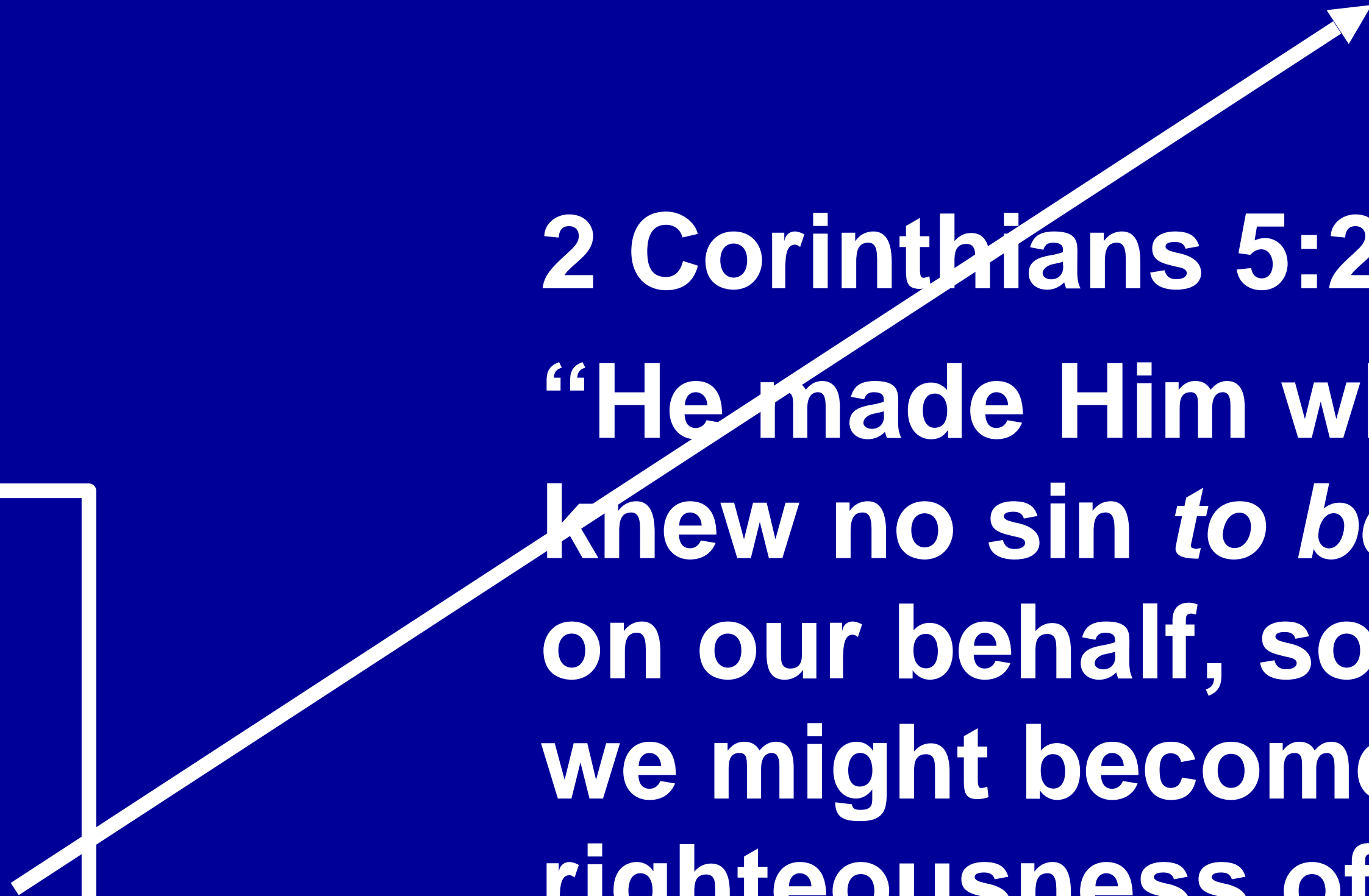
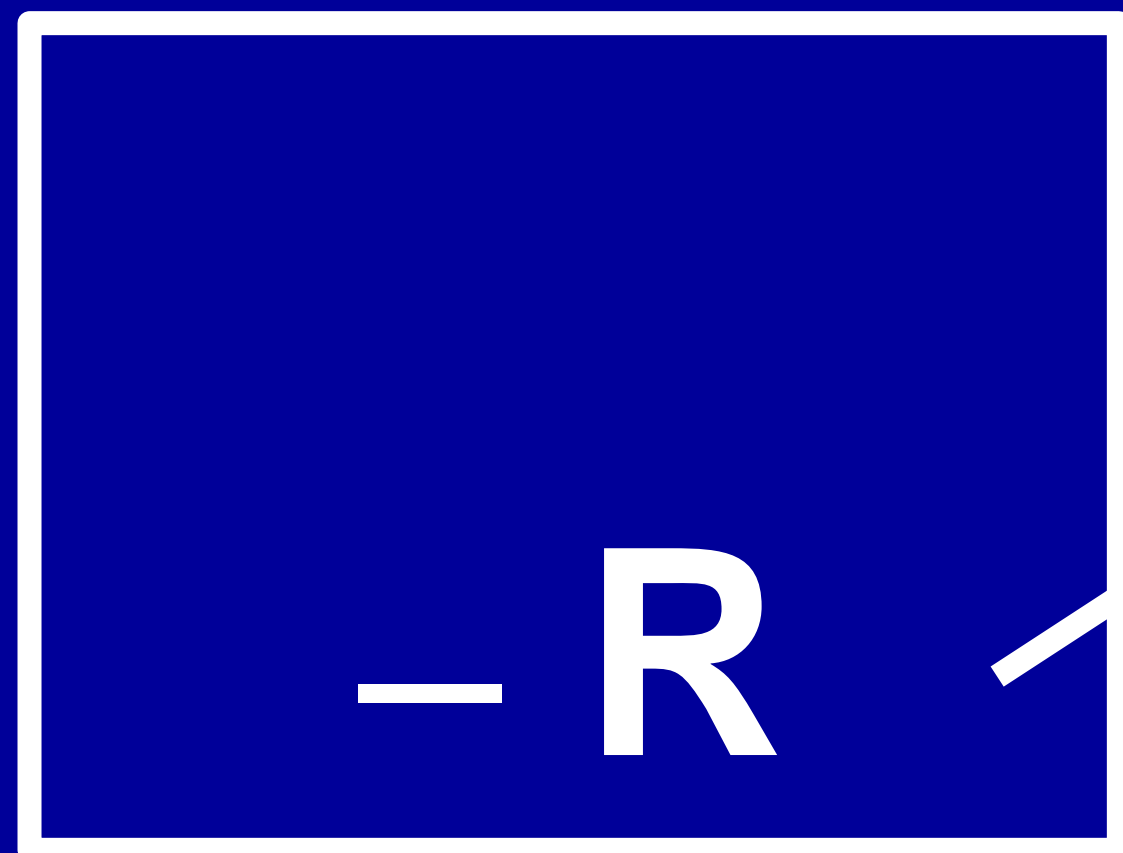
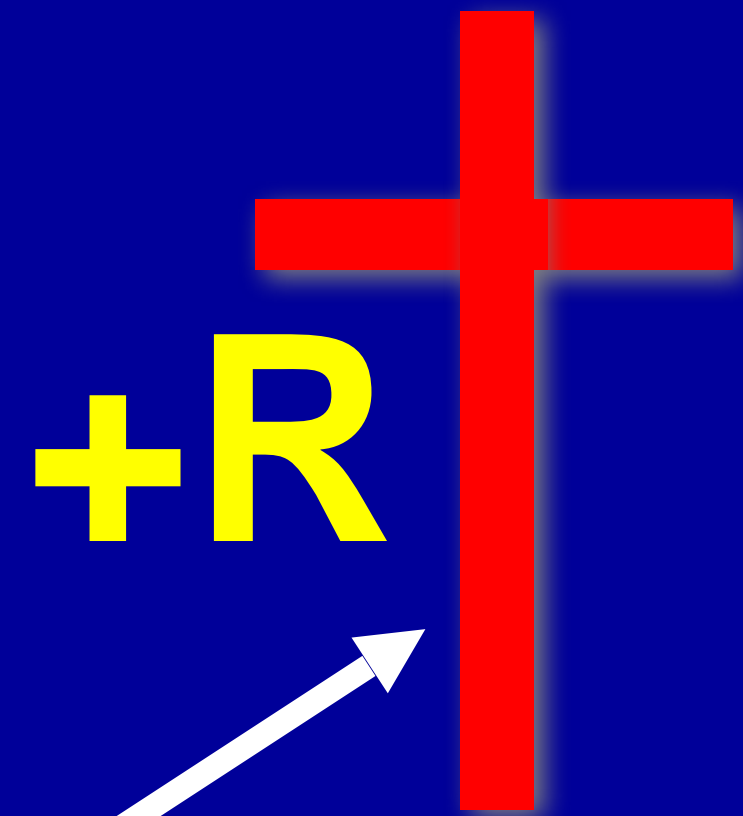
Imputed righteousness provides a complete, total, legal righteousness package justifying us completely, not progressively, thus securing our salvation for eternity.

+R
J

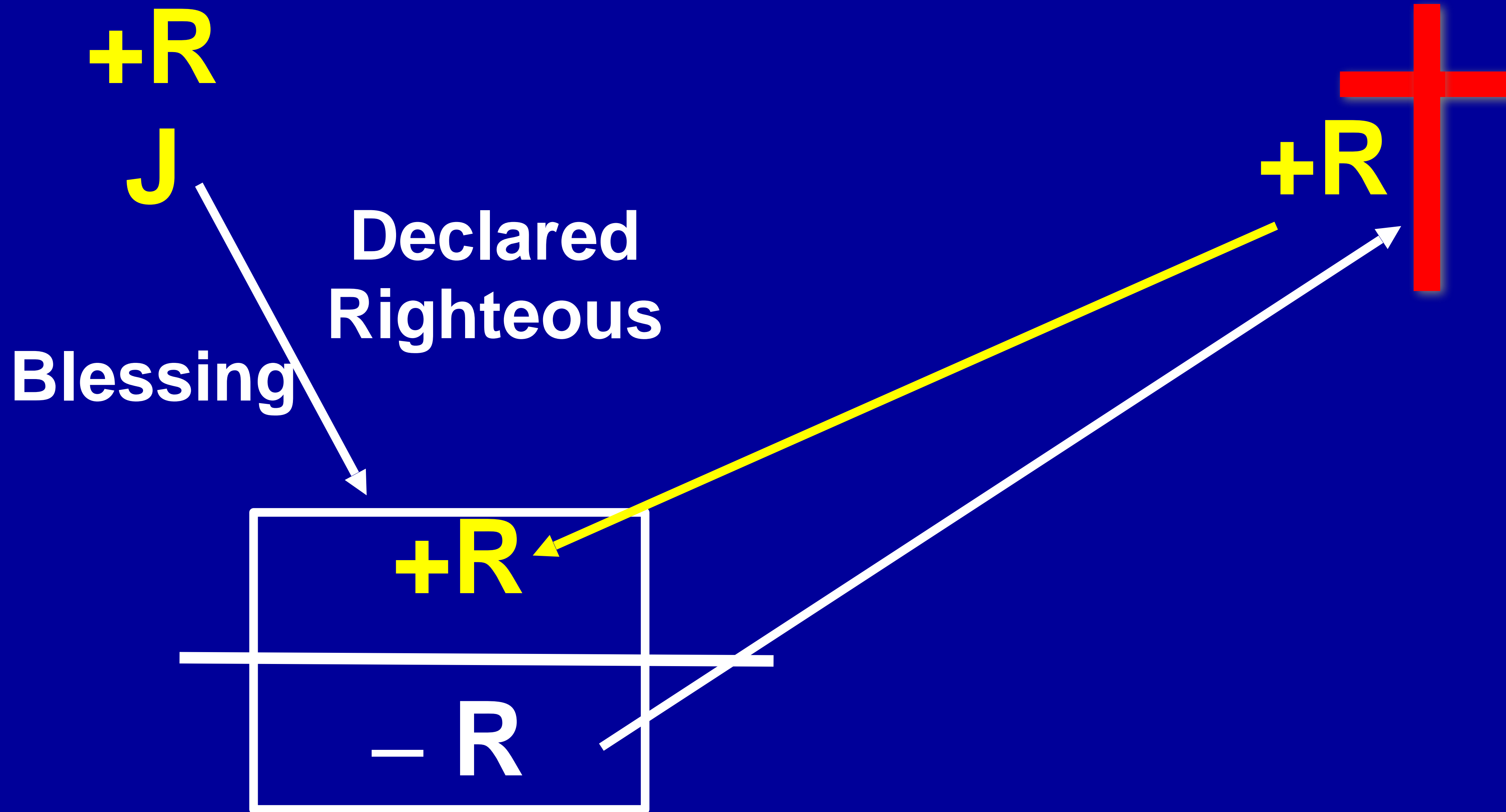
- R

Isaiah 64:6, “For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment;”

+R
J



2 Corinthians 5:21,
“He made Him who
knew no sin *to be* sin
on our behalf, so that
we might become the
righteousness of God
in Him.”

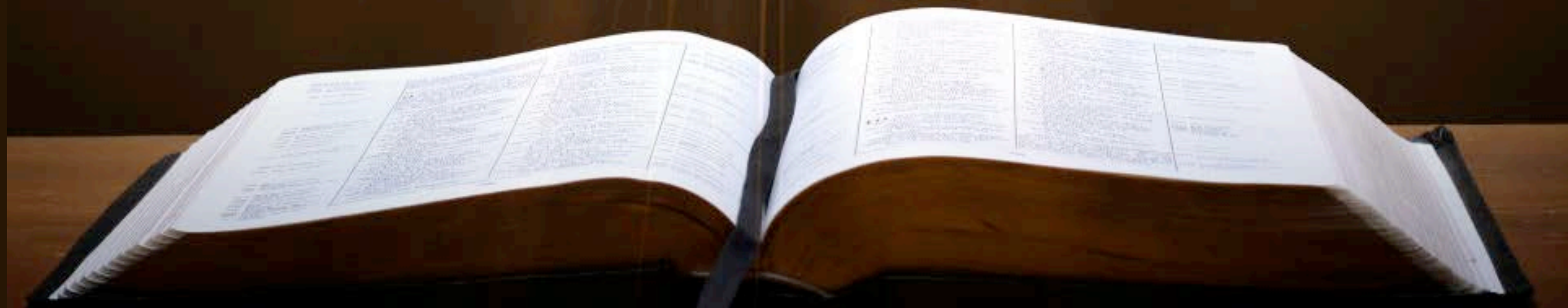


Rom. 3:24, “being justified freely by His grace through the redemption that is in Christ Jesus,”

Rom. 3:24, “being justified [while they are justified] freely [as a free gift] by His grace through [*dia*] the redemption [*apolutrosis*] that is in Christ Jesus,”

**What the Bible
Teaches About**

Redemption



1. Redemption terminology.

Hebrew words for Redeem

גָּאַל *ga'al*, to redeem, to act as a kinsman

פָּדָה (*pādâ*), to purchase, to ransom

NT Greek Words for Redeem, Redemption

- a. ***Antilutron*** = substituting money; the payment for the freedom of a slave or prisoner. It is usually translated “ransomed,” meaning “purchasing freedom from slavery.”
- b. ***Apolutrosis*** = deliverance procured by the payment of a ransom; to release a slave upon receipt of a ransom. (Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30.
- c. Noun ***lutron*** = the payment of a ransom in order to set free; the price paid for letting loose.
- d. Verb ***lutroo*** = to pay the ransom price; to deliver by ransom; to liberate. In the middle voice it means to redeem (1 Peter 1:17–19). A cognate of the verb ***luo***, meaning “to loose.”
- e. Noun ***lutrosis*** = redemption; deliverance; freedom.
- f. Noun ***lutrotes*** = redeemer; deliverer; one who pays for the freedom. In Acts 7:35, it refers to Moses as the redeemer of Israel.

- g. Verb *agorazo* = to buy; to purchase in the marketplace. 31× in Greek New Testament. (*Agora* = slave marketplace.) Christ paid the price to purchase those who are a slave to sin. (1 Cor. 6:20; 7:23 2 Pet. 2:1).**
- h. Verb *exagorazo* = to purchase *out from* the slave market; to completely and totally liberate a slave from the slave market. Used two times to emphasize the complete payment (Gal. 3:13, 4:5).**

Job 33:28, “He will redeem (פָּדָה, *padah*) his soul from going down to the Pit, and his life shall see the light.”

Psa. 44:26, “Arise for our help, and redeem (פָּדָה, *padah*) us for Your mercies’ sake.”

2. The Old Testament picture of redemption is based on the Exodus event.

a. The Exodus is the model of redemption. Redemption involves the payment of a price, and the rescue from slavery. The key ideas behind the term are protection and deliverance.

Ex. 6:6, “Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem [גָּאַל *gāʾal*] you with an outstretched arm and with great judgments.’”

Ex. 15:13, “In Thy lovingkindness Thou hast led the people whom Thou hast redeemed [גָּאֹל gāʾal]; In Thy strength Thou hast guided them to Thy holy habitation.”

How did God redeem Israel?

Deut. 7:8, “but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand, and redeemed (פָּדָה, *padah*) you from the house of slavery, from the hand of Pharaoh king of Egypt.”

Deut. 9:26, “And I prayed to the LORD, and said, O Lord GOD, do not destroy Thy people, even Thine inheritance, whom Thou hast redeemed (פְּדָה, *padah*) through Thy greatness, whom Thou hast brought out of Egypt with a mighty hand.”

Deut. 13:5, “But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against the LORD your God who brought you from the land of Egypt and redeemed (פָּדָה, *padah*) you from the house of slavery, to seduce you from the way in which the LORD your God commanded you to walk. So you shall purge the evil from among you.”

Deut. 15:15, “And you shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed (פָּדָה, *padah*) you; therefore I command you this today.”

Deut. 21:8, “ ‘Forgive Thy people Israel whom Thou hast redeemed (פְּדָה, *padah*), O LORD, and do not place the guilt of innocent blood in the midst of Thy people Israel.’ And the bloodguiltiness shall be forgiven them.”

Deut. 24:18, “But you shall remember that you were a slave in Egypt, and that the LORD your God redeemed (פְּדָה, *padah*) you from there; therefore I am commanding you to do this thing.”

b. The human actions use the term to apply to a relative, family relation who will act to redeem, protect, or restore the property, liberty, life, or posterity of a family member.

In the Book of Ruth, Boaz is the kinsman to Ruth, who will redeem her. He is a type of Christ, as a kinsman redeemer.

3. *Yahweh* is the *go'el par excellence*.

Isa. 41:14, “ ‘Do not fear, you worm Jacob, you men of Israel; I will help you,’ declares the LORD, ‘and your Redeemer [גֹּאֲלֵךְ *gā'al*] is the Holy One of Israel.’ ”

**Isa. 43:14, “Thus says the LORD your Redeemer [לְקָדֹשׁ gāʿal],
the Holy One of Israel, ‘For your sake I have sent to
Babylon, and will bring them all down as fugitives, even
the Chaldeans, into the ships in which they rejoice.’ ”**

**Isa. 48:17, “Thus says the LORD, your Redeemer [גְּאֹלֵי אֱלֹהֵי יִשְׂרָאֵל
gāʾal], the Holy One of Israel; ‘I am the LORD your God,
who teaches you to profit, Who leads you in the way you
should go.’ ”**

**God's identity as Redeemer indicates He is a
compassionate kinsman:**

**Jer. 31:11, "For the LORD has ransomed Jacob, and
redeemed him from the hand of him who was stronger than
he."**

- 4. Redemption describes salvation from the viewpoint of a penalty or price paid on the Cross for our salvation.**
- 5. Redemption portrays the human race as slaves born into a slave market of sin.**
- 6. Redemption describes the purchase of the sin-slaves' freedom.**

7. 9 results of redemption:

- a. We are delivered from the curse of the law, Gal. 3:13; 4:4–6.**
- b. We have the forgiveness of all sin, Isa. 44:22; Eph. 1:7; Col. 1:14; Heb. 9:15.**
- c. Redemption is the basis for our justification, Rom. 3:24.**
- d. Redemption is the basis for our sanctification, Eph. 5:25–27.**

7. 9 results of redemption:

e. Redemption is the basis for eternal inheritance of believers, Heb. 9:15.

f. Redemption is the basis for the strategic victory of Jesus Christ in the angelic conflict, Col. 2:14–15; Heb. 2:14–15.

7. 9 results of redemption:

- g. Redemption of the soul in salvation results in redemption of the body in resurrection, Eph. 1:14; Rom. 8:23; Eph. 4:30.**
- h. Redemption views salvation from the standpoint of the complete payment of our sins, the option to believe in Christ for eternal life.**
- i. Since the believer has been bought by Christ we now belong to Christ and He is our master, 1 Cor. 6:20.**

Rom. 3:24, “being justified [while they are justified] freely [as a free gift] by His grace through [*dia*] the redemption [*apolutrosis*] that is in Christ Jesus,

Rom. 3:25, “whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,”

**What the Bible
Teaches About**

Propitiation



1. That aspect of the saving work of God through the substitutionary spiritual death of Jesus Christ on the Cross whereby the justice and righteousness of God are satisfied concerning the sins of mankind (Rom. 3:25; Heb. 2:17; 1 John 2:2).

2. The key words

כַּפֹּרֶת (*kappōret*)

ἱλαστήριον *hilastērion*:
to propitiate, appease,
to satisfy

Mercy seat



2. The term for propitiation is sometimes confused with the English word expiation. In English versions, the term “expiate” is often used to translate the word group based on the Hebrew *kaphar*, and translated in some English versions “atonement.”

3. The Old Testament symbolism

Ex. 25:17, “And you shall make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide.

Ex. 25:18, “And you shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat.”

כַּפֹּרֶת (*kappōret*)

Ex. 25:19, “Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat.”

Ex. 25:20, “And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat.”

Ex. 25:21, “You shall put the mercy seat on top of the ark, and *toward* the ark you shall put the Testimony that I will give you.”

Ex. 25:22, “And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.”



The ark was a wooden box 45” by 27” by 27” made of Acacia wood overlaid with gold. The wood represents the humanity of Christ; the gold represents the deity of Christ. Together, they represent the Hypostatic Union.

Heb. 9:4 and Num. 17:8 tell us that inside the box were:

- 1. The urn of *manna*, which represented sin as rejection of God's logistical grace provision.**
- 2. Aaron’s rod that budded, which speaks of sin in the sense of rebellion against the authority of God and rejection of God’s system for communication of doctrine.**
- 3. The tablets of the Law, which spoke of sin as transgression of divine law, since the Law defined freedom in the Mosaic Covenant.**

**On top of the ark was the solid gold mercy seat,
Ex. 25:17–22.**

**The two cherubs of gold represent the righteousness and
justice of the Integrity of God.**

Ex. 25:22, “There I will meet with you.”



Tabernacle Ark of the Covenant with cherubim

4. Key verses: The noun occurs only four times in the New Testament.

Rom. 3:25, “whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;”

ἱλαστήριον *hilastērion*

Heb. 2:17, “Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.”

1 Jn. 2:2, “and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*”

1 Jn. 4:10, “In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.”

5. Propitiation is the Godward side of the work of Christ in salvation. God the Father is satisfied with the sacrificial ministry of our Lord on the Cross.

6. Propitiation is the work of Christ on the Cross, which deals with the integrity of God.

7. Propitiation means what our Lord did on the Cross satisfied the Father's righteous standard so that His justice would be free to bless man in salvation.

8. Propitiation frees the justice of God to immediately give anyone who believes in Christ one-half of divine integrity, the righteousness of God. This is the down payment on our salvation.

9. When God's justice is satisfied, then God is free to bless the one who believes in Christ for salvation. These blessings include both our logistical grace or life-support blessings and contingent blessings for time and eternity.

The imputation of perfect righteousness at salvation means instant justification. God is justified in blessing us.

Divine justice must judge sinful man before divine justice is free to bless sinful man.

10. When the justice of God judged our sins in Christ on the Cross, both the righteousness and justice of God were propitiated.

The integrity of God was satisfied.

11. Propitiation is the Godward side of salvation, reconciliation is the manward side, and redemption is the inward side.

Rom. 3:26, “to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”

**δικαιοσύνη *dikaioṣunē*
fem sing gen
righteousness, justice**

**δίκαιος *dikaios*
masc sing acc
right, fair;
righteous, just**

**δικαιόω *dikaioō*
pres act part
masc sing acc
to pronounce
righteous, justify**