**The Church at Corinth**

**A Church Facing Inner Problems – #7**

**Christ is Our Redemption**

***Addendum – Parts 2 and 3***

**1 Corinthians 1:30-31 Continued**

*These are additional notes on Redemption that George put together for our Oct. 17 2012 lesson. Part 1 was printed and distributed in class and, along with these, available online at GeorgeBebawi.com. - Bob*

**Second Part**

**Ransom and Wrath**

There is not one text in the NT that says that the Holy God was angry and that the Son came to appease his holiness. In fact, holy and holiness are use in the NT:

9 times in Matthew, 4 times for the Holy Spirit

7 times in Mark, 4 times to the Holy Spirit

20 times in Luke, 11 times for the Holy Spirit

5 times in John, 3 times for the Holy Spirit.

49 times in Acts, 40 times for the Holy Spirit

11times in Romans, 6 times for the Holy Spirit

6 times in 1 Corinthians, 2 times for the Holy Spirit

3 times in 2 Corinthians, 2 times for the Holy Spirit

This is the Holy Spirit who dwells in us sinners.

The same can be seen in the other NT books. It is nowhere stated that because God is Holy, he turned his face away when his Son was on the cross. These are just popular ideas.

**How Do You ‘Pay’ God?**

The Old Testament does not know a payment of ransom or a price given to God.

The Greek verb "***lutroo***" occurs 99 times in the Greek translation of the Hebrew Old Testament, the Septuagint (LXX), where it translates nine different Hebrew words. It translates the Hebrew root ***g'l*** [redeem, act as a kinsman] 45 times (Ex. 6:6; 15:13; Lev. 25:25, 30, 33, 48, 49 [3 times], 54; 27:13 [twice], 15, 19, 20 [twice], 27, 28, 31, 32; Psa. 69:18; 72:14; 77:4; 77:15; 103:4; 106:10; 107:2 [twice]; 119:154; Prov. 23:11; Hosea 13:14; Micah 4:10; Zech. 3:1; Isa. 35:9; 41:14; 43:1, 14; 44:22, 23, 24; 52:3; 62:12; 63:9; Jer. 50:34; Lam. 3:58),  the root ***pdh*** [ransom by the payment of a price] 42 times (Ex. 13:13, 15; 34:20 [3 times]; Lev. 19:20; 27:29; Num. 18:15 [twice], 17; Deut. 7:8; 9:26; 13:6; 15:15; 21:8; 24:18; II Sam. 4:9; 7:23 [twice]; I Kings 1:29; I Chron. 17:21 [twice]; Neh. 1:10; Psa. 25:22; 26:11; 31:5; 34:22; 44:26; 49:7 [twice], 15; 55:18; 71:23; 78:42; 119:134; 130:8; Hosea 7:13; Micah 6:4; Zaph. 10:8; Isa. 51:11; Jer. 15:21; 31:11), and the other seven roots do not occur more than four or five times in the remaining 12 occurrences.

**The Hebrew Root: *g’l***

The primary meaning of the Hebrew root ***g'l*** is “to redeem, act as a kinsman.” A kinsman is responsible for playing his part in maintaining family honor and preserving the family possessions, and from this there arises various obligations. This is especially so when one of the family has been killed by an outsider. Then it is the responsibility of the kinsman to avenge the family honor, and so we get the kinsman *par excellance*, the "avenger of blood" (see Num 25:19, 21, 24, 25, 27; Deut 19:6, 12; Joshua 20:3, 5, 9; II Sam 14:11). In all these places we find the strong sense of family relations and it cannot be doubted that "acting as a kinsman" is the basic meaning of this root ***g’l***. In following his family obligation, the kinsman might have to perform other duties, such as marrying the widow of a deceased relative (Ruth 3:13), or buying one of the family out of slavery into which he has fallen (Lev. 25:48f.), or reclaiming the field of such a one (Lev. 25:26, 33; Ruth 4:4, 6). It is in connection with the usage for redeeming slaves and fields that other applications of the term arise. Thus, when the original owner wanted to get back something that he had sanctified to the Lord, he was said to redeem it (Lev. 27:13, 15, 19, 20, 27, 28, 31, 33; for things which could not be redeemed in this way see Lev. 27:33). There are two distinct ideas in the Old Testament use of the ***g'l*** word. The basic idea is the general one of family obligation of the kinsman, and arising out of this is the narrower idea of redemption. It is this narrower idea that the Septuagint translators seek to express by using the Greek word ***lutroo*** to translate the Hebrew word *g'l*.

**Yahweh in Action**

There are several important scriptural passages where Yahweh is the subject of verb ***g'l***. In these passages, the underlying thought is that God is the great Kinsman of His people, to whom they could look for help in times of distress, and in particular, upon occasions when their freedom was lost or in jeopardy. Supremely, this is so in the deliverance of the people from their bondage in Egypt. Recorded in Exodus, God said to Moses:

*"6Say, 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. and I will also redeem you with an outstretched arm and with great judgments.*

*7 Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God,*

*who brought you from under the burdens of the Egyptians.'*"

*–*  Ex. 6:6-7 NAS; see also Ex. 15:13; Ps 74:2; 77:15; 78:35; 106:10.

Similarly, the later deliverance from Babylon is considered as redemption (Isa 48:20; Micah 4:10). In general, the LORD is He Who redeems His people from their enemies and foes (Psa. 107:2; Isa. 43:1; 44:22, 23; 52:3, 9; 63:9; Jer. 31:11; Hosea 13:14). In a similar way, Yahweh is spoken of as Redeemer ( ***go'el***) 13 times in Isaiah 40-66, and the people are referred to as "*the redeemed*" in Psalm 107:2; Isaiah 35:9; etc. The redemptive activity of God is not just limited to great national deliverances, but also to personal and individual experience of deliverance. Jacob, when he blessed Joseph, invokes "*the God which fed me all my life long unto this day,*

*the Angel which hath redeemed me from all evil*" (Gen. 48:15, 16 KJV).

**The Psalmist Blesses God**

"*… who redeemeth thy life from destruction* …" (Psa 103:4 KJV; see also Psa 69:18; 72:14; 119:154).

Thus God is the great Kinsman of His people individually and personally as well as a nation.

The basic meaning of other Hebrew root ***pdh*** is that of "*redeem by the payment of a price*", referring to something that has the nature of a commercial transaction without any family obligation arising from kinship or the like that is implied by the *g'l* root. This can be seen in the passage from Exodus describing the procedure that was to be used with regard to firstborn:

"*12you shall set apart to the LORD all that first opens the womb. All the firstlings of your cattle that are male shall be the Lord's. 13Every firstling of an ass you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every first-born of man among your sons, you shall redeem."*

(Ex 13:12-13 RSV; see also Num 18:15-17)

The first-born belongs to the Lord; they should be sacrificed to Him upon the altar. But human sacrifice was forbidden. Thus there was no alternative to redemption. Thus the passage concludes, "*Redeem every firstborn among your sons.*" (Ex. 13:13 NIV) Then there follows the explanation to be given of this act to one's son:

*"14And when in time to come your son asks you,*

*'What does this mean?' you shall say to him,*

*'By the strength of hand the LORD brought us out of Egypt, from the house of bondage.*

*15For when Pharaoh stubbornly refused to let us go,*

*the LORD slew all the first-born in the land of Egypt,*

*both the first-born of cattle, of man and the first-born of cattle. Therefore I sacrifice to the LORD all the males that first open the womb;*

*but all the first-born of my sons I redeem.'"* (Ex. 13:14-15 RSV).

Here there is no family obligation arising from kinship requiring redemption, but only from an obligation arising from God's command: "*Redeem every firstborn among your sons.*"

This concept of redemption may be seen in the procedure for taking the census of the people of Israel. When the LORD commanded Moses to "*number the first-born males of the people of Israel, from a month old and upward, taking their number by name*," Moses was told to take the Levites for the LORD "*instead of all the first-born among the people of Israel, and the cattle of the Levites instead of the firstlings among the cattle of the people of Israel*" (Num. 3:40-41; see verse 44). When Moses took the count, there were 22,273 first-born Israelites (Num. 13:43) and since there were 22,000 male Levites (Num. 13:39), there were more first-born Israelites than male Levites; for the excess of 273 Moses was commanded to redeem them:

*"46 And for the redemption [peduyim] of the two hundred and seventy three of the first-born of the people of Israel, who are above the number of the male Levites, 47 you shall take five shekels apiece; reckoning by the shekel of the sanctuary, the shekel of twenty gerahs, you shall take them, 48 and give the money by which the excess number of them is redeemed [peduyim]*

*to Aaron and his sons."* (Num. 3:46-48 RSV)

The redemption money was only for the excess of 273, not for all the people of Israel.

"49 So Moses took the redemption money [*pidyon*] from those who were over and above those redeemed [*peduyim*] by the Levites;

50 from the first-born of the people of Israel he took the money, one thousand three hundred and sixty-five shekels, reckoned by the shekel of the sanctuary;

51 and Moses gave the redemption money [*pidyon*] to Aaron and his sons, according to the word of the LORD,

as the LORD commanded Moses." (Num. 3:49-51 RSV).

Clearly the redemption-money or ransom was given instead of the male Levites; it was given in the place of the 273 missing Levites, not instead of all of the people of Israel. This ransom was paid in an amount of money equal to 5 shekels per person times the excess of 273 persons or 1365 shekels. This amount was paid to Aaron and his sons, presumably to be used in some way in the service of God.

**Redemption, Deliverance, Price**

Some have argued that redemption is nothing more than deliverance and that redemption has nothing to do with paying a price. But this clearly does not fit the facts of Sc ripture, as we have just seen in the passage above. Whenever the verb ***ga'al*** is used with a human subject of the verb the deliverance is always by the payment of a ransom. In other words the word does not mean just "to deliver" but "to deliver by paying a price." This idea that redemption is merely deliverance arises from those passages of Scripture where Yahweh is the subject of the verb, and many of those passages make no mention of a price paid or ransom given to accomplish the redemption. Thus they appear to indicate that redemption is merely deliverance. But this misses the meaning of the ransom: “Ransom” is the means of accomplishing the deliverance. Thus in the following scriptures God is portrayed as putting forth a strong effort as the means of the deliverance.

*"...I will redeem [ga'al] you with a stretched out arm,*

*and with great judgments:"* (Ex. 6:6 KJV);

*"14 Thou art the God that doest wonders:  thou hast declared thy strength among the people.  15 Thou hast with thine arm redeemed [ga'al] thy people,  the sons of Jacob and Joseph. Selah"* (Psa. 77:14-15 KJV);

*"10 Remove not the old landmark;  and enter not into the fields of the fatherless:  for their redeemer [ga'al] is strong"* (Prov. 23:10-11 KJV);

*"Their Redeemer [ga'al] is strong;  the LORD of hosts is his name:  he shall throughly plead their cause,  that he may give rest to the land,  and disquiet the inhabitants of Babylon."* (Jer. 50:34 KJV).

**‘Mighty Force’**

The stress on the LORD's exertion of a mighty force is clearly the reason for using the redemption terminology of His acts of deliverance, for it is regarded as the "price" or "ransom" which brings about the deliverance and gives point to the use of this metaphor. Not because it is at cost to Himself, but it is required to bring about the deliverance.

Because of His love for His people, He "*hath made bare his holy arm in the eys of all nations*" (Isa. 52:10). The exertion of His power demonstrates to the nations His love for His people at same time delivers them. Nehemiah prays,

*"Now these are thy servants and thy people,*

*whom thou hast redeemed [padah] by thy great power,*

*and by thy strong hand"* (Neh. 1:10 KJV);

and David says,

*"And what one nation in the earth is like thy people, even like Israel, whom God went to redeem [padah] for a people unto himself,*

*and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?"* (2 Sam. 7:23 KJV).

The exertion of His power is needed as the means by which God bring about His deliverance of His people.

The Greek word ***lutron*** occurs 20 times in the Greek translation of the Hebrew Old Testament, where it translates the Hebrew roots ***g'l*** 5 times (Lev. 25:24, 26, 51, 52; 27:31); the root ***pdh*** 8 times (Ex. 21:30; Lev. 19:20; Num. 3:46, 48, 49, 51 [twice]; 18:15), and the word ***kopher*** [ransom price] 6 times (Ex. 21:30; 30:12; Num. 35:31, 32; Prov. 6:35; 13:8), and the word ***mecher*** [price] once (Isa. 45:13).

CONCLUSION

Because in those days of the Old and New Testament, slaves were sold at the market, to “buy a slave” at the slave market could also be called "to redeem." The context of the verbs translated "to redeem" is not the law court but the slave market and has nothing to do with "paying the penalty." The purchase price or ransom is not the penalty for breaking the law but is the means by which the purchase is accomplished. A ransom is given instead or in place of those who are to be redeemed or delivered; it has nothing to do with a substitute paying the penalty of sin to satisfy the justice of God. The context of the words translated "to redeem" or "redemption" is not the law or the courtroom but slavery and the “slave market.” The redemption of Israel from bondage in Egypt has nothing to do with a substitute paying the penalty of sin; and neither does the redemption in Christ Jesus by His death [His blood] have to do with a substitute paying the penalty of sin, but with delivering us from bondage and freeing us from the slavery to death and to sin.

**Part Three**

**Cry of Innocence: Why Have You Forsaken Me?**

Those who like to speak of the Father’s anger or wrath on his son on the cross normally quote the first verse of Psalm 22:1: *My God, my God, why have you forsaken me?*

This is false, very false, because Psalm 22 as a whole does not even hint to divine wrath. The Hebrew way of prayer is not the same as that of Christians living in the West.

The Exclamation

Read in Psalm 2:1, *“Why do the nations conspire, and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and his anointed…”* quoted in Acts 4:25 as well as other Psalms quoted on the Day of Pentecost (Acts 2:25ff).

The rise of the wicked against the righteous is among the common themes of the Psalmists, “*Why, O LORD, do you stand far off? Why do you hide yourself in times of trouble? In arrogance the wicked persecute the poor-- let them be caught in the schemes they have devised.*” (10:1-2)

But this prayer does not end with the cry of the Psalmist but with: “*12 Rise up, O LORD; O God, lift up your hand; do not forget the oppressed. 13 Why do the wicked renounce God, and say in their hearts, "You will not call us to account"? 14 But you do see! Indeed you note trouble and grief, that you may take it into your hands; the helpless commit themselves to you; you have been the helper of the orphan. 15 Break the arm of the wicked and evildoers; seek out their wickedness until you find none. 16 The LORD is king forever and ever; the nations shall perish from his land. 17 O LORD, you will hear the desire of the meek; you will strengthen their heart, you will incline your ear 18 to do justice for the orphan and the oppressed, so that those from earth may strike terror no more*”

One Psalm (13) that was sung in the Temple was, “*How long, O LORD? Will you forget me forever? How long will you hide your face from me? 2 How long must I bear pain in my soul, and have sorrow in my heart all day long? How long shall my enemy be exalted over me? 3 Consider and answer me, O LORD my God! Give light to my eyes, or I will sleep the sleep of death, 4 and my enemy will say, "I have prevailed"; my foes will rejoice because I am shaken. 5 But I trusted in your steadfast love; my heart shall rejoice in your salvation. 6 I will sing to the LORD, because he has dealt bountifully with me.*” Psalm 13 does not say that God has actually forgotten David, but the crisis demands the revelation of God’s vindication.

The title of Psalm 18 reads: *A Psalm of David the servant of the Lord,* who addressed the words of this song to the Lord on the day when the Lord delivered him from the hand of all his enemies, and from the hand of Saul. David then said, *“I love you, O Lord, my strength. 2 The Lord is my rock, my fortress, and my deliverer, my God, my rock in whom I take refuge, my shield, and the horn of my salvation, my stronghold. 3 I call upon the Lord, who is worthy to be praised;    so I shall be saved from my enemies.*

*4 The cords of death encompassed me; the torrents of perdition assailed me; 5 the cords of Sheol entangled me; the snares of death confronted me.*

*6 In my distress I called upon the Lord; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.*

*7 Then the earth reeled and rocked; the foundations also of the mountains trembled    and quaked, because he was angry.*” (18:1-7)

This should help us to understand the same cosmic phenomena at the Crucifixion of our Lord, the darkness and the earthquake.

**Cry of the Innocent**

It is futile for us to see in the cry of the Innocent the sense of God hiding his face, especially in the words of Psalm 26 where God’s vindication is the core of the prayer.

The most beautiful Ps 27 has the same desire. It starts with “*The Lord is my light and my salvation; whom shall I fear?*,” but then the Psalmist prays “*Hear, O Lord, when I cry aloud, be gracious to me and answer me! 8 ‘Come,’ my heart says, ‘seek his face!*’ *Your face, Lord, do I seek. 9Do not hide your face from me.*”

The revelation of God and his hiddenness is what frightens a Hebrew, for his prayer or song is centered around seeking God’s grace and mercy, the “***Khesed***”

**St. John Crysostom on Matthew 27:45**

If we read the gospel account in Matthew 27 and read also Homily 88 of St John Chrysostom on Matthew 27:45ff, quoted here at length, we can see a different scene.

"*Now from the sixth hour there was darkness over all the earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, and said, Eli, Eli, lima sabachthani?* That is to say, “my God my God, why hast thou forsaken me?” Some of them that stood there, when they heard that said, this man calleth for Elias. And straight way one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. This is the sign which before He had promised to give them when they asked it, saying, "*An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas*; " meaning His cross, and His death, His burial, and His resurrection. And again, declaring in another way the virtue of the cross, He said, "*When ye have lifted up the Son of Man, then shall ye know that I am He.*" And what He saith is to this purport: "*When ye have crucified me, and think ye have overcome me, then, above all, shall ye know my might.*"

For after the crucifixion, the city was destroyed, and the Jewish state came to an end; they fell away from their polity and their freedom, the gospel flourished, the word was spread abroad to the ends of the world; both sea and land, both the inhabited earth and the desert perpetually proclaim its power. These things then He meaneth, and those which took place at the very time of the crucifixion. For indeed it was much more marvelous that these things should be done, when He was nailed to the cross, than when He was walking on earth. And not in this respect only was the wonder, but because from heaven also was that done which they had sought, and it was over all the world, which had never before happened, but in Egypt only, when the Passover was to be fulfilled. For indeed those events were a type of these.

And observe when it took place. At midday, that all that dwell on the earth may know it, when it was day all over the world; which was enough to convert them, not by the greatness of the miracle only, but also by its taking place in due season. For after all their insulting, and their lawless derision, this is done, when they had let go their anger, when they had ceased mocking, when they were satiated with their jeerings, and had spoken all that they were minded; then He shows the darkness, in order that at least so (having vented their anger) they may profit by the miracle. For this was more marvelous than to come down from the cross, that being on the cross He should work these things. For whether they thought He Himself had done it, they ought to have believed and to have feared; or whether not He, but the Father, yet thereby ought they to have been moved to compunction, for that darkness was a token of His anger at their crime. For that it was not an eclipse, but both wrath and indignation, is not hence alone manifest, but also by the time, for it continued three hours, but an eclipse takes place in one moment of time, and they know it, who have seen this; and indeed it hath taken place even in our generation.

And how, you may say, did not all marvel, and account Him to be God? Because the race of man was then held in a state of great carelessness and vice. And this miracle was but one, and when it had taken place, immediately passed away; and no one was concerned to inquire into the cause of it, and great was the prejudice and the habit of ungodliness. And they knew not what was the cause of that which took place, and they thought perhaps this happened so, in the way of an eclipse or some natural effect. And why dost thou marvel about them that are without, that knew nothing, neither inquired by reason of great indifference, when even those that were in Judaea itself, after so many miracles, yet continued using Him despitefully, although He plainly showed them that He Himself wrought this thing.

And for this reason, even after this He speaks, that they might learn that He was still alive, and that He Himself did this, and that they might become by this also more gentle, and He saith, "*Eli, Eli, lama sabachthani*?" that unto His last breath they might see that He honors His Father, and is no adversary of God. Wherefore also He uttered a certain cry from the prophet, (Ps 22:1) even to His last hour bearing witness to the Old Testament, and not simply a cry from the prophet, but also in Hebrew, so as to be plain and intelligible to them, and by all things He shows how He is of one mind with Him that begat Him.

But mark herein also their wantonness, and intemperance, and folly. They thought (it is said) that it was Elias whom He called, and straightway they gave Him vinegar to drink. But another came unto Him, and "pierced His side with a spear." What could be more lawless, what more brutal, than these men; who carried their madness to so great a length, offering insult at last even to a dead body?

But mark thou, I pray thee, how He made use of their wickednesses for our salvation. For after the blow the fountains of our salvation gushed forth from thence. *"And Jesus, when He had cried with a loud voice, yielded up the Ghost."* This is what He said, "I have power to lay down my life, and I have power to take it again," and, "I lay it down of myself." (John 10:18) So for this cause He cried with the voice, that it might be shown that the act is done by power. Mark at any rate saith, that "*Pilate marveled if He were already dead:*" and that the centurion for this cause above all believed, because He died with power.

This cry rent the veil, and opened the tombs, and made the house desolate. And He did this, not as offering insult to the temple (for how should He, who saith, "*Make not my Father's house a house of merchandise,*" but declaring them to be unworthy even of His abiding there; like as also when He delivered it over to the Babylonians. But not for this only were these things done, but what took place was a prophecy of the coming desolation, and of the change into the greater and higher state; and a sign of His might.

***The meaning of the cry?***

*Why hast thou Forgotten me?* [This phrase is] often used by David and others, in times of oppression and distress. (See Psalm 42:9.)

Some have taken occasion from these words to depreciate the character of our blessed Lord. "They are unworthy," say they, "of a man who suffers, conscious of his innocence, and argue imbecility, impatience, and despair." This is by no means fairly deducible from the passage. However, some think that the words, as they stand in the Hebrew and Syria, are capable of a translation which destroys all objections, and obviates every difficulty. The particle **למה**, ***lamah***, may be translated “to what - to whom - to what kind or sort - to what purpose or profit” (Gen 25:32; Gen 32:29; Gen 33:15; Job 9:29; Jeremiah 6:20; Jeremiah 20:18; Amos 5:18); and the verb **עזב** ***azab*** signifies “to leave - to deposit - to commit to the care of” (see Genesis 39:6; Job 39:11; Psalm 10:14, and Jeremiah 49:11). The words, taken in this way, might be thus translated: My God! My God! to what sort of persons hast thou left me? The words thus understood are rather to be referred to the wicked Jews than to our Lord, and are an exclamation indicative of the obstinate wickedness of his crucifiers, who steeled their hearts against every operation of the Spirit and power of God

**Mark the Alexandrian Deacon**

“By saying ‘why?’ Jesus declared his innocence. No one who is guilty or is under the divine judgment can question God and ask God why? By saying “why have you forsaken me,” Jesus was quoting the opening of Ps 22 that ends with the glory of the one who suffered.

“Why have you forsaken me?” should then mean “Why did you let me fall into the hands of those wicked men?” If Jesus was under the wrath of God, Jesus could not have said to the thief, “*today you shall be with me in Paradise*.” He could not have said, “*Father into your hands I commit my spirit and then die*.” When Jesus was put to death outside the wall of Jerusalem as it is written, “*Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. Let us then go to him outside the camp and bear the abuse he endured*” (Heb 13:12-13), therefore let us remember that the “veil” of the holy sanctuary was torn and that used to be opened once a year for the Day of the Atonement but Jesus was crucified during the Passover and outside the Temple of Solomon.