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An Examination of the Definition Terms Used in the Biblical Doctrine of the Atonement

Gary L. Minshull

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AN EXAMINATION OF THE DEFINITIVE TERMS USED
IN THE BIBLICAL DOCTRINE OF THE ATONEMENT

A Thesis
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the requirements for the Degree
Bachelor of Divinity

by
Gary L. Minshall
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TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM AND RELATED AREAS OF INTRODUCTION.	1
The Problem.	1
Statement of the problem	1
Importance of the study.	1
Related Areas of Introduction.	2
Assumptions.	2
Limitations.	3
Definition of Term Used.	3
Method of Procedure.	3
Organization of the Remainder of the Thesis.	4
II. WORD USAGES IN THE HEBREW OLD TESTAMENT AND GREEK	
SEPTUAGINT CONCERNING THE ATONEMENT.	6
The Biblical Usage of Words Concerning the Atonement in	
the Hebrew Old Testament	6
The זָלַל <u>gaal</u> word group	6
The פָּדָה <u>padah</u> word group.	10
The כָּפַר <u>kaphar</u> word group	12
Summary of the Old Testament Literature.	19
Greek Septuagint	19
The λυτρόω <u>lutroō</u> word group.	20
The ἱλασκούμαι <u>hilaskomai</u> word group	23
The ἀλλάσσω <u>allassō</u> word group.	28
Summary of the Septuagint Literature	29

CHAPTER

PAGE

III. WORD USAGES IN EXTRA-BIBLICAL GREEK LITERATURE

CONCERNING THE ATONEMENT.	31
The λυτρόω <u>lutroō</u> word group	31
The ἱλάσκομαι <u>hilaskomai</u> word group	34
The ἀλλάσσω <u>allassō</u> word group.	36
Summary of the Extra-Biblical Greek	38

IV. WORD USAGES IN THE GREEK NEW TESTAMENT CONCERNING

THE ATONEMENT	40
The λυτρόω <u>lutroō</u> word group	40
The ἀγοράζω <u>agoradzō</u> word group	46
The ἱλάσκομαι <u>hilaskomai</u> word group	49
The καταλλάγῃ <u>katallagē</u> word group.	57
Prepositions and prepositional phrases in the	
New Testament	69
Summary	75

V. SUMMARY AND CONCLUSIONS 76

Summary	76
Old Testament Literature.	76
Greek Septuagint.	77
Extra-Biblical Greek.	78
New Testament Greek	79
Conclusions	80

BIBLIOGRAPHY 86

APPENDICES 91

CHAPTER I

THE PROBLEM AND RELATED AREAS OF INTRODUCTION

Evangelicals have always regarded the Bible as the ultimate source of doctrine as well as morals. This attitude applies, of course, to its teaching on the Atonement of Christ. The scriptural teaching on this subject is described by a number of definitive terms, the meaning of which is crucial to the formulation of a biblical doctrine of the Atonement. These terms, however, have never been studied in a comprehensive manner, and in no case has evidence been presented to show their meanings in relation to each other.

I. THE PROBLEM

Statement of the Problem. It was the purpose of this study (1) to perform a comprehensive examination of selected terms used in the Bible to express the Atonement; (2) to determine the relationships of word families and positions of importance; (3) to provide adequate material for the construction of a biblical doctrine of the Atonement.

Importance of the Study. Since the Atonement is one of the keystone doctrines of the Church, the current revival of interest in a biblical theology makes this study of utmost importance. One book has dealt with this matter in part but has neither been comprehensive nor

has the author related his findings.¹ Another work, which has been re-printed, also testifies to the present emphasis toward a biblical doctrine of the Atonement, but the author did not attempt to examine the terminology of the Scriptures regarding the Atonement.² Thus, there has been no rudimentary work done in the area of word study.

The Church must know the thought of these words since they are the symbols of meaning and a means of expression. If it is at all possible, these definitive terms must be explored in order that the findings provide an adequate and valid foundation on which to form a biblical statement of the Atonement.

II. RELATED AREAS OF INTRODUCTION

Assumptions. Two basic assumptions have been kept in mind throughout this study: first, it has been assumed that the words used by the writers of the Bible were chosen not only of themselves but of God, through the inspiration of the Holy Spirit. The words given consideration in this study have significance as this is the case. If the Bible is not the final authority for any doctrine, not the least of which is the doctrine of the Atonement, then this study is void.

The other assumption basic to the study concerns the relation of the Old Testament to the New. It has been assumed that there is a logical progression of thought and doctrine from the Old Testament into the

¹Leon Morris, The Apostolic Preaching of the Cross (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960)

²George Smeaton, The Doctrine of the Atonement as taught by Christ Himself (Grand Rapids: Zondervan Publishing House, 1953)

New Testament. That which is unfolded in the New Testament was previously enfolded in the Old Testament. A unity of teaching as well as purpose therefore prevails throughout the whole Bible.

Limitations. Consideration has not been given in this work to all the papyri and recently found ostraka. However, they cannot be disregarded as a possible source of supporting information and in a comprehensive study of the Atonement they would have to be included. The study has been confined largely to that body of literature known as the Bible in which the Apocrypha is not included. The author has used the word Septuagint but he has, in such instances, always referred to the books of the canon unless otherwise stated. Of primary consideration, then, was the original languages of both the Old and New Testaments. Opportunity has also been given for one secondary source to speak. This source is that body of secular Greek literature up to about the second century A.D.

Definition of Term Used. Verses in the Bible such as I Corinthians 1:23: "We preach Christ crucified. . .the power of God and the wisdom of God"; I Timothy 1:15: "Christ Jesus came into the world to save sinners. . ."; and Luke 19:10: "For the Son of man is come to seek and to save the lost", indicate that Jesus came into the world to perform a certain task. Theologians have generally referred to this work as the Atonement. The Atonement has been defined as that work which Christ Jesus came to perform on behalf of mankind.

Method of Procedure. As the author read in the area of soteriology

considered here, it was observed that most of the theologians referred in general to a certain number of terms which were taken from the Bible. These terms noted in the precursory study of the doctrine of the Atonement were the beginning bases of this present study. The many encyclopedias, dictionaries, theological works, and lexicons were the several sources for this compilation.

III. ORGANIZATION OF THE REMAINDER OF THE THESIS

In order to understand the vocabulary and language of a certain era, it is very logical that one should examine the literature itself and any other contemporaneous literature. This study, therefore, has logically and naturally fallen into three parts: (1) The Literature of the Old Testament; (2) Extra-biblical Greek Literature; and (3) The Literature comprising the New Testament.

The first chapter on the Old Testament is divided into two main parts: (1) The Hebrew Testament; and (2) The Greek Septuagint. In this chapter, as in the other chapters, the investigation has proceeded in accordance with the specific areas of the several word groups.

Chapter three embraces that body of Greek literature which is considered secular. None of the material used in this chapter was written by men of God.

The Fourth chapter, on the New Testament, comprises the apex of this study. This section has been studied in the light of the conclusions and emphases of the foregoing, but is simply a continuation in method used in chapters two and three.

Following the review of the literature as described above, the author has reported his findings in the chapter entitled Summary and Conclusions.

CHAPTER II

WORD USAGES IN THE HEBREW OLD TESTAMENT AND GREEK SEPTUAGINT CONCERNING THE ATONEMENT

When the author first began to read seriously on the subject at hand, he discovered that the greatest theological message of the Bible is revealed primarily by means of certain words. These words are often used singly, but are also employed because of the context or in conjunction with other words. The author, therefore, has chosen to consider the many individual words by their families as far as is possible. Thus, in this chapter, consideration has been made at four points: (1) the גָּאֵל gaal word group in the Hebrew Old Testament; (2) the פָּדָה padah group; (3) the כַּפַּר kaphar family; and (4) the שָׁלוֹם shalam group.

Following this section is a summary of trends and observations noted in the Septuagint as its translators used the Greek according to their understanding of the Old Testament Hebrew.

I. THE BIBLICAL USAGE OF WORDS CONCERNING THE ATONEMENT IN THE HEBREW OLD TESTAMENT

The גָּאֵל gaal word group. The word group expressing 'redemption', like most of the words of the Bible, is based on the distinctive Hebraic way of thinking in concrete terms.¹ Thus, it comes from the practice of buying back something which formerly belonged to the purchaser, but for

¹Alan Richardson, A Theological Word Book of the Bible (New York: The Macmillan Company, 1951), p. 185

some reason has passed out of his possession. Examples of this would be the redeeming of a pledge from pawn or the paying of a price required to obtain a benefit. The money paid to release a slave would be called the 'ransom', which belongs to the same family.

The primary sense of gaal, according to Driver, is "to resume a claim or right which has lapsed, to reclaim, revindicate."² Davidson's Lexicon defines the word to redeem, ransom, recover, by paying back the value for. "לִּגְאֹל is redeemer, avenger, nearest kinsman, to whom was assigned the right of redemption and the duty of avenging the death of anyone."³ According to Morris, "the word has about it a family air and this is never quite lost in the various shades of meaning which it ultimately embraces."⁴ The kinsman aspect is to be noted several times in which he is responsible for playing his part in maintaining the family honor and in preserving the family's possessions.

Zimri "smote all the house of Baasha; he left him not a single man-child, neither of his kinsfolks, nor of his friends."⁵ This principle is discussed further in Numbers 35:19ff without any person or personality connected.⁶ There seems to be no real English equivalent to

²S. R. Driver, The International Critical Commentary: A Critical and Exegetical Commentary on Deuteronomy (New York: Charles Scribner's Sons, 1902), p. 101

³B. Davidson, The Analytical Hebrew and Chaldee Lexicon (London: Samuel Bagster and Sons, n.d.), p. CXXVII

⁴Leon Morris, The Apostolic Preaching of the Cross (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960), p. 12

⁵1 Kings 16:11, cf. Ruth 2:20; 3:9, 12; Numbers 5:8

⁶Cf. Deuteronomy 19:6, 12; Joshua 20:3, 5, 9; II Samuel 14:11

this Hebrew concept 'to kinsman'. In upholding his family obligation, the kinsman might be called on to perform multitudinous kinds of duties, i.e. marrying the widow of a deceased relative.⁷

The duty of the kinsman in Ruth to redeem the land of Naomi was held to include the obligation to marry her. The nearest kinsman was not willing to do this, and formally passed his responsibility over to Boaz.⁸ Boaz thus became the redeemer and the duties fell to him.

This kinsman idea was applicable to be used in respect to redeeming slaves also. With respect to gaal, however, the former is the broader concept or usage of the word; while the latter concept of payment of price or redemption is somewhat narrower in scope. The transition is an easy one and the Hebrew term continued to be used for either idea.

In the Scriptures, now, there are some very important passages in which Jehovah is the subject of gaal. In these God is to be thought of as the great Kinsman of His people. In this relationship, Richardson says

The right and duty of a kinsman to be the redeemer (or vindicator) was particularly important in the discharge of that primitive justice by which 'an avenger of blood', being a near kinsman of the slain man, could claim an equivalent life from the family of the murderer.⁹

When God is described or called a 'redeemer' the same word is used. The implication is that he acts on behalf of Israel as a worthy

⁷Ruth 3:13 cf.: Leviticus 25:26, 33, 48f; Ruth 4:4, 6; Leviticus 27:13, 15, 19, 20, 27, 28, 31, 33; Jeremiah 31:11; Genesis 48:16; Hosea 13:14

⁸Ruth 4:1-11

⁹Richardson, op. cit., p. 186

kingsman would do for the honor of his kin. The term 'redeemer' is found more in Isaiah than in the rest of the Old Testament.

Isaiah said, "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine."¹⁰ There is also reference to the price of this redemption: "as ye were sold for nought, ye shall be redeemed without money."¹¹ The deliverance from Egypt as well as from Babylon are examples of this.

. . . I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: and I will take you to me for a people and I will be to you a God. . . (Exodus 6:6, 7)¹²

It is quite clear that this deliverance furnished the pattern for describing the later deliverance from Babylon as a redemption.¹³

If it is simply a term indicating deliverance, we should expect it to be used now and then of human deliverance without ransom, but such is not the case. Wherever the verb is used with a human subject the deliverance is always by payment of ransom.¹⁴

Thus, Jehovah is spoken of as Redeemer goel thirteen times in Isaiah 40 through 46 and the people are referred to as 'the redeemed' in a number of passages (Psalm 107:2; Isaiah 35:9). It is also to be noted that in many of these passages the redemption effected is not

¹⁰Isaiah 43:1 (Cf. 41:14; 44:6; 47:4; 60:16; 63:4, 9)

¹¹Isaiah 50:1 (Cf. 53:3, 5)

¹²See also, Exodus 15:13; Psalms 74:2; 77:16; 78:35; 106:10

¹³See also, Psalm 107:2; Isaiah 43:1; 44:22, 23; 48:20; 52:3, 9; 63:9; Jeremiah 31:11; Hosea 13:14; Micah 4:10

¹⁴Morris, op. cit., p. 14

regarded as something He performs with effortless ease. An illustration of this might be Exodus 6:6, "I will redeem you with an outstretched arm, and with great judgments."¹⁵

Jehovah's action is at cost to Himself. While He could, so to speak, cope with the situation with a small expenditure of effort, yet because He loves His people He "hath made bare his holy arm in the eyes of all the nation", (Isaiah 52:10). "It cannot be said that God paid to the Egyptian oppressor any price for the redemption of his people."¹⁶ Westcott asserts that the idea of exertion and the idea that redemption costs is everywhere present. He states that "The force may be represented by divine might, or love, or self-sacrifice which become finally identical."¹⁷ However, the idea of payment is not forgotten.

The redemptive activity is usually directed toward the whole people, though in Jeremiah and Ezekiel there is some concern of God with the individual.¹⁸ This thought has been enlarged in the next section.

The $\pi\tau\delta$ padah word group. To open discussion upon padah, the author refers his reader to Davidson's lexicographical definition: "to redeem, ransom," "to set free," "to cause to be redeemed," "to be redeemed." It seems quite unequivocal that the word should mean other

¹⁵Cf. Psalm 77:14, 15; Proverbs 23:10, 11; Jeremiah 50:34

¹⁶Brooke Foss Westcott, The Epistle to the Hebrews (New York: Macmillan Publishing Co., 1892), p. 298

¹⁷Ibid.

¹⁸Jeremiah 31:29-34; Ezekiel 18:4-28

than 'ransom by payment of a price'. However, a few supporting remarks have been submitted.

A typical use of the verb is found in the passage describing the procedure in regard to the first-born.

. . . thou shalt set apart unto Jehovah all that openeth the womb, and every firstling which thou hast that cometh of a beast; the males shall be Jehovah's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the first-born of man among thy sons shalt thou redeem. Exodus 13:12, 13ff; cf. Numbers 18:15-17.

There seems to be indication here of a more commercial transaction than the Kinship obligations of gaal.

Ancient Israel believed that the first-born belonged to God and must therefore be redeemed or ransomed from him. This referred both to man and beast. This had to be done if the owner desired to keep it.

The first-born belong to the Lord and they should be sacrificed to Him on the altar. However, in some cases, it is permitted, or required to offer a substitute in lieu of the forfeited life. This aspect of substitution has been found basic to padah.¹⁹

Several passages where Jehovah is the subject of the verb reveal more clearly the emphasis of the word. Thus, underlying the references in this category is the underlying thought that Jehovah is bestirring Himself on behalf of His people, and the activity is not ordinary. Hence, the Psalmist complains, "They remembered not his hand, nor the day when he redeemed them from the adversary. How he set his wonders in the

¹⁹See also, Numbers 3:40 ff; Exodus 21:8; Leviticus 19:20

field of Zoan." Psalm 78:42, 43.²⁰

While "the idea of a price paid is an essential feature of the term, the emphasis is more frequently laid on the result."²¹ This is the deliverance or release which is secured by means of the payment. "This is particularly evident when the redeeming activity of God is described, in relation both to the nation (Deuteronomy 7:8) and to the individual (Job 33:28)."²²

To the men of the Old Testament, material prosperity was related very closely with spiritual status. Redemption was understood largely by a material context. Hence, to be restored to prosperity from calamity was called redemption and the ransoming signifies the escape.

In conclusion, the Oxford Lexicon says that when Jehovah is the subject there is the underlying thought of payment.²³ The overwhelming preponderance for lutroō indicates clearly the essential meaning of the root as meaning 'to redeem'.

The קָפַר kaphar word group. The other word of this primary group expressing redemption is קָפַר kaphar. Kaphar means 'to cover, overlay

²⁰Cf. Nehemiah 1:10; II Samuel 7:23

²¹Richardson, loc. cit.

²²Ibid.

²³The Oxford Lexicon, quoted in Morris, op. cit., p. 17. The LXX translators rendered it (λυτρόω) forty-three times, four more times by its cognates (λύτρον twice, λύτρωσις and ἀπολυτρόω once each), by ἀλλάσσω three times, ῥύομαι four times, by ἀφαιρίζω once, while in Numbers 18:16 it is not translated and in I Samuel 14:45 προσήύξατο looks like a paraphrase.

with pitch, to pitch', "to cover over sin, i.e. to forgive, pardon sin
 . . . to expiate an offence. . . to make atonement. . . to appease,
pacify. . .", etc.²⁴

It has been said that on "every occasion on which it is used it can be shown there is the thought of a payment to be made."²⁵ The referral is to the sum paid to redeem a forfeited life. The ruling of Moses regarding the loss of life by goring was quite strong and clear: both the ox and its owner shall be put to death. However, the owner is permitted to redeem his life by paying a kopher (a sum of money), "laid on him." Exodus 21:28-32.²⁶ In some cases no can avail and therefore the impossibility of finding a ransom. This was the case with a man-slayer, whether accidental or premeditated.²⁷

In each case there is involved a ransom price, or a substitute, and the foregoing investigation shows that redemption consistently signifies deliverance by payment of a price. There may be other ideas, like that of family obligation in gaal, or the element of grace in padah, but there is a stubborn substratum in every case of the basic price-paying conception.

²⁴Davidson, op. cit., p. CCCXC

²⁵Morris, op. cit., p. 17. Only two places where this meaning is not compelled by the context--I Samuel 12:3; Amos 5:12.

²⁶Cf. Exodus 30:12; Job 33:24; 36:18; Proverbs 13:8; 21:18; Isaiah 43:3.

²⁷Numbers 35:31, 32; Psalm 49:8; Proverbs 6:35

Though the Septuagint and the New Testament have separate word groups to express the thought of propitiation and expiation, the Hebrew retains the use of kaphar. This word was noted above quite extensively with regard to redemption.

It seems to be disputed as to whether kaphar denotes primarily an atoning action directed toward God or toward the offense. The former is referred to as propitiation, while the latter is expiation. Those who regard propitiation as the primary meaning of kaphar and 'atonement' hold that "by sacrifice or other means the wrath of God is turned away and he is reconciled to man."²⁸

In many places where the word is used, as in Leviticus 16:10; 17:11, an action directed Godwards is usually taken to be the meaning of 'atonement'. The same conclusion comes from the incident of Jacob's meeting with Esau. Kaphar is used to express appeasing by means of the present.

David said, "Let him smell an offering," for the same idea expressed in I Samuel 26:19. The sacrifice offered to Chemosh by King Mesha of Moab in II Kings 3:26 was the means whereby wrath was turned away from Moab and diverted against Israel.

One cannot pass over the criticisms of the prophets concerning the offering of sacrifices and of the sacrifices themselves. They deny that sacrifice of itself can have an effect on God. Thus, it is said, "Behold, to obey is better than to sacrifice, and to hearken than the

²⁸Richardson, op. cit., p. 25

fat of rams." I Samuel 15:22. Man's relation to him is personal and He wants man's love and obedience. Richardson says however, that in one place such an offering is called a sacrifice, an 'asham', a guilt-offering.

Richardson states that ". . .this is the redemptive self-oblation of the Servant of Jehovah (Isaiah 53:10). Here the redemptive action of the Servant is said to originate with Jehovah himself."²⁹

Those who emphasize the expiatory aspect say it is that aspect of the Atonement which has an effect directly on the sins. Sins are 'covered' or 'blotted out', i.e.

to make or treat as harmless, non existent, or imoperative, to annul (so far as God's notice or regard is concerned), to withdraw from God's sight, with the attached ideas of reinstating in his favor, freeing from sin, and restoring to holiness.³⁰

Though this is not the primary meaning of kaphar, the idea does occur in the words 'cover' and 'blot out'; and in Isaiah 6:7; 22:14; 27:9; Psalms 65:3 and 79:9, kaphar is translated 'purge'.

The primary meaning of נָחַח nachah is 'to blot out' or 'to wipe away' but not of kaphar. Illustration of this is in Psalm 51:1, 9; Isaiah 43:25; 44:22 and Jeremiah 18:23, where an interesting parallelism is noted: "forgive not (kaphar) their iniquity, neither blot out (nachah) their sin from my sight."

Richardson rightly says that it is correct and truthful "to think

²⁹Ibid. God appears similarly as the subject of kaphar in other instances: Ezekiel 16:63; Psalm 78:38; II Chronicles 30:18; Deuteronomy 21:8, 32:43; Psalm 79:9; Daniel 9:24

³⁰Ibid. As quoted from Hastings Dictionary of the Bible - an article written by Driver

of the Atonement as a 'covering' of sins, whereby they are treated as non-existent and the sinner as he had not committed them"³¹ "It is not, indeed," he continues, "that our sins are condoned and conveniently forgotten; we must confess them, and find absolution and forgiveness (I John 1:9)."³²

Any notion of a legal or forensic imputation of merit must be banished. Man is made righteous because he belongs to Christ who receives him as a result of God being propitiated and man's believing.

The usage of kipper קָפַר divides naturally into two sections accordingly as atonement is thought of as coming by a cultic action or by non-cultic means. ". . .it is not easy to find out exactly how atonement was thought to be made, as the verb acquired a technical meaning which completely overshadowed any other. . ."³³ Hence, ". . .in many places it means 'to accomplish reconciliation between God and man' without anything to indicate how that reconciliation is held to be obtained."³⁴

The incident narrated in Numbers 16:41-50 is both non-cultic and cultic. It was not a prescribed offering, being in a time of grave emergency, yet it was offered by the priests in a way that was usual and for the intended purpose of turning away the wrath of God.

The affinity of the cultus with kipper is clear in Numbers 15:25

³¹Ibid., p. 26

³²Ibid.

³³Morris, op. cit., p. 148

³⁴Ibid.

where the priest will make atonement for all the congregation of Israel and they shall be forgiven; for it was an error, and they have brought their oblation for an offering made by fire unto the Lord. Kipper stands for a process of making atonement by the offering of a suitable gift.³⁵ In Ezekiel 43, it is quite difficult to find any difference between this use of ἐξιλᾶσκει exilaskomai and the Hebrew kipper.³⁶

There is an impressive tie between the passages in which kipper and kopher appear. Kopher was found to mean, almost without exception, a payment for the redemption of forfeited life. Exodus 30:12-16 has both words used and kopher has the sense of atonement by the payment of a sum of money as ransom.³⁷

The kopher is a life in other places as in Exodus 32:32. The evidence points to kipper as denoting the making of an atonement by other means than the cultus; it usually has the meaning of averting punishment by the divine anger by the payment of a kopher (ransom).

The Hebrew word group expressing the thought of reconciliation is small; and there is very little consistency with regard to reconciliation in word usage. Those words which refer particularly to the subject of reconciliation are; חָטָא chata, though basically meaning 'to sin', also means 'to cleanse, free from sin', רָצָה ratsah (to delight, take pleasure in), כָּפַר kaphar, and שָׁלַם shalem (to be at peace, to complete).

³⁵Deuteronomy 16:16; Judges 6:18-19; Isaiah 18:7; Zephaniah 3:10

³⁶Morris, loc. cit.

³⁷Cf. Numbers 31:50; Genesis 32:20; Isaiah 47:11

The Hebrew word for 'peace' or 'to bring peace' has a wider meaning than either the Greek or the English. In about thirty-eight of its 236 occurrences in the Old Testament, it is used to denote the state of rest.³⁸ This, however, is a narrower definition than what the remaining passages would suggest, which is a 'general well-being'.

וְשָׁלוֹם shalom (peace) does have a definite spiritual emphasis.³⁹ It is a blessing which comes from God and frequently has an ethical content.⁴⁰ There is a cessation of hostility, but there is also a great deal more. A definite condition of peace is rendered through the redemption by kopher as shown in shalom (peace).

Though the Old Testament has no exact equivalent for reconciliation, it should be said that "we might assemble a whole body of Old Testament texts or ideas which foreshadow its use."⁴¹ He is referring to those passages which allude to the restoration of the rebellious people to the favor of Jehovah, and also to the "propitiatory sacrifices, the ceremonies of the great day of expiation in the sabbatical year, (and) the Day of Atonement (Leviticus 16:17, 25)."⁴²

³⁸Morris, op. cit., p. 210

³⁹Psalm 85:10; Isaiah 32:17; Job 25:2; I Kings 2:33; Judges 6:24; Numbers 25:12; Isaiah 54:10; Ezekiel 34:25; 37:26; Malachi 2:5

⁴⁰Numbers 6:26; Isaiah 45:7; Zechariah 8:12; Psalm 33:14; Isaiah 32:17; Malachi 2:6

⁴¹J. J. Von Allmen, (general ed.), Vocabulary of the Bible (London: Lutterworth Press, 1958), p. 351

⁴²Ibid.

Summary of the Old Testament Literature. The comparison and contrast of word study in these two languages from the view point of a third is clearly demonstrated as being involved and difficult. However, it is here in this section that the basic picture of the Atonement is developed.

The first of the picture resides in the Hebrew kaphar, gaal, and padah. The thought of redemption not only involves a family obligation but an important aspect of grace. The kaphar group relates not only to the redemption concept of gaal and padah but to reconciliation and propitiation. The Hebrew words, indeed, have a broader meaning than either the Greek or the English. In every case there is a stubborn substratum of the payment of a price for a redemption.

With regard to propitiation and expiation, it was found that while both elements are expressed, the propitiatory aspect is by far the stronger. The kaphar was paid either by cultus or no cultus to avert punishment. The foremost thought is of propitiation.

In English there is only one word to express reconciliation, but this is not the case with the Hebrew. There are several words which express only a part of the conciliatory thrust in Hebrew. Much of this picture is described by the word 'peace'.

II. GREEK SEPTUAGINT

The author took all of the usages of the foregoing section and traced down all of the Greek equivalents in the Septuagint. There may be some other occurrences of the Greek which are not translations of the Hebrew words considered above. It is unfortunate, indeed, that there is

no concordance to the Septuagint.

The comparison and contrast is clearly demonstrated as being involved and difficult by the Hebrew Scriptures and the LXX. However, one must take courage for it is here that the basic picture of the Atonement is made.

The thought of ransom was taken up by the Hebrew author, to be the means by which atonement was effected. This process was God-sent and was efficacious only on his terms. The subject of redemption has been considered first.

The λυτρόω lutroō word group. The usage of lutron in the LXX is shown clearly in the account of the institution of the tax of a half shekel when the census was taken, (Exodus 30:12).

When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto Jehovah, when thou numberest them; that there be no plague among them, when thou numberest them.
Exodus 30:12.

The use of lutron for kopher introduces the expression 'redemption'. Redemption, as a noun, is always represented in the New Testament by lutrōsis or apolutrōsis. "Both are descriptive of the act of procuring the liberation of another by paying some lutron or apoina, i.e. 'ransom' or 'forfeit', and hence always in the New Testament of the state of being ransomed in this way."⁴³

⁴³Biblical, Theological and Ecclesiastical Cyclopaedia, vol. I
M'Clintock and Strong, ed. (New York: Harper and Brothers, Publishers,
1895), p. 515

Congruous with this usage is that of other words from this group which, though not occurring in the New Testament, are worth noting since they help give the significance of the word group. Thus, lutrōsis occurs twice in Leviticus to indicate that certain houses were open at all times to redemption (25:31, 32). The implication, of course, is that God's plan of redemption is always available.

Apolutrōō is also found twice in which the thought of ransom is implicit in both places.⁴⁴ Similarly the compound eklutrōsis is found in Numbers 3:49 where the money paid for the ransoming is explicitly mentioned. Not only is the result or effect important, but the means (ransom price) is also emphasized.

The position seems to be much the same in the single occurrence of apolutrōsis in Daniel 4:34.⁴⁵ His 'recovery', or redemption, refers back to verse 27 where Daniel exhorts the King to pray concerning his sins "and redeem all thy iniquities with almsgiving."⁴⁶ "In. . . the words thus far noted there is a clear and consistent usage; whenever any of them occurs there is a process of ransoming in view, with a definite price paid for release."⁴⁷

⁴⁴ Ἀπολύτρωσις Exodus 21:8, and ἀπολελυτρώμενην Zephaniah 3:1. Also Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek Trans. William Urwick (Edinburgh: T. & T. Clark, 1856), p. 48. Cremer says ἀπολύτρωσις occurs in Exodus 21:8 and Zephaniah 3:1, Ibid. p. 65. However, Richard C. Trench, Synonyms of the New Testament Second Part (New York: Charles Scribner, 1864), p. 135, declares that the words used here are ἀπολυτρόω (the verb form).

⁴⁵ Liddell and Scott, A Greek-English Lexicon (Oxford: The Clarendon Press, 1948), p. 208

⁴⁶ Morris, op. cit., p. 11

⁴⁷ Ibid.

lutroō occurring ninty-nine times in the canonical Old Testament is the translation primarily of the two Hebrew words; padah and gaal. As was noted in the Old Testament Hebrew section there is usually the meaning of ransoming by means of a definite price. However, it must be said here that lutroō in the LXX has a somewhat broader meaning.

In the Hebrew it was found that the gaal group had a thought of family obligation, the kinsman, and then the narrower concept of payment of price for redemption. The LXX translators made a distinction and used only the lutron word group as a rendering for gaal when a ransom was involved. "There is no place where a member of the λύτρον group translates g'l with a human subject without a ransom being mentioned or implied."⁴⁸ The LXX translators seem to be more concerned with ransom by payment in lutron. As was also seen in the Hebrew section, there is definitely more involved than merely a simple deliverance. Jehovah was noted in those instances to be exerting Himself; hence, the implied initiative of the divine is expressed.

There are two places where the meaning of redemption for that which has been forfeited is not necessary (I Samuel 12:3 and Amos 5:12). Both are referring to bribes and are so translated, though the A.S.V. has it in the margin. However, there is nothing said here but what this couldn't be referring to the wrong reception of ransom from those whose lives were forfeited.⁴⁹

With respect to ἀγοράζω, the Septuagint does not appear to help

⁴⁸Ibid., p. 13

⁴⁹Ibid., p. 17

noticeably. All references seem to be of a simple commercial purchase of such items as food, property, etc.⁵⁰ A compound of this verb, exagoradzō, occurs only once that is known and again refers to an acquiring of time.

The ἱλάσκομαι hilaskomai word group. Davidson says נָצַח salach, meaning 'to forgive, pardon', kaphar (defined above as 'to cover, appease, pacify, to be expiated'), and נָחַם naham 'to mourn, grieve, over pity', are the underlying words for the Septuagint usage of hilaskomai.⁵¹ In any of these passages in which these words are the basis for the LXX translators using the word hilaskomai, it cannot be said that the wrath of God is absent and the rendering "propitiate inappropriate".⁵²

The rest of the group; ἱλασμος hilasmos, ἱλαστήριον hilastērion, ἱλέως hileōs, and ἐξιλάσκομαι exilaskomai, will be considered as a whole. This is by no means to say that they are in any way subordinate in importance. In fact, the facts are to the contrary.

Hilasmos is connected with the day of Atonement which is closely allied with what will be examined under exilaskomai. Suffice it to be said that in passages such as Daniel 9:8f, Psalm 130:4; Ezekiel 44:27 and Leviticus 25:9, propitiation and wrath are the two prominent facets.

⁵⁰Genesis 41:57; 42:5, 7; 43:4; 44:25; Deuteronomy 2:6; Isaiah 24:2; I Chronicles 21:24; II Chronicles 1:16; Nehemiah 10:31, etc.

⁵¹Davidson, op. cit., p. DLXXVII

⁵²Morris, op. cit., p. 140. The passages involved are Exodus 32:14; Lamentations 3:42; Daniel 9:19; II Kings 24:3f; Psalms 79:9; 24:11; 44:4; Esther 3:17; II Kings 5:18; Psalm 65:4.

Hilasterion is used twenty-two times in the LXX with regard to the mercy seat over the ark of the covenant and five times of one of the ledges of Ezekiel's altar.⁵³

For hileōs, שָׁלַח salach, and חָלַל chalal are the most frequently used Hebrew words given to express the attitude of the Lord in turning His anger away from the people.⁵⁴ This is noted particularly in I Kings and II Chronicles as it is used in ten of eleven instances. Thus, as Solomon prayed, ". . .forgive thy people who have sinned against thee, and all their transgressions wherein they have transgressed against thee; and given them compassion before those who carried them captive. . .", I Kings 8:50. The Greek expression is ἡλέως ἔσθι hileōs esē, which is rendered 'forgive' as above.

With exilaskomai, it is interesting to discover that it is found 105 times in the Old Testament. This frequent usage is accounted for quite easily, however. It is the usual verb for rendering the recurring expression 'to make atonement' (kipper) in connection with the sacrificial system. Exilaskomai renders kipper eighty-three times while other Hebrew roots only eleven. It is immediately observed that these two

⁵³ כַּפֹּרֶת kaporeth, i.e. Exodus 25:17-22; Leviticus 16:13-16; Ezekiel 43:14, 17, 20. It was of this blood sprinkled Mercy Seat that God said, "There will I meet with thee." Here is where righteousness and peace kissed each other. It is at this place where God is glorified and the sinner saved. John D. Davis, A Dictionary of the Bible (Grand Rapids: Baker Book House, 1955), p. 492

It "brought to mind the act and place of atonement and the accomplished atonement." George Williams, The Students Commentary on the Holy Scriptures (Grand Rapids: Kregel Publications, 1956), p. 56

⁵⁴ See I Kings 8 and II Chronicles 6; also Deuteronomy 21:8; Jeremiah 31:34, 36; Genesis 43:23

words are nearly synonymous in meaning or at least the LXX translators thought so.

Once again, to fully understand the significance of the hilaskomai group, one must go beyond the limits for this study into a study of the wrath of God. It was surveyed above and therefore need not be repeated.

Hilaskomai or exilaskomai, meaning 'propitiate' or 'expiate', take the place of the Hebrew kipper and as such is the best equivalent, though the idea lying at the foundation of heathendom is rejected by the Bible. "The heathen believed the Deity to be naturally alienated in feeling from man; and though the energetic manifestation of this feeling is specially excited by sin, man has so inso to suffer under it."⁵⁵ Cremer says the Bible pictures a different relation. God is not of Himself alienated from man, and thus His sentiment does not need to be changed.

But in order that He may not be necessitated to comport Himself otherwise (to adopt a different course of action), that is, for 'righteousness' sake, an expiation⁵⁶ of sin is necessary (a

⁵⁵Cremer, op. cit., p. 302-303. "The design of the propitiatory sacrifices and prayers that were offered was to effect a change in this feeling, whether presented after the commission of sin or without any distinct consciousness of guilt, simply for the sake of securing favor."

⁵⁶The author feels that using the word expiation here is incorrect--at least according to Biblical usage. Though expiation is an aspect of the Atonement, it would make this statement more true to the facts being concluded in this study if the word 'propitiation' were substituted. There is no act that man will ever perform that will take away his guilt. By the death of Christ on the cross He fully propitiates the divine nature, and thereby expiates human sin. There is first a propitiation of wrath and then an expiation of guilt. H. Orton Wiley, Christian Theology (Kansas City: Beacon Hill Press, 1958), vol. II, p. 283ff.

substitutionary suffering of the punishment. . .); and, indeed, an expiation which He Himself and His love institute and give; whereas man, exposed as he is to God's wrath, could neither find an expiation. Through the institution of the expiation, God's love anticipates and meets His righteousness. Through the accomplishment of the expiation, man escapes the revelation of God's wrath, and remains in the covenant of grace.⁵⁷

He summarizes this by saying that nothing happens to God but to man who escapes the wrath to come.

It is interesting to note that "With only seven exceptions, out of sixty or seventy passages in the Old Testament, where the Hebrew is translated by atone or atonement, the LXX employs some part or derivative of hilaskomai or exilaskomai."⁵⁸

Cremer implies that exilaskesthai is used more than hilaskesthai because it is stronger--meaning "to reconcile thoroughly, entirely."⁵⁹ Nevertheless, hilaskomai always appears in the middle voice and always as the Lord as subject, though sometimes in petition. The English versions have translated the Hebrew words 'forgive', 'repent', or 'purge'; but this does not mean that there is no connection between wrath and the Lord's 'repenting' as in Exodus 22:11-14 for example. Lamentations 3:42 is another example.

The fact is that in six of the ten instances there is explicit

⁵⁷Cremer, loc. cit.

⁵⁸Marvin R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1908), vol. III, p. 43

⁵⁹Cremer, loc. cit. He gives only Psalms 78:38; 79:9; Daniel 9:19; II Kings 5:18; Psalm 25:12; Exodus 32:13 as instances in the LXX. There are other passages, however; II Kings 24:3f; Psalm 64:6; Esther 13:17; Psalm 24:11.

mention of wrath in the immediate context.⁶⁰ Therefore, it cannot be said that wrath is absent from any of these passages and that it is inappropriate to render hilaskomai 'propitiate'.⁶¹ Hilasmus may be said also to contribute substantially in its LXX usage to the propitiatory emphasis. Wherever it means forgiveness, the circumstances indicate the turning away of the divine wrath.⁶²

Hilastērion is used predominantly of the mercy seat over the ark of the covenant and of one of the ledges of Ezekiel's altar. The border of the altar was to be sprinkled with the blood of the sacrifice as in the Mosaic ritual--the kapporeth. Hence, the usage as the place of expiation. Cremer says that "Not until it is on the Capporeth is it what is meant to be, propitiation, Leviticus XVII:11; XVI:14, 15."⁶³ Arndt and Gingrich say that the LXX uses hilastērion of the lid of the ark of the covenant, which was sprinkled with the blood of the sin offering on the day of Atonement and gives Exodus 25:16ff as an instance.⁶⁴

According to the Exodus and Leviticus passages, the kapporeth is the central seat of the saving presence and gracious revelation of God. It need not, therefore, be surprising that Christ is designated 'hilastērion'.

⁶⁰There is no Hebrew corresponding to Esther 13:17.

⁶¹Morris, op. cit., pp. 139-140

⁶²Vivid examples would be Daniel 9:8f; Psalm 129:4

⁶³Cremer, op. cit., p. 305

⁶⁴William F. Arndt and F. Wilber Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 1959), p. 376

The word hileōs ('gracious, merciful') is frequently used in comparison to other words of this group as it is found thirty-five times. Hileōs provides no problems or differences of usages that would cause any question or further investigation as to the nature and/or emphasis of the hilastērion group.

Exilaskomai and kipper are nearly synonymous in meaning as demonstrated by its prominence as a translation of the Hebrew word. Eighty-three times it is the parallel of kaphar while only eleven translations are of other Hebrew roots. The reader is referred above to the discussion of this word under the Old Testament. There the examination revolved around the Atonement as a result of a cultus or of no cultus. The former section is by far the larger but is not necessarily the more important. Nevertheless, they both express a real propitiation as a part of a real atonement.

The ἀλλάσσω allassō word group. There are no Greek words which are invariably used in translating specific Hebraic terms denoting reconciliation.

καταλλάσσω katallassō is found only once in the canonical scriptures--Jeremiah 48:39. The passage does not help much.

katallagē (reconciliation) is also used once--Isaiah 9:5. This latter passage seems to present the older and most basic meaning of the word, 'to change'.

διαλλάσσω diallassō is the only other usage of this word group in the Septuagint. In this passage the Philistine lords say of David, ". . .for wherewith should this fellow reconcile himself unto his lord?"

The point is that David is spoken of as being reconciled, although the enmity to be removed is not his, but Saul's, and this has its importance for an understanding of passages wherein man is said to be reconciled to God.

The result of the word katallagē is often the same as that expressed by εἰρήνη eirēnē (peace). Many of the usages are not translations of any specific Hebrew word.

Summary of the Septuagint Literature. It can hardly be said that the Septuagint departs noticeably from the course of thought in the Hebrew language. Though the family of words, denoting kinsman obligations and grace aspects of the group of words depicting redemption, is narrowed somewhat, the essential meaning is still present. Redemption is consistently expressed by lutron and its cognates. Almost without exception, the process of ransoming in view is by means of a definite price paid for the release. The agoradzō group neither supports nor detracts from this concept.

Exilaskomai was found to be a synonym of kipper 'to make atonement'. Atonement was to be made by means of a propitiation. The propitiation was the price that was paid for redemption. The English renders the Hebrew words 'forgive', 'repent', etc., but this does not mean that there is no connection between wrath and propitiation.

The Hebrew kapporeth and Greek hilastērion are also synonymous. The kapporeth was the central seat of the saving presence and gracious revelation of God. This corresponds to the New Testament statement that Christ is the hilastērion.

Regarding reconciliation, the Septuagint does not differ noticeably from the Hebrew. There is no consistency as to word usage to describe the restoring of peace between God and man. As one thinks of the New Testament conception of reconciliation it is simply not found in the Old Testament in the same manner.

CHAPTER III

WORD USAGES IN EXTRA-BIBLICAL GREEK LITERATURE CONCERNING THE ATONEMENT

This chapter has been limited to the writings of secular men up to about the second century A.D. Since Greek was not only the language of the Septuagint but the New Testament, the author felt this study would be of profit in showing the ancestry of the words used by the inspired authors of the Bible.

One can hardly examine a particular section of this study without being influenced by another. On this account, the author has taken the words considered in the Septuagint and New Testament sections to this present body of literature for consideration. This seems entirely logical since the Atonement is a divinely revealed doctrine. The same method of chapter division applies here as in the former chapter.

The λυτρόω lutroō word group. It was found in the last section that thoughts of redemption or ransom were expressed by lutroō and its cognates. This is the case for the New Testament as well. Appendix VIII (pages 114 and 115) will bear this out for the New Testament; Appendices II and III (pages 93, 97) for the Septuagint.

A simple notation has been made, first of all, to those words that do not appear in writings other than the Greek Scriptures and such

treatises as are dependent on them. According to Liddell and Scott,¹ λυτρωτής lutrōtēs and λυτρώτος lutrōtos first appear in the Septuagint and are the only ones of this group used exclusively in Biblical Greek and relative writings. The other words of this group will be examined after a short etymological consideration.

Λύω luō (I loose) is the figurative ancestor to lutron and its family variations. The basic meaning of luō is 'to loose, losen', and was used of such processes as unbinding clothes, armour, etc.² Thus, even in the New Testament Jesus said concerning Lazarus, λύσατε αὐτόν (loose him) (John 11:44). This was the usual usage of the simple verb. However, it was also used in contexts where a ransom was supplied as the condition of release. Hence, Liddell and Scott cite passages in this vein from Homer onwards, i.e. Illiad 1:13, 24:137 "Come, then, give him up and accept ransom for the body."

Trench says ἀπολυτρόω apolutroō and lutrōsis are late words in the Greek language. According to his sources there is no earlier authority for them than Plutarch, who wrote in the first and second century A.D.³

Speaking of lutron Deissman says that "when anybody heard the Greek word λύτρον, 'ransom', in the first century, it was natural for

¹Henry George Liddell and Robert Scott, A Greek-English Lexicon (New York: Harper and Brothers, Publishers, 1856), vol. II, p. 1067

²The Analytical Greek Lexicon (New York: Harper and Brothers, n.d.), p. 254

³Trench, loc. cit.

him to think of the purchase-money for manumitting slaves."⁴ Deissmann discusses the buying and selling of slaves quite thoroughly and shows very easily that manumission in its various forms was widely known throughout the first century world. Another obvious fact is that it was in common use to describe the price paid for freeing a slave. This would be the most familiar usage of the term to Gentiles to whom much of the New Testament was written.⁵

The derivative verb, lutroō, in the active usually conveys the meaning 'to release on receipt of ransom' or 'to hold ransom'. In the middle the sense is rather 'to secure release by payment of ransom, to redeem'. Arndt and Gingrich note that the word is found from Plato onward in the active and Demosthenes onward in the middle and passive.⁶ Liddell and Scott cite many instances most of which were translated 'ransom' or 'redeem'.⁷ "There are no grounds for thinking that the word can be reduced to 'deliverance' in any of its occurrences outside the

⁴Adolf Deissmann, Light From the Ancient East, trans. Lionel R. M. Strachan (New York: Harper and Brothers, 1927), p. 327. He suggests also in footnote 8 of that page that I Timothy 2:6 implies that Paul was acquainted with the Greek form of the Lord's deeply significant saying about the ransom, Mark 10:45 antilutron.

⁵Ibid. pp. 320-332

⁶Arndt and Gingrich, op. cit., p. 484 Plato and Demosthenes are both 4th century B.C.

⁷The author was not able to find many of the sources in the Greek (or English) that would help determine the meaning with more finality and so he had to rely upon those sources that were found.

New Testament."⁸ This means, then, that in every case there is a ransom expressed or implied.

Apolutroō is quite rare though in form it would appear the better for expressing the deliverance from redemption. Morris cites Warfield as giving eight occurrences in non-biblical passages, and that he shows in the context of every case how a ransom price is mentioned. The specific circumstances may vary but the basic idea of redemption again has been found to be the paying of a ransom price to secure a liberation.

Exagoradzō and agoradzō are quite common and both are used in Hellenistic Greek for purchasing in general. Deissmann does say, however, that agoradzō is used so frequently with τιμῆς timēs 'price' as in I Corinthians 5:20 and 7:23 that it is "quite a stereotyped expression."⁹ There is somewhat of a difference, though, as Paul is making emphasis on the truth that the redeemed are paradoxically slaves, the slaves of God, for they were bought with a price.

The ἱλασκαί hilaskomai word group. Another outstanding group in the Septuagint is hilaskomai and its cognates. As is observed in Appendix VI, hilaskomai appears in a consistent manner in the New Testament also. A few remarks have been made regarding the use of this word by secular authors.

In Homer always, and in later Greek in the majority of cases, hilaskesthai denotes a religious procedure: to make the gods propitious,

⁸Morris, op. cit., p. 25

⁹Deissmann, op. cit., p. 324

to cause them to be reconciled. Thus, when the Athenians had neglected the god Pan, he asked Pheidippides why they had done so, when he had been favorably disposed to them up to that time. Consequently, the Athenians established in his honor yearly sacrifices and a torch race.¹⁰

Smeaton says of hilasmos 'propitiation', that "The uniform acceptance of the word in classical Greek, when applied to the Deity, is the means of appeasing God, or of averting His anger; and not a single instance to the contrary occurs in the whole Greek literature."¹¹

Again, the great goddess Minerva had been offended, and Nestor felt it his responsibility to see that her favor was restored. Homer uses the word *ἱλάσθαι* (from hilaskomai) and is translated 'propitiate'. Nestor thence had a special sacrifice prepared for her.¹²

Cremer says that hilaskomai does not indicate that good will was the original and natural condition of the gods but something that must first be earned. Thus, Apollo was inclined to deliver an oracle; and Themistocles favored the Parians because of the gift they sent.¹³

Morris suggests that there may be two passages that might contain an expiatory meaning. But he says that

neither of them demands such an interpretation and, in view of the otherwise consistent usage of the sources, we must draw the conclusion that, when a first century Greek heard the words of this

¹⁰Cremer, op. cit., p. 301. Herodotus 6, 105

¹¹Smeaton, op. cit., p. 455

¹²Homer's *Odyssey*, III, 419

¹³Herodotus 8, 112

group, there would be aroused in his mind thought of ἱλασμός propitiation.¹⁴

The hilaskomai group is sometimes used with a human subject; though even with respect to deity, thoughts of propitiation were crude. Jealousy, hate, and love mingled in the dispositions of the gods to the extent that there was nothing final or abiding. Whatever the gods willed at a designated time was what had to be accomplished.

The ἀλλάσσω allassō word group. This group appears more frequently in this present body of literature and the New Testament than in the Septuagint. The thought of reconciliation in the Hebrew is narrowing as one moves toward the New Testament.

In Xenophon, Orontas is said to have plotted against Cyrus but now is reconciled. His attitude has changed from that of enmity to friendship so that Cyrus now receives him into favor.¹⁵ This passage is particularly clear with respect to the reconciliation of two parties once at enmity. However, it must be said that this does not seem to be the prominent meaning of the word in non-biblical Greek.

Both ἀλλαγῆ allagē and ἀλλάσσω allassō are found from Aeschylus onward with a basic meaning in both cases of 'change'.¹⁶ The verb is used much more than the noun and other parts of speech and is also more common in compounds. Allassō is also used to express exchange, as one thing for another. Thus, to buy and sell was expressed by allassō.¹⁷

¹⁴Morris, op. cit., p. 129

¹⁵Anabasis I, 6

¹⁶Arndt and Gingrich, op. cit., p. 38

¹⁷Liddell and Scott, op. cit., vol. I, p. 68

Apallassō and diallassō were first used by Aeschylus and Herodotus in the fifth century B.C. Katallassō was first penned by Herodotus and apokatallassō is only found in Christian¹⁸ writers. Katallagē also appeared at this same time so it can easily be noted that the word group is old indeed.

The compounds of allassō, ap, di, and kat are not so closely related as noted in the New Testament section.

The uncompound verb rarely has the idea of 'to change', even in the middle and passive usages.¹⁹ Out of about 131 given occurrences in Liddell and Scott only two are suggested as being translated 'to be reconciled', 'settle a dispute'.²⁰ The majority of translations are 'put away from', 'remove from', 'send away', 'get off free', 'depart from', etc.²¹ However, the very fact that it even occurs once or twice is worth noting for the interests of this study.

The compounds are vice versa, with the preponderance of occurrences meaning 'to change', 'exchange' or 'to reconcile'. One of the many examples could be what Herodotus says of the story of the Argives: ". . .this I know full well; if all men should carry their own private troubles to market for barter with their neighbors, not one but when he had looked into the troubles of other men would be right glad to carry

¹⁸Arndt and Gingrich, op. cit., pp. 92, 79, 185, 415

¹⁹Liddell and Scott, op. cit., vol. I, p. 176

²⁰Ibid.

²¹Ibid.

home again what he had brought."²²

Summary of the Extra-Biblical Greek. From the foregoing examination it was seen that the redemption category in extra-biblical Greek has a process of atonement in several passages. With regard to slavery, a man was not able to free himself but could be freed by an outsider. Instances were noted where a price was paid for the ransom. The result of this payment was freedom for the one in captivity.

The strength of the word 'redeem' seems to be growing as a term used with reference to the Atonement. Thus, the thought of redemption by payment of a price was emphasized by the lutron group, though it was stated that different forms of lutron are used in the Septuagint and New Testament.

Hilaskomai had a primary meaning of propitiation though evidence is available that expiation is also involved. Reference is established for the removal of the wrath of the gods by a process in which the subject appeased their wrath. This process usually involved a lutron, as referred to above.

Though ailassō and its group are not used very frequently in the Septuagint, there is no lack in secular Greek writing. Reconciliation, as the making of peace between two parties once at enmity, is clearly expressed in this literature by ailassō. Though the uncompounded form seldom occurs, it is used. The compounds of ailassō are frequently

²²Herodotus VII, 152, trans. by A. D. Godley, The Loeb Classical Library, vol. 3 (Cambridge: Harvard University Press, 1950), p. 463

found with the majority of occurrences expressing the thought of reconciliation.

CHAPTER IV

WORD USAGES IN THE GREEK NEW TESTAMENT

CONCERNING THE ATONEMENT

If the reader has observed the pattern of approach to the study of each of the foregoing broad areas, he will find this chapter a continuation of the author's method of investigation. The basic thoughts or blueprints have been more clearly defined as the analyst enters the laboratory of the New Testament.

The λύτρω lutroō word group. As was noted above, λύω luō (to loose) was often associated with deliverance by means of ransom. It is from this emphasis, it seems, that λύτρον lutron (ransom) and its derivatives came into usage. Lutron, as it includes the suffix -τρον tron, means an 'instrument for loosing' and, according to Chamberlain, the suffix denotes an instrumental ending: the means by which an action is performed. Compounded with ἀντί anti (instead of, in place of), the word means 'a ransom', 'something given' instead of a person to loose (free) him.¹

From this noun, a new word group developed. There was no necessary ransoming significance with luō, as indicated above, but this word group was developed in order that the thought of a release by payment of ransom would be unambiguously conveyed.²

¹William Douglas Chamberlain, An Exegetical Grammar of the Greek New Testament (New York: The Macmillan Company, 1958), p. 12

²Morris, op. cit., pp. 9-10

Lutron is found only twice in the New Testament, namely, Matthew 20:28 and Mark 10:45. The two passages are essentially the same except for one unimportant verbal difference. The "καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν" (and to give his life a ransom for many) is somewhat obscure except for the background of the word.

Mark 10:45 and Matthew 20:28 both assert the voluntariness of the act as a deliberate sacrifice of Jesus' life. Also expressed is the costliness of the sacrifice in the use of the word employed to describe the price paid for the release of prisoners or the manumission of slaves. Jesus did something for the many which they could not do for themselves but had to do if they were to have hope.

The use of the preposition 'for' suggests a substitutionary idea which is elsewhere expressed by reference to what Christ bore for men.³

Richardson says with respect to these verses that

The language in Mark 10:45 is distinctly sacrificial in tone, and it is to be observed that in two important passages, Romans 3:24f. and I Peter 1:18f., ransom and sacrifice are brought together in the effort to elucidate the meaning of redemption that is in Christ (Ephesians 1:7) and to show how God can forgive sin without compromising his righteousness.⁴

Another member of the lutron family is lutroō (to loose). The first instance of lutroō in the New Testament is Luke 24:21. The two disciples use the word lutroō in the typical Jewish manner of the long awaited intervention of Almighty. Here they speak more of a simple

³Cf. Romans 3:24; Galatians 3:13; II Corinthians 5:21

⁴Richardson, op. cit., p. 187

deliverance rather than the afore indicated thrust of the word. However, "A redemption rendered impossible by the cross can tell us little about the redemption effected by the cross."⁵

Basically, Cremer says that lutroō means 'to redeem', 'to ransom', and in the passive 'to be ransomed', or 'redeemed'. It has to do with the appearance of the Savior to redeem mankind from bondage. To Cremer, redemption is the result of expiation and is the prominent thought in the New Testament view of salvation. It is only found in the middle and passive.⁶ Thus, his meaning for lutroō is 'to ransom', 'to be ransomed' or 'redeemed'.

In Titus 2:14 there is a specific Christian reference to redemption where it says that Christ gave himself for us *ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας* (in order that he might redeem us from all sin). Whedon associates this verse with Matthew 20:28 as he says that the two words (lutroō and lutron) are of the same root. The thrust, he says, is redemption by means of a ransom.⁷

The passage in I Peter 1:18 and 19 is even clearer. Here the price of our redemption is contrasted with such prices as 'gold or silver'.

⁵Ibid., p. 35

⁶Cremer, op. cit., pp. 408-409

⁷D. D. Whedon, Commentary on the New Testament (New York: Hunt & Eaton, 1880), vol. V, p. 18

There is hardly any possibility of missing the reference to a normal process of redemption. The connection is easily made between this verse and Paul's language in Ephesians 1:7, where he refers to the blood of Christ as the cost of redemption: "in whom we have redemption through his blood."⁸ The order of the Greek points with greater clearness to the value of the means of ransom--"but with precious blood, as of a lamb without blemish and without spot, even of Christ," I Peter 1:19. It seems clear that not even special pleading can rid these passages of the thought of a ransoming.

Ἀπολύτρωσις apolutrōsis (redemption) is used more in the New Testament than any other derivative of lutron. Morris says that it is a very rare word, for as far as he could determine, there are only eight instances outside the New Testament.⁹ In the usage of the word in the New Testament, it will be found that the price is mentioned three times and implied on two other occasions. In three instances a future redemption with a certain eschatological significance is given. With one occasion the reference is only general and the one remaining passage refers to a non-Christian redemption.¹⁰

The three clearest passages in which apolutrōsis occurs are Romans 3:24, Ephesians 1:7, and Hebrews 9:15. A redemption price is mentioned in each case, thus supporting the strengthening trend of a

⁸Archibald T. Robertson, Word Pictures in the New Testament (New York: Harper & Brothers, 1931), vol. IV, p. 518

⁹Morris, op. cit., p. 38

¹⁰Ibid.

typical usage of the word group.

Since Ephesians 1:7 has been previously considered, the author passes to the other instances of usage. Romans 3:24 and Hebrews 9:15 both emphasize the cost of man's redemption even though the former connects more directly the blood of Christ with propitiation than redemption. Of this word, Trench says it is not merely a recall from captivity but a recall from captivity through a price paid.¹¹

Thayer summarizes concerning all the usages in the New Testament as he says it (anolutrōsis) refers to "deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin."¹² It is, he says, a releasing effected by payment of ransom.¹³

The scriptures which speak of a future redemption are not without their basis at Calvary. The day of redemption (often proclaimed as near at hand) is a symbol for the completion of that redeeming work inaugurated by Christ.¹⁴ The experience of redemption which Christians possess now is but the first-fruits or a foretaste of that full redemption whose scope will embrace all history and nature.¹⁵

¹¹Trench, op. cit., p. 136

¹²Joseph H. Thayer, A Greek-English Lexicon of the New Testament (New York: American Book Company, 1889), p. 65

¹³Ibid.

¹⁴Cf. Ephesians 1:14; 4:30

¹⁵Cf. Romans 8:19-23

The passages of this category are Luke 21:28, Romans 8:23, and Ephesians 4:30. The work of the redeemer in these verses is viewed from a more distant vantage point.

Ἀντίλυτρον antilytron (ransom) only occurs once in the New Testament and its known occurrences outside the Scripture are later.¹⁶ Both Cremer and Morris say that the preposition strengthens the thought of substitution. In meaning it does not seem to differ greatly from the simple lytron. Stress is laid upon the fact of Christ's coming and suffering in the stead of all and for their advantage.¹⁷ Thus, ὁ ὁσος ἑαυτὸν ἀντίλυτρον ὑπὲρ παντῶν (who gave himself a ransom for all), I Timothy 2:6. This verse can also be considered in the light of Matthew 20:28 and Mark 10:45.

Two of the three passages in which lytrōsis is used point to the Jewish sense as was noted above with lytroō in Luke 24:21. Neither of these passages is of consequential significance.

Hebrews 9:12, however, expresses a different sphere of thought. Sacrificial conceptions are blended with that of redemption and "his own blood" must be regarded as indicating the price of redemption. It also reflects the sacrificial process noted in I Peter 1:18 and 19. Jesus Christ is revealed as a High Priest who, "not through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption." (Hebrews 9:12)

¹⁶Morris, op. cit., p. 48

¹⁷Cremer, op. cit., p. 409 and Morris, loc. cit.

Λυτρωτής lutrotēs (redeemer) is not in secular writing at all and occurs only three times in the Text, once of which is in the New Testament, Acts 7:35. There is no necessary implication of a ransom in either this instance or of the other two in Psalm 18:15 and Isaiah 77:35.¹⁸

Christians were men who had been under sentence of death (Romans VI:23), they had been enslaved to sin (John VIII:34; Romans VI:17, VII:14); but now they were ransomed from the death sentence (free 'from the law of death', Romans VIII:2, and cf. I Corinthians XV:54f; I John III:14; II Timothy 1:10, etc.).¹⁹

The lutroō group in the New Testament was very consistent in presenting the doctrine of redemption by payment of a price. Christ is both the one who has offered the price as well as the price itself. More specifically, the price paid was the blood of the Savior on the cross. This is the most refined and descriptive usage of this word group thus far.

The ἀγοράζω agoradzō word group. Another word translated 'redeem' is agoradzō (to buy) appearing in both the LXX and New Testament. It is used twenty-four times in the New Testament having the usual meaning of acquiring, or buying at the ἀγορά (market). The usage of agoradzō is consistent except for six instances in which Christians are said to be 'bought' with a price. These instances demand consideration. Τιμή timē (price) is what is usually used in connection with the verb agoradzō. The 'price' in these instances is said to be Christ or his blood.²⁰

¹⁸Arndt and Gingrich, op. cit., p. 484

¹⁹Morris, op. cit., pp. 48-49

²⁰Ibid.

The study received no direction from the LXX with regard to agoradzō, as all the references there seem to be simple purchasing transactions of goods or articles such as food. Hellenistic Greek is profitable in its consistent usage of agoradzō. It is used in the same general way as in the New Testament. The only comment to be made is with regard to the buying of slaves. Morris says that as far as he knows, the word does not occur in connection with manumissions but that timē, which is used with this word as in I Corinthians 6:20 and 7:23, is so frequently used in this connection.²¹

Thus, Paul seems to say in I Corinthians 6:19 and 20 "ye are not your own; for ye are bought with a price." Christians are no longer slaves to sin but in a sense slaves to God. This conception is used to bring out the terribleness of sin in II Peter 2:1. The writer says that false prophets will come who even deny the Master καὶ τὸν ἀγοράσαντα αὐτοὺς (who bought them). Divine ownership is expressed in Revelation 5:9 and 10 as a result of a purchase.

The same idea reigns in Revelation 14:3 and 4 where the phrase is "the redeemed of the earth." This way of regarding the Atonement stresses the new life in Christ. Christians are slaves of God for he has purchased them. Those purchased are in a special relationship to him, and it is this which determines their conduct.

The uncompounded agoradzō seems to include the thought of the state into which the Christian is bought as an integral part of the

²¹Morris, op. cit., p. 50

conception of being bought by Christ. However, on both occasions when exagoradzō is used there is an added expression which is indicative of the resultant state of the believer.²² Galatians 3:13 and 14 states that one is redeemed "from the curse of the law" by Christ "that the blessing of Abraham might come upon the Gentiles even the promise of the Spirit through faith."

The second verse is so similar that it adds little to what the first one says. God sent forth his Son "born under the law, that he might redeem them which are under the law," (Galatians 4:4).

There is yet another word used in this category of thought which is essentially the same as that given in earlier sections but with a thought of its own. Luke 17:33 associates it with a flavor of personal possession. Thus, Arndt and Gingrich define it in the first instance, "to preserve", or "acquire for oneself". Both Acts 20:28 and I Timothy 3:13 witness to the thought of the church being acquired at the price of the blood of Christ. Once again there is the thought of the price paid; the shedding of blood occurs rather than the loss of the sinners.

Whether compounded or not, agoradzō picturesquely supports the prior emphasis of lutroō. Though it could have been employed in the LXX to this same end, it was not.

The finality of the purchase is an important aspect of agoradzō. The one who makes this purchase is described as having the complete right

²²Morris, op. cit., p. 56

²³Arndt and Gingrich, op. cit., p. 655

of ownership. If a man is purchased of God, He has a right to do with that man according to His own will.

The ἱλάσκουαι hilaskomai word group. The verb hilaskomai 'to propitiate' is met only twice in the New Testament, namely in the prayer of the publican,²⁴ (Luke 18:13); "God be merciful to me a sinner", and in the statement in Hebrews that Jesus was a High Priest εἰς τὸ ἱλάσκειν (to make propitiation for) the sins of the people. The usage or the context in Luke does not refer to the work of Christ for men and therefore this section needs only to examine the latter.

Here the true humanity of Christ is said to be necessary so that He might become a merciful and faithful high priest that he might make propitiation for the sins of the people.²⁵ As was seen in many of the Old Testament passages in which this and cognate words are used as a reference implicit or explicit to the wrath of God, there does not seem to be one here. Morris says that this cannot be conclusive if only for the reason that there is nothing in the context to force one to give up the idea of wrath.²⁶ In fact, there may be some indications of wrath here.

The first point is that the word hilaskomai speaks of sinners as being in a bad situation; that they could only look for a severe punishment as a recompense for their evil deeds. The thought here reflects

²⁴Ibid., p. 376, literally, 'be propitiated to me a sinner'.

²⁵Ibid.

²⁶Morris, op. cit., p. 174

the concept expressed in other places in the phrase 'wrath of God'. Another indication is concerning the phrase 'in things pertaining to God.' The reader is thus directed toward heaven rather than earthward with respect to hilaskesthai.

The accusative after the verb is a very unusual construction.²⁷ The one example in profane Greek²⁸ and one in the LXX are not very impressive along side the many times (116) that hilaskomai and exilaskomai occur altogether. There are four or five places where the construction is accusative of person with the plain meaning, appease, propitiate.²⁹

Morris says that there is not much ground for thinking that this construction does away with the thought of averting wrath. Actually, the contrary would appear the more tenable, for the accusatives of sin in these few places generally imply the thought of propitiation. He has also noted that the New Testament period of Greek finds a prepositional construction being replaced by the accusative "with little if any meaning." The footnote below will show that among the New Testament writers there was great freedom in the use of constructions, and one may ask why one construction was used instead of another when it would have been anticipated, and prepositional constructions were available and in use. However, there seems to be no reason to believe that the meaning with the accusative is any different than those instances with prepositions.³⁰

²⁷Morris, op. cit., p. 175

²⁸The Men Tyrannus Inscription

²⁹Ἐξιλάσκομαι is not found in the New Testament.

³⁰Morris, op. cit., p. 176 "Thus ἀπορέω 'to be perplexed' is

As was seen in the Old Testament usage, the normal use of the verb with regard to the sacrifices is one which includes an element of propitiation. This element seems to be clearly implied in this verse with regard to the priestly activity of Christ.

The English translation may be somewhat misleading as it has Hebrews 2:17 saying that the High Priest is said to make reconciliation for the sins of the people. ²Εἰς τὸ ἱλάσθαι is a purpose clause and could be compared to Psalm 65:3 where the meaning is to render propitious to oneself or to make propitiation for.³¹ θύμα (sacrifice, offering) is understood here which would make hilastērion an adjective.³²

The second word of this group to be considered is ἱλασμός hilasmos (propitiation). Both occurrences of hilasmos are in the First Epistle of John and in both places it occurs in an expression referring to Christ as the propitiation for our sins.

I John 2:2 states with regard to Christ that "he is the propitiation for our sins but also for the whole world." Vincent Taylor says that usually, hilasmos is rendered 'propitiation', but in view of the

followed by περί in Luke XXIV:4 and John XIII:22; but in Acts XXIV:20 we have the accusative, although the meaning appears to be much the same. Similarly, εὐδοκέω is usually followed by ἐν as in Matthew III:17; I Corinthians X:5, etc., but the direct object is found in Matthew XII:18. Compare also πενθεώ (Revelation XVIII:11), accusative (II Corinthians XII:21); καίω ἐπὶ (Luke XIX:41, XXIII:28); accusative (Matthew II:18); θυμιάω (Luke II:33), or περί (Luke II:18), accusative (Luke VII:9, XXIV:12); ὑπομνήσκω περί (II Peter I:12), accusative (John XIV:26); διαμαρτύρομαι ἐνώπιον (II Timothy IV:1), accusative (II Timothy IV:1)" Ibid.

³¹Thayer, op. cit., p. 301

³²H. Orton Wiley, Christian Theology vol. II. (Kansas City:

pagan associations of this meaning. "it is preferable to use the translation 'expiation', or 'atonement', in the Old Testament sense of the covering and forgiveness of sins."³³

If the conclusion in the section on the LXX is right, then a similar meaning of propitiation will be required here. Not only is there this word of the hilaskomai group but also a reference to Christ as 'the righteous' and a few verses earlier, there is a mention of His blood (I John I:7). This may strike a coincidence with Romans 3:25 where the propitiation occurs in a passage which several times refers to God's righteousness and which says the propitiation is in Christ's blood.

Concerning the term's usage in I John 4:10, it is to be observed that if hilasmos means propitiation as the majority of instances would demand, the present reference submits the thought that it is to Christ that mankind owes the removal of God's wrath.

It may be questioned whether the general feeling against the idea of propitiation as appeasement has done sufficient justice to the justice of God upon sin. Taylor feels that

If the only ideas involved in I John II:2 and IV:10 are those of forgiveness and purifying, we should expect the author to use ἀφίμωσις (cf. I John I:9, II:12), καθάρσις (cf. I John I:7, 9), and their cognates. His choice of ῥαψμός suggests that he means more.³⁴

Beacon Hill Press, 1958), p. 230

³³Vincent Taylor, The Names of Jesus (London: The Macmillan Co. Ltd., 1954), p. 121

³⁴Ibid., p. 122

While the Biblical writers have abandoned the pagan ideas they have used this word group to show a removal of the Divine wrath against sin by a process in which God's own holy will had the initiative.

As Christ is called hilasmos (propitiation) (I John 2:2; 4:10), it is He by whom, as a sacrifice, sin is expiated (covered).³⁵ Christ is both the priest and the sacrifice of the New Covenant. He is at once the propitiator and the virtue of that propitiation.³⁶ John does not say that Christ effected expiation but He himself is the expiation. This is simply the claim that through faith in Christ, men find their sins covered, so that they no longer abide under the judgment of God. This is closely related to Paul's statement that God set Christ forth as a means of atonement hilastērion, "through faith, by his shed blood to show God's righteousness." (Romans III:25).³⁷

An important fact to note here is that the propitiation is as wide as sin. The efficacy of the propitiation includes the sins "for the whole world".

The point of the context is to establish Christ as the offering, by which wrath is turned away. The attention is upon a person, rather than an activity, as the means of averting the wrath. Westcott well said that,

³⁵Cf. Colossians 1:21f. for a similar statement regarding the removal of enmity. Anything less than this is expiation and would render the passage less meaningful in the Christian understanding of sacrifice.

³⁶Wiley, op. cit., p. 230

³⁷Taylor, op. cit., p. 122-123

Christ is said to be the 'propitiation' and not simply the 'propitiator' (as He is called the 'Savior' IV:14), in order to emphasize the thought that He is Himself the propitiatory offering as well as the priest (cf. Romans III:25). A propitiator might make use of means of propitiation, outside himself. But Christ is our propitiation.³⁸

In one place where hilastērion is used in the New Testament, Romans 3:25, commentators are essentially divided over whether the thought revealed is expiation or propitiation. There is nothing in the verse to clarify which meaning was intended by the author. However, the wider context may offer some assistance.

The first three chapters of Romans form a closely knit piece of reasoning in which the apostle unfolds his conception of the way in which a man comes to be accepted with God. Thus, in Romans 1:15-17 the constitution of the Gospel is enfolded in the thought of a righteousness of God being at work and of the just living by faith. Justification by faith is succeeded by thoughts of God's wrath. There is a revelation of righteousness by the gospel because there is a revelation of wrath on the whole world.³⁹

The thought of wrath is never lost throughout the passage as Paul builds to the position that Jews and Gentiles alike are under the wrath and judgment of God. Romans 2:5 and 3:5, 6 relate wrath and judgment; in fact, they are inseparable.

The whole effect of the law had been to show that men are blame-

³⁸Brooke F. Westcott, The Epistles of St. John (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 44

³⁹F. I. Godet, Commentary on St. Paul's Epistle to the Romans, Trans. A. Cusin (New York: Funk & Wagnalls Publishing Co., 1883), p. 164

worthy before God: that they are sinners.⁴⁰ But now, quite apart from the law, there is a righteousness of God revealed, a righteousness leading to the sinner's justification through the work of Christ "whom God set forth" hilastērion (propitiation). From the context, propitiatory overtones are evident and are quite natural as Paul demonstrates the wrath and judgment of God against the sinner. It seems that Paul's intention was to demonstrate the sure destruction of the sinner except the wrath of God were averted.

In conclusion to the discussion of Romans 3:25, Richardson says that

As the kapporeth, the covering of the Ark in the Tabernacle, was the place of propitiation as being the place where God's forgiving mercy was shown, so now the cross of Christ is the place where his saving mercy has been manifested.⁴¹

There is still one more problem with regard to this usage of hilastērion. Is it an adjective or a noun; and if it is a noun, should it be taken as signifying 'propitiation' or 'the mercy seat'?⁴²

Undoubtedly, the propitiatory significance of the instance noted below in the footnote (42) supports a similar significance in Romans 3:25. In both cases, it is conjoined with an expression referring to

⁴⁰Romans 3:20

⁴¹Richardson, op. cit., p. 26

⁴²There is a quite similar situation and usage of ἱλαστήριον in 4 Maccabees XVII:22 where the death of the seven brothers is referred to thus: "They having as it were become a ransom (ἀντίψυχον) for the nations sin; and through the blood of these righteous men and their propitiatory death (or the propitiation of their death) the divine Providence delivered Israel that before was evil entreated." With regard to this specific incident 2 Maccabees 7:32-38 says explicitly that the wrath of God rested on the people and the death of the brothers is viewed as a propitiatory offering which would avail to turn away this wrath.

the blood shed in a vicarious death.

There is a strong argument for the translation of hilastērion mercy seat from the LXX. However, the apostle is not moving toward or even from a sphere of Levitical symbolism. It would seem that if this is what was intended, there would be some word of explanation.

Beissmann, in writing about this problem shows that hilastērion is used to denote a great variety of objects but this conclusion is that wherever it occurs, it always and invariably means "that which propitiates", the "means of propitiation", or "the propitiating thing". He also states that any object whatever, as long as a propitiatory significance is attached to it, can be designated as hilastērion.⁴³

Lidgett says,

Whether the word be translated by 'a propitiatory sacrifice', or 'a means of propitiation', its general significance, taken by itself seems clear. It is that by which those who are out of favor may be restored to favor. . . in consequence of the changed condition of mind it brings about, not in those who present it, but in him to whom it is presented.⁴⁴

He says also that in Romans 3:25, "The word propitiation is used, and with its essential meaning unaltered."⁴⁵ He is careful, however, to show that it does not contain unworthy ideas.

"As the mercy-seat of the Old Testament was sprinkled, so the mercy-seat of the gospel is that which is sprinkled with the precious

⁴³Morris, op. cit., p. 172

⁴⁴J. Scott Lidgett, The Spiritual Principle of the Atonement (Cincinnati: Jennings & Graham, 1898), p. 50ff.

⁴⁵Ibid., p. 53

blood of Christ."⁴⁶ Christ as high priest became that expiation or covering over of our sin by his substitution. It is never to be regarded only as a means of propitiation but as an actual propitiatory sacrifice.⁴⁷

Thus, in Hebrews 9:24, Christ appears as a real and objective sacrifice and he appears ὑπὲρ ἡμῶν (for us)—the representative of the human race and head of a new creation. He came ἐν τῷ ἰδίῳ αἵματι (in his own blood) as the High Priest of the New Covenant, and not as those of the Old Testament who came ἐν αἵματι ἑλλοτρίῳ (in the blood of another). He is therefore designated hilastērion. However, as Wiley notes, "There is no vicarious substitution in the sense of a discharge of all its beneficiaries from an obligation to righteousness."⁴⁸

Closely related to this sacrificial picture is the second usage in Hebrews 9:5 "And above it the cherubim of glory overshadowing the mercy-seat." Here it seems that hilastērion has to mean mercy seat, the place, and not the propitiatory gift or propitiation as in Romans 3:25.⁴⁹

In summary, then, the hilaskomai word group has been found to consistently express the concept of propitiation as it relates and must relate to the wrath of God. "It is the combination of the deep love for the sinner and the reaction against sin which brings about the situation in which the Bible refers to propitiation."⁵⁰

The καταλλαγή katallagē word group. Another one of the most

⁴⁶Wiley, op. cit., p. 226

⁴⁷Ibid.

⁴⁸Ibid.

⁴⁹Robertson, op. cit., p. 396

⁵⁰Morris, op. cit., p. 183

noteworthy word groups is that of *καταλλαγή* katallagē (reconciliation). The 'reconciliation' passages, though relatively few, are important and will be found to contribute greatly to the total picture of the Gospel of the Atonement.

The conception is explicit in two notable Pauline passages: Romans 5:10 and II Corinthians 5:18-20. In both of these instances the verb katallassō and the noun katallagē are used. The verb is used nowhere else and the noun only in Romans 11:15. The concept of reconciliation is sometimes present when the actual word itself does not occur. This has been noted later in a section having to do with peace in regard to God's dealing with man.

This word group came ultimately from *ἀλλάσσει* and so the basic significance of allassō is 'to change', or 'exchange', as coins for others of equal value. With people, it means 'to reconcile' those who are at variance.⁵¹ The basic root, allassō, is only used four times in the New Testament and, to Arndt and Gingrich, it is to be translated 'change' or 'exchange' in each case.⁵² The noun has a meaning correspondent to that of the verb 'to exchange', 'to reconcile': the latter being the New Testament significance.

One of the more outstanding passages under this heading is Romans 5:8-11. Here the reader is reminded of the love of God shown in the cross. It is also explicit that, by the blood of Christ, one is justified and saved from wrath:

⁵¹Thayer, op. cit., p. 333 A good example of the former is Acts 6:14 while Romans 1:23 is a clear usage of the latter.

⁵²Arndt and Gingrich, op. cit., p. 38

For if, while we were enemies, we were reconciled to God, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have received the reconciliation. Romans 5:10, 11

The first thing to notice is the objective element in the above passage. It is said that "we have received the reconciliation"--indicating an independence of us. True it must be personal to be effective, but, as Thayer put it, the reconciliation is completed objectively through the death of Christ before it can be completed subjectively through its acceptance.⁵³

Reconciliation, here, is the work of God. It is man who is reconciled to God through the death of Christ. Christ has thus inaugurated a new era in the relationships of God and man. As Sanday and Headlam remark, "The natural explanation of the passages which speak of enmity and reconciliation between God and man is that they are not on one side only but mutual."⁵⁴

What Paul is proclaiming appears to be a paradox. Even though God looks upon sinful men as enemies, He still "reconciles them to himself and has done this by the one decisive act of the cross of Christ."⁵⁵

Man must enter into a state of being reconciled. Nevertheless, there is a sense in which a reconciliation can be said to be proffered to mankind. Denny says, "Unless we can preach a finished work of Christ

⁵³Thayer, loc. cit.

⁵⁴As quoted in Richardson, op. cit., p. 185 from Sanday and Headlam ICC, Romans, 5th ed., p. 130

⁵⁵Richardson, loc. cit.

in relation to sin, a καταλλαγή or reconciliation or peace which has been achieved independently of us at an infinite cost. . . we have no real gospel for sinful men at all."⁵⁶ "While we were yet sinners, Christ died for us," (Romans 5:8). The New Testament view is that reconciliation was wrought on the cross before there was anything in man's heart to respond.

Before there was ever objective or subjective reconciliation the present passage gives the relationship between God and man-- ἐχθροί echthroi (enemies). It is with this word that katallasseō has its greater significance. Men were hostile to God and even while in this condition God effected reconciliation.

Echthroi may either be "hating God" or "hatred of God" (the essential antagonism of the divine nature to sin).⁵⁷ Echthroi describes not only the hostile attitude of men, but also their character in the eyes of God. He sees them as enemies, and yet He reconciles them to Himself. Thus, man is said to be reconciled by the death of Christ, indicating a Godward rather than a manward aspect of the Atonement. Christ, in his death, removed God's enmity against man and man's enmity against God upon a moral consequence of faith. Katallagentes and katallagēmen must, therefore, be understood to express not merely the reconciliation of the moral nature of the Christian with God, but the new relation of God to man in Christ which made this possible.

⁵⁶James Denny, The Christian Doctrine of Reconciliation (New York: George H. Doran Company, 1918), p. 86 cf. Forsyth "Reconciliation was finished in Christ's death. Paul did not preach a gradual reconciliation." Peter Taylor Forsyth, The Work of Christ (London: Independent Press, 1946), p. 86

⁵⁷Vincent, op. cit., p. 146

If, in English, we speak of God and man being reconciled, we necessarily think of a reconciliation in which right relationships now exist on both sides, and perhaps the same is true with regard to the Greek terms when reconciliation is thought of as being fully consummated. But it is possible to use the Greek terms to denote the fact that God has dealt with the obstacle to fellowship, and that He now proffers reconciliation to man. Thus, Paul can speak of man 'receiving the 'reconciliation'', which implies that reconciliation is a boon given by God.⁵⁸

The distinction here may be along a fine line, but it is present and must be made. Denny gives support here by saying that it is not possible in English to say that God reconciled us to Himself, without conceiving the persons referred to as being actually at peace with God, and having entered into relations of peace and friendship with God. Katal-lassein as describing the work of God or katallassē as describing its immediate result "do not necessarily carry us so far." The work of reconciliation, in the sense of the New Testament, is a work which is finished.⁵⁹ What is being emphasized here is that the Greek and English words do not have quite the same usage. The Greek can be used of a more one-sided process than the English, and Romans 5:9-11 suggests such a use.

The other prominent passage on reconciliation is II Corinthians 5:17-20:

Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ. . .we beseech you

⁵⁸Morris, op. cit., pp. 200-201

⁵⁹James Denny, The Death of Christ (London: Hodder and Stoughton, 1902), p. 103

on behalf of Christ, be ye reconciled to God.

Here there is no mention of wrath in the context as in the Romans passage. However, as will be seen, it must be in the background of the point Paul is making in the connecting reconciliation and the resultant victorious Christian living.

The process described above is one that is wrought by God: All things are of God; God was doing the reconciling. Though it is true that there is an aspect in which men are exhorted to be reconciled to God, yet there is no doubt in this passage that Paul is mindful of something God has done for man rather than some mere human activity. It cannot be taken for granted that if a man merely repents that the "wrath" of God dies. It is difficult to believe that this is the whole story, or, that this is the Pauline message in the passage under consideration. This comes dangerously close to leaving Christ out of reconciliation. Forsyth says that the Christians' view of reconciliation is not simply an idea, so that if a man repents all will be well, but it is the reception of a Person. ". . .The characteristic Christian thought is that reconciliation rested upon this, that on His eternal Son, who knew no sin in His experience. . .sin's judgment fell."⁶⁰

As Vincent notes, "The emphasis is on the fact that God was reconciling, not on the fact that God was in Christ. God was all through and behind the process of reconciliation."⁶¹

⁶⁰Forsyth, op. cit., p. 82

⁶¹Vincent, op. cit., p. 321 (Vincent's italics)

Thayer translates the passage "Allow yourselves to be reconciled to God; do not oppose your return into his favor, but lay hold of that favor now offered you."⁶² Men are to be reconciled to God. They are to respond to the divine grace which cannot be carried through apart from men's reaction.

Katallassō only occurs again in I Corinthians 7:11 where Paul charges those who are married that the woman should remain unmarried, if she leaves her husband, or else she should return into harmony with the husband. There is variance between the two parties; and the restoring of harmony is 'reconciliation'. There is significance in that while the wife is envisaged as the party actively seeking the reconciliation, she is exhorted to "be reconciled", indicating a change from her side as well as his.⁶³

The King James version translates kattallagō in Romans 5:11 as 'atonement'. According to the findings of this study, 'reconciliation' is more correct. Vincent is in agreement when he says this passage refers to "the making of two estranged parties at one."⁶⁴

In II Corinthians 5:17-21 Paul is making the point that reconciliation means more than simply laying our enmity to God aside.

The relation is a judicial one, and it is this judicial variance between God and man that is referred to in the idea of reconciliation.

⁶²Thayer, loc. cit.

⁶³Morris, op. cit., p. 205

⁶⁴Vincent, op. cit., vol. III, p. 62 "The word (atonement) at present carries the idea of satisfaction rather than of reconciliation, and is therefore inappropriate here."

Moreover, the reconciliation is effected, not by the laying aside of our enmity but by the non-imputation of our trespasses to us.⁶⁵

In the two prominent passages explored above the thought of substitution has been in the background. Reconciliation does not have a very close connection with substitution, in itself. More attention will be given to this later. At present it is to be noted that reconciliation has to do with the effecting of harmonious relations where they did not exist before. The metaphor directs attention to the estrangement and to the overcoming of that relation.⁶⁶

The manner in which that estrangement is overcome is by means of the death of the Son of God rather than man. The reader is now directed to another reconciliation passage from the Ephesian Epistle.

This passage deals primarily with the enmity between the Jews and Gentiles. From here the apostle goes on to consider the change wrought by Christ in the relationship of men with God. He came to reconcile them both in one body unto God through the cross. The result is that the Gentiles are no longer strangers but fellow citizens with the saints, even of the household of God.

The word used in Ephesians 2:16 and Colossians 1:20, 21 is basically the same word as katallassō except for another prepositional prefix. This particular compound is only used by Christian writers.⁶⁷ "The compounded preposition ἀπο gives the force of back, hinting at

⁶⁵Wiley, op. cit., p. 231

⁶⁶Morris, op. cit., p. 223

⁶⁷Arndt and Gingrich, op. cit., p. 92

restoration to a primal unity.⁶⁸ Colossians 1:21 makes the connection by the word ἀπελλοτριώμενοι (alienated) for they had not always been strangers. Thayer says there is no evidence that one compound is stronger than the other, in fact, the prepositions "merely intensify (in slightly different modes) the meaning of the simple verb."⁶⁹

Now in examining the passage it is observed that God had the initiative in the process of reconciliation. The description here is completely from the point of view of Christ. Men are not spoken of as doing anything in the matter since they were "far off".

The concept of enmity needs notice as to whether it is man's enmity against God or if it includes any thought that God reacts severely against sinners. If it is only man's enmity against God, then there is no Godward aspect of reconciliation, but if it includes the latter, then such an aspect cannot be dismissed.⁷⁰

Ephesians 2:3 makes reference to men as "by nature the children of wrath." Again in chapter five, the wrath of God is spoken of as coming upon the sons of disobedience, (verse 6). In chapter six Paul says that certain evil persons are excluded from the kingdom of God, (verse 5). Thus, it would seem that grounds are not wanting for thinking that in this passage Paul is thinking of the removal of the divine wrath against

⁶⁸Vincent, op. cit., pp. 474-475

⁶⁹Thayer, loc. cit. He includes διαλλάσσω in this group also. Robertson says the addition of ἀπό is clearly for the idea of complete reconciliation, vol. 4, p. 481

⁷⁰Morris, op. cit., p. 206

sin as the effect of the death on the cross and the peace coming about between God and man.

For this reason, it seems best to say that there seems to be a double change: both the sinner's enmity and misgivings are removed, and God's moral sentiment of displeasure against sin is appeased. Paul says in regard to the enmity between Jew and Gentile that the enmity of both has been slain by the cross, Ephesians 2:16.

The other passage (Colossians 1:10-23) tells of the good pleasure of the Father that through Christ the world should be reconciled unto himself: having made peace through the blood of His cross.

Those that were alienated and enemies in time past are now reconciled in the body of his flesh through death. Christ on the cross is the Peace and makes of peace between God and man.⁷¹ The peace He made was through the blood, the blood of His cross. This is the act of reconciling; the result is peace, harmony, reconciliation. It was only through his death that there was reconciliation.

Once more, stress is made on the activity of God; it was His good pleasure that reconciliation should be effected. It is difficult to escape the impression that what Paul is teaching is that the death of Christ did something quite apart from the stimulus it has on the feelings and actions of man. Reconciliation began with God.

The wider context again finds a divine displeasure with sin. The barrier between God and man, as well as man and God, is spoken of in this

⁷¹Trench, op. cit., p. 138

Epistle several times: 3:6; 3:25; and 2:18. Sinners are in a precarious situation because of the attitude of a holy God against sin. Man's response is not the process but the completing of what God has already done for him.

Since reconciliation is clearly the activity of the Divine, it is stressed that it is the love of God that is the dominant factor in bringing about reconciliation.

The only occurrence of another related cognate, *διαλλάσσω* diallassō is in Matthew 5:24: first be reconciled to your brother, and then come and offer thy gift. Robertson says that this word is more common in Attic, and suggests that the difference in idea is that diallassō accents motion of exchange and katallassō the perfective idea (complete reconciliation).⁷² A friendly relationship is the implied result of reconciliation which Jesus advised in the sermon on the mount for those who have ought against his brother and attempts to worship. Here again the one taking the initiative is spoken of as being reconciled. Thus, the linguistic usage gives place for thinking that when reconciliation is applied to the relations between God and men, it will signify, in part, that God is reconciled as well as man.

Having only katallagē and the group of words clustering around it, the picture would be a description of mankind as having been enemies, but that by the death of Christ were made friends. With only the reconciliation group, there would be no description of how the friendship was

⁷²Robertson, op. cit., vol. 4, p. 127

made.⁷³ The Christian katallagē has two sides. It is first a reconciliation in which God's holy anger against man's sins is laid aside and He receives him into favor. This is a reconciliation effected once for all for mankind by Christ on his cross.⁷⁴ Secondly, it is the putting away of the enmity of the old man toward God by the Holy Spirit.⁷⁵

God is hence both ὁ καταλλάσσων (he who reconciles) and ὁ καταλλάγεις (he who is reconciled). As far as God is concerned with his moral government, he is reconciled; but as far as man is concerned with that moral government (ultimately with God Himself), he is not reconciled until he is in Christ.

Handley Moule says that katallagē and its cognates "habitually point to the winning rather the pardon of an offended king, than the consent of the rebel to yield to his kindness."⁷⁶ Both katallassō and diallassō, according to Crawford, point to the removal of enmity of the offended party rather than the offending party.⁷⁷

To summarize, reconciliation in the case of man comes about from outside. God was reconciling the world to Himself, so there is no third party involved. God's love for man remained unchanged throughout the process of reconciliation. There was no disharmony in the Godhead.

⁷³Trench, op. cit., p. 141

⁷⁴Romans 5:10-11 and II Corinthians 5:18-19 ⁷⁵II Corinthians 5:20

⁷⁶Handley Moule, Outlines of Christian Doctrine (London: 1892), p. 79, as quoted in Morris, op. cit., p. 209

⁷⁷Crawford, The Atonement (Edinburgh: 1871), as quoted in Morris, op. cit., pp. 209-210

Forsyth makes this helpful distinction: "God's feeling toward us never needed to be changed. But God's treatment or God's practical relation to us--that had to change."⁷⁸ The distinction is important. The Atonement means that men are no longer treated as enemies but as friends. God has reconciled himself. Thus, it may be said that God is reconciled.

The reconciliation described by katallagē and its word group is between persons only. There is no emphasis upon one party of the reconciliation being a process or an idea. Thus, the true cause of the estrangement between God and man is dealt with. There was a change to be made on both sides: by both parties. The final statement to be made, then, is that the reconciliation is two-fold (by necessity); and when God reconciles man to himself, his relation to Him and His relation to man are both put on a new basis.

Prepositions and prepositional phrases in the New Testament. The preponderance of instances that ἀντί anti and ὑπέρ hyper or περί peri are used make it impossible and impractical to consider every occurrence. However, there are certain passages in which these prepositions are found that are related to this present study.

Many passages containing these words indicate a 'substitution' though the word itself is not to be found in either Testament. Hyper and anti are found frequently in the New Testament meaning 'on behalf of', 'for', 'instead' and 'for the advantage of' (Romans 8:26, 31; II Corinthians 1:2). In John 15:13 and John 3:16, on the other hand, hyper has

⁷⁸Forsyth, op. cit., p. 105

the meaning of anti 'instead of' or 'in the room of' as in Matthew 20:28 and Mark 10:45 (cf. 2:22.)

Robertson says that Matthew 20:28 and Mark 10:45 teach the substitutionary conception of Christ's death, not because $\acute{\alpha}\nu\tau\acute{\iota}$ of itself means 'instead', but because the context renders any other resultant idea out of the question.⁷⁹

There seems to be no problem about stating that Christ suffered for mankind or that these prepositions connect His death with the punishment due the offenses of man.⁸⁰ The problem is what this or these statements mean and whether and when these Greek prepositions signify substitution.

Robertson describes it this way:

We were under (hupo) a curse, Christ became a curse over (hyper) us and so between us and the overhanging curse which fell on him instead of on us. Thus he bought us out ($\epsilon\kappa$) and we are free from the curse which he took on himself. This use of hyper for substitution is common in the New Testament (John 11:50; II Corinthians 5:14f).⁸¹

There are usages of both $\acute{\alpha}\nu\tau\acute{\iota}$ and $\overline{\upsilon}\pi\epsilon\rho$ in non-biblical Greek though.

$\overline{\upsilon}\pi\epsilon\rho$ is not used to a very great extent in the Classical Greek in the sense of substitution, but it definitely does occur and it occurs often enough so as to become unmistakably evident that it was not out of the ordinary.⁸²

⁷⁹A. T. Robertson, A Grammar of the Greek New Testament in the light of Historical Research (New York: Hodder & Stoughton, 1914), p. 573

⁸⁰Wiley, op. cit., vol. II, pp. 228-229

⁸¹Robertson, op. cit., vol. IV, p. 294

⁸²George Benjamin Lawrence, "A Study of $\overline{\upsilon}\pi\epsilon\rho$ and its Bearing Upon the Doctrine of the Atonement as Presented in the New Testament",

It is observed in many places that anti has the meaning 'in the place of', 'instead of'. Attention is drawn to Genesis 22:13; 44:33; Numbers 3:12; Matthew 2:22; Luke 11:11; I Corinthians 11:15; Hebrews 12:2; Romans 7:17; I Peter 3:9; I Thessalonians 5:15 where substitution is obviously intended.

Anti does not always denote substitution but it should be regarded as the exception rather than the rule. Even if the substitutionary meaning were taken out of the preposition, it is not always taken out of the context as in Matthew 20:28 and Mark 10:45.⁸³ In these two passages it is to be understood that it is because of, or on behalf of mankind, that Christ died. Wiley declares that they cannot, "of course", mean "instead of" here though generally they are used in the sense of substitution.⁸⁴

Anti has the emphasis of exchange. Thus, Jesus gave his own life as the price of freedom for the slaves of sin. It is conceivably easy to refuse the admission that Jesus held to a substitutionary death because of its infrequent usage, and is that used by Jesus himself.⁸⁵

Assuming the inspiration of the Scriptures, it cannot be held that there is contradiction between the teachings of Jesus and those of the

A thesis presented to the faculty of the Western Conservative Baptist Theological Seminary, Portland, Oregon; April 1952, p. 19. Euripodes Alcestris⁽¹⁵⁾ 699-701; Thucydides 1:141:7; Plato, Gorgias 515c Xenophon, Memorabilia 1.1.17 and Xenophon 3:3.14.

⁸³Morris, op. cit., p. 31

⁸⁴Wiley, op. cit., vol. II, p. 229 Watson and Wakefield clearly show this also.

⁸⁵Robertson, op. cit., p. 163, vol. I

Apostle Paul. Especially is this so concerning the heart of the Gospel. It appears that a connection is made between the words of Jesus and those of Paul in the word antilutron first found in Paul's Epistle's.⁸⁶

In other words, there seems to be a three-fold emphasis in the phrase "who gave his life a ransom for many" (Matthew 20:28): the sacrifice; the ransom; and their connection with the words ἀντὶ πολλῶν (in the place of many). The Lord offered a sacrifice as a priest in the room of many and he also paid a ransom in the room of many. In both representative modes, the thought is unmistakably that the Lord Jesus was acting in a vicarious manner.⁸⁷

The above passages are somewhat akin to I Timothy 2:6: ὁ ὁυὶς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων (who gave himself a ransom for many). The two prepositions under question curiously appear together. This brings the study to ὑπὲρ which would declare that Christ's death was not only 'for us' but 'in our stead'. Trench says that hyper is used because it embraces both meanings and expresses how Christ died for the sake of man (touching more nearly the meaning of peri Matthew 26:28; Mark 14:24; I Peter 3:8; dia also appearing once in this connection), and "in our stead". Anti, he states, only expresses the latter.⁸⁸

That hyper means no more than 'on behalf of' or 'for the good of' is maintained by several, and cases in point might be Matthew 5:44;

⁸⁶Ibid., vol. IV, p. 568 et al

⁸⁷Smeaton, op. cit., pp. 198-199

⁸⁸Trench, op. cit., pp. 163-164

John 13:37 and I Timothy 2:1 et al. Trench says that in the several passages of which it is said that Christ is said to have died "for many", "for us" etc., hyper "shall be accepted as equipollent with anti: it being further urged that, as $\acute{\alpha}\nu\tau\acute{\iota}$ is the preposition first of equivalence . . . and then of exchange. . . $\acute{\upsilon}\pi\epsilon\rho$ must. . . be regarded as having the same force."⁸⁹

He says further that

Each of these, it is evident, would become a dictum probans for a truth, in itself most vital, namely that Christ suffered, not merely on our behalf and for our good, but also in our room, and bearing that penalty of our sins which we otherwise must have borne. Now, though some have denied, we must yet accept as certain that $\acute{\upsilon}\pi\epsilon\rho$ has sometimes this meaning.⁹⁰

In regard to hyper and anti, Robertson says "We must not. . . make the mistake of thinking that $\acute{\upsilon}\pi\epsilon\rho$ of itself literally means 'in behalf of'. It means 'over'. "⁹¹ It is sometimes said that $\acute{\alpha}\nu\tau\acute{\iota}$ means literally 'instead' and $\acute{\upsilon}\pi\epsilon\rho$ 'in behalf of'. " However, he who acts in behalf of another, takes his place. "Whether he does or not depends on the nature of the action, not on $\acute{\alpha}\nu\tau\acute{\iota}$ or $\acute{\upsilon}\pi\epsilon\rho$."⁹²

A substitutionary interpretation is natural for several passages in the New Testament: Galatians 3:13 "Christ redeemed us from the curse of the law being made a curse for us"; and I Corinthians 15:29, "They

⁸⁹Ibid., Robertson notes that hyper is the ordinary preposition in the papyri for the notion of substitution where benefit is involved. Robertson, loc. cit.

⁹⁰Ibid.

⁹¹Robertson, op. cit., p. 630

⁹²Ibid.

are baptized for the dead." John 10:11 and 11:50 and Romans 16:4 are to be classified with this group also. Thus, as in II Corinthians 5:21, it seems that "On Him, representatively, fell the collective consequence of sin; in His enduring 'the contradiction of sinners against Himself', (Hebrews XII.3) in His agony in the garden, and His death on the cross."⁹³

In I Peter 2:23, 24, it would not be expected that the writer would use hyper because he did not believe in a vicarious atonement. This would create a contradiction in his statements that indicate a vicarious nature in His work on the cross. Such statements are given, for example, in verse 21 "because Christ also suffered for us" and again "because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."⁹⁴

Substitution seems to be clear enough in several LXX passages also: Deuteronomy 24:16; II Kings 14:6; II Chronicles 25:4; though even there hyper is to be interpreted 'on account of', 'for the sake of', 'with regard to': Jeremiah 19:8, II Kings 18:5; Judges 6:31.

There are many other instances of *ὑπὲρ ἡμῶν, ὑπὲρ ἀδελφῶν ὑπὲρ πάντων* etc., but they only are to be translated in the two basic ways: 'instead of' or 'on behalf of'. Both are true and though some instances more clearly require one or the other, there are some instances in which hyper may be translated either way. Both translations would render the truth of the scripture with regard to the vital and purposeful work of Christ on the cross.

⁹³Vincent, op. cit., vol. III, p. 321 Cf. Galatians 3:13

⁹⁴Lawrence, op. cit., p. 36

The death of Christ is clearly represented as being of a substitutionary nature. Whether by prepositions or their contexts, it is quite obvious that Christ acted on behalf of, and in the place of, all mankind.

Summary. Therefore, as the sinner is under the curse of the law, he is guilty and exposed to the wrath of God, but in Christ the wrath of God is propitiated and his guilt expiated. He is also under enslavement to Satan (sin) but the blood of Christ redeemed him from that bondage and is now set free. He was accordingly estranged from God but is now reconciled by the death of Christ.

All the way from the Old Testament Hebrew through non-biblical Greek to the New Testament text it was found that these words centered about individual thoughts quite consistently. Thus, to redeem is to pay a price of deliverance, and a form of lutroō is used. That which atones, propitiates or expiates is expressed by hilasmos and its accompanying word group. In the Hebrew the price or covering was primarily kaphar.

The last of the picture words, katallagē, connected itself with the language of Scripture which describes sin as a state of enmity with God and sinners as his enemies and alienated from him. Christ on the cross was therefore man's peace and peacemaker.

The prepositions and prepositional phrases, of which there are many, describe the death of Christ both as substitutionary and as a work performed on behalf of lost mankind. Anti and hyper are expressive of the vicarious nature of the atonement in Christ which produced salvation for all.

CHAPTER V

SUMMARY AND CONCLUSIONS

I. SUMMARY

There are three grand circles of images by which it is sought in the Scriptures to set forth the work of Christ on the cross. The inspired authors seem to have approached the central theme of the Bible in this way so that the aspect of truth unexpressed by one may be revealed by another. Thus, the Atonement through Christ is expressed in its primary emphases by 'redemption', 'propitiation', and 'reconciliation'.

Old Testament Literature. The Old Testament literature gives the concept of redemption a family air, as goal--frequently translated 'to kinsman'. The kinsman was responsible for playing his part in maintaining the family honor and possessions. God is spoken of as a Worthy Kinsman of his people. The same term is used for Him in this relationship. This action of Jehovah is at cost to Himself. The concept of a redemption price (ransom) is expressed very early.

Coupled with the above family concept is a more commercial setting. Padah emphasizes the price paid and the effect of that price. Redemption was largely understood by material prosperity. Thus, to be restored to this status from calamity was termed redemption.

The other main term used in the Old Testament was kaphar. Kaphar is a term that spans two areas of thought: redemption and propitiation or expiation. On nearly every occasion where it is used, it can be shown

that there is the thought of a payment to be made.

The dispute over whether kapbar means expiation or propitiation has probably arisen from the fact that both are true. The greater prominence goes, however, to propitiation. Kapbar is generally used to express appeasing by means of the gift. It was particularly noted in this section that the redemptive and propitiatory action in the Atonement originated with God himself. This process of Atonement by means of a price referred, almost without exception, to redemption of a forfeited life.

The conditions and results of the word images noted above depict the concept of reconciliation though the word has no exact equivalent in the Old Testament. It is symbolically expressed in the return of the Israelites to prosperity from calamity. In their thinking, Jehovah had changed his treatment of them. They had been reconciled. Reconciliation is revealed mainly in the shalam word group which contains a definite spiritual thrust. Basically expressing a general well-being, the word defines the result of redemption of mankind by Jehovah.

Greek Septuagint. The Greek Septuagint was quite faithful to the emphases made above. The translators were quite consistent in the words they selected to express the thoughts and words of the Hebrew.

The redemption by payment of a price is as prominent here as it was in the former section. The matter of redemption, though narrowed somewhat by the absence of the family air, still bears its essential meaning. By the usage of the lutron group there is no doubt remaining that the redemption of all forfeited life is by means of a ransom, a price.

Regarding the propitiatory aspect of the Atonement, there were several synonyms, as kapporeth and hilasterion, for example.¹ One might be misled by the English renditions of this word group because some of the words do not express thoughts of propitiation and wrath. The hilaskomai group is the other of the two prominent word families which express an aspect of the work of God in salvation.

A summary can hardly be made of such a small amount of consideration of the Septuagint words expressing reconciliation. There is not a real emphasis on reconciliation as there is on redemption and propitiation.

Extra-Biblical Greek. The lutroō word group was in common use to describe the freeing of a slave during the first century and even earlier. Some would go so far as to say that there is not a single occurrence outside the New Testament which can be reduced to the meaning of deliverance. There is a change in the appearance of the verb as it is compounded with other prepositions, but this seems to have made little or no change in its thrust.

Hilaskomai, the other outstanding word group of the Septuagint, is also used by secular writers. In most instances this body of authors had a propitiatory concept in mind as they wrote. The good will of the gods was something to be earned. These attempts to propitiate the gods were quite crude because they were so corrupt. However, one cannot help but believe that the propitiatory concepts of these authors was an imitation of those in the Old Testament even though they are crude.

¹Kipper and exilaskomai are other examples.

The allassō word group and its cognates, on the other hand, does not have the same meaning here as it does in the New Testament. Appearing much more often in the verb form, allassō expresses the fundamental idea of 'to change'. The many compounds of this word seem to make little difference, if any, in translation; and whereas the uncompounded form seldom means 'to change', the compounded form means predominantly that.

New Testament Greek. The final authority and most complete source of revelation comes now from the New Testament. Here the matter of redemption is associated with Christ as never before. The blood of Christ is pictured as the price for the redemption of those whose lives have been forfeited. It was a costly ransom, but because of the love of God, it was not too much. Christ was both the one who has offered the price as well as the price itself.

The other word considered under the thought of redemption was agoradzō and though it generally has a wider meaning than that of lutroō, its special meaning makes it nearly synonymous.

The family of words explaining propitiation is nearly always accompanied in the context by wrath. The pagan associations are to be guarded against inasmuch as the center of attention is a person rather than an activity. As Christ was both the price and the virtue of that price with respect to redemption; so is he both the priest and the sacrifice as the propitiation for all men.

The rest of the total picture of the Atonement is expressed by the allassō family. In contrast with the Hebrew Old Testament and the Greek Septuagint, the matter of reconciliation is the idea most vividly expressed

in the New Testament. Reconciliation is said to come from the outside--even from God himself. It was God who did the reconciling, though it came not as a result of disharmony in the Godhead. God had to be reconciled in order that man's existence might continue. God has always loved man but the expression of that love has been changed. Now, since He is reconciled, God is able to treat his enemy as a friend. This took place in Christ who was man's peace and peacemaker.

The many prepositional phrases describe the death of Christ both as substitutionary and as a work performed on behalf of lost mankind. Anti and hyper are expressive of the vicarious nature of the Atonement in Christ which produced salvation for all.

II. CONCLUSIONS

There are four conclusions that have been drawn from the above investigation. These conclusions concern the relationships between the various word groups and between the different aspects of the Atonement. Further, these statements comprise the outcome of the present study as indicated above under the 'statement of the problem'.

The first deduction deals with the relationship of redemption to propitiation. Nowhere is the tie between these two concepts made as clearly as in the Old Testament. The kaphar group unites the thoughts of redemption by means of a price paid with that of propitiation. This is done by the fact that the kaphar family has a very wide scope of meaning. Not only is this true but also this very group of cognates brings in the subject of reconciliation. Appendix IV shows this quite readily.

Since the kaphar group can be readily translated by words meaning either redemption, propitiation, or reconciliation, the author has made this point: it is impossible to discuss the doctrine of the Atonement without implying that one aspect is more important or prominent than another simply because he considered that part first or last. In the course of discussing the Atonement, an author implies more or less that his method of analysis reveals the mode in which the Atonement was unfolded.

Anyone who would attempt to outline a Biblical doctrine of the Atonement, must not overlook this danger and this observation. The work of Christ is not only to be understood as a redemption but also as a propitiation, an expiation, and a reconciliation at one and the same time.

The New Testament suggests a relationship between redemption and propitiation also, as the inspired authors sought to reveal the work of Christ on His cross as a complete work, a single expression of love. It is impossible to separate these three prominent word families without destroying the whole or even a part of the beautiful message of the Atonement.

The reason the Atonement is so poorly explained and so difficult to examine is that men usually dissect it into so many parts for the sake of analysis, that all perspective is lost. Hence, it appears that the doctrine has several messages and one immediately tries to determine which one is the most important or at least the relationship between them. There is only one message; it is a unit. It is very difficult, indeed, to examine the whole in terms of the parts and still retain the

full appreciation of the whole. The author feels this is one of the primary reasons for the dissatisfaction of many who read 'Biblical doctrines' of the Atonement. It is simply a most difficult cause to express one message in terms of several.

A second conclusion regards the use of prepositions in the Greek. It can hardly be said that the thought and emphasis of substitution is not in the Scriptures. However, the above conclusion prompts one to say that it is not the message of the Atonement, only a part of it. It should not, therefore, receive primary consideration because that place has been reserved for a simple contemplation of Christ.

The two prepositions given attention above do not express an either-or definition in every case. While the usual definition for hyper is 'for, on behalf of', and anti for 'in the place of, instead of', there is still an overlapping in many instances so that one cannot say that every occurrence must be translated one way or the other.

Substitution is also connected with the other aspects of the Atonement. The ransom which was paid was also a substitute, and that substitute was at one and the same time the propitiation for the sins of the whole world. Substitution is a real part of this keystone doctrine, even though the word is not used with such regard in the Bible.

This is an excellent illustration of the unity, not only of the teaching regarding the Atonement, but also of the Bible itself. The word substitution is not used in the Scriptures but it is no less an integral part of this subject. There may be profit in the explicit stating of the doctrine of the Atonement, but this wasn't the purpose for which

it was revealed. The Atonement is a Person and the effect of it is a life to be lived. On this account, the doctrine under consideration will be profitably apprehended by the one who seeks, but will never be fully comprehended.

The third conclusion concerns the long-time feud over the meaning of hilasmos. Does it mean expiation or propitiation? It appears that the Bible makes it evident that both are involved. However, this author has concluded that both are involved. It must be added quickly, however, that the Godward thrust is more important as well as the more prominent. Certainly, God's nature and action is of more consequence than the creature.

If propitiation is not primary, then expiation is, and if expiation is the foremost translation and definition, then the rest of the doctrine of Christ's atoning death is in jeopardy. Either man's free will is on the scaffold, or God's holy and just nature is clouded beyond recognition. If expiation be emphasized more than propitiation, one will soon come to the place where he will say, "Who is the Christ?" Religion, for that man, will be only a matter of works.

There is yet another possibility. If a man's sin is covered, why not go ahead and sin for there is no danger for him?

God has given the freedom of choice and He has also ordained that it should be in faith lest any man should boast. Thus, to remain in the context of Scripture is to give prominence to the propitiatory meaning of hilasmos and its cognates.

The final observation to be made arises out of an earlier conclusion that the Atonement will never be expressed in the language of men

better than it is in the Bible. Someone will indubitably ask, however, which one of the above investigated facets is the most referred to in the Scriptures. This is most natural, but who can answer for God? Who can say that propitiation was a by-product of redemption or vice versa. No one can state which was the most important in God's eyes. Every aspect of the work of Christ was a necessity. Thus, each one was most important in its own way.

That one word is used five more times than another word should not mean that it rates higher on the scale of importance. The message is a unit because it is embodied in a Person and men are to look unto Him "the author and perfecter" of their faith. God himself reveals this message for it is "the Spirit (who) searcheth all things, yea, the deep things of God."

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APPENDICES

APPENDIX I

This page shows where the Hebrew verb לָּאָל laal is used and how it is translated in the Septuagint and in the American Standard Version.

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Deliver"	Psalms 119:154	<u>lutrosai</u>
"Do or Perform the part of the Kinsman"	Ruth 3:13	<u>angchisteusai</u>
	3:13	<u>angchisteuō</u>
	3:13	<u>angchisteusē</u>
	3:13	<u>angchisteusō</u>
"Ransom"	Isaiah 51:10	<u>lelutromenais</u>
	Jeremiah 31:11	
"Redeem"	See Appendix II	
"Avenger"	Numbers 35:12	<u>angchisteuontos</u>
	Deuteronomy 19:6	<u>angchisteuontos</u>
	19:12	<u>angchisteuontos</u>
	Joshua 20:3	<u>angchisteuontos</u>
	20:5	<u>angchisteuōn</u>
	20:9	<u>angchisteuontos</u>
"Kinsman"	Numbers 5:8	<u>angchisteuōn</u>
	Ruth 2:20	<u>angchisteuontōn</u>
	3:9	<u>angchisteus</u>
	3:12	<u>angchisteus</u>
	3:12	<u>angchisteus</u>
	4:1	<u>angchisteusēs</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Kinsman" (Cont.)	Ruth 4:3	<u>angchisteusai</u>
	4:6	<u>angchistei</u>
	4:8	<u>angchisteian</u>
	4:14	<u>angchisteas</u>
"Kinsfolk"	I Kings 16:11	
"Revenger"	Numbers 35:19	<u>angchisteuōn</u>
	35:21	<u>angchisteuōn</u>
	35:24	<u>angchisteuontas</u>
	35:25	<u>angchisteuontas</u>
	35:27	<u>angchisteōn</u>
	35:27	<u>angchisteuōn</u>
	I Samuel 14:11	<u>angchisteas</u>

APPENDIX II

This appendix contains most, if not all, of the usages of גאל when it means "redeem", "redeemer", etc. Besides the Old Testament reference, the American Standard and Septuagint translations are recorded here.

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Redeemer"	Job 19:25	<u>ho ekluein</u>
	Psaln 19:14	<u>lutrōta</u>
	78:35	<u>lutrōtēs</u>
	Proverbs 23:11	<u>ho lutroumenos</u>
	Isaiah 41:14	<u>ho lutroumenos</u>
	44:24	<u>ho lutroumenos</u>
	47:4	<u>ho hrusamenos</u>
	48:17	<u>ho hrusamenos</u>
	49:7	<u>ho hrusamenos</u>
	49:26	<u>ho hrusamenos</u>
	54:5	<u>ho hrusamenos</u>
	54:8	<u>ho hrusamenos</u>
	59:20	<u>ho hrusamenos</u>
	60:16	<u>ho sōdzōn</u>
	63:16	<u>hrusai hēmas</u>
	Jeremiah 50:34	
	Leviticus 25:30	<u>lutrōthē</u>
	25:48	<u>lutrōsis</u>
	25:54	<u>lutrōtai</u>
"Redeemed"		

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Redeemed" (Cont.)	Leviticus 27:20	<u>lutrōtai</u>
	27:27	<u>lutrōtai</u>
	27:28	<u>lutrōsetai</u>
	27:33	<u>lutrōthēsetai</u>
	Psalms 107:2	<u>lelutrōmenoi</u>
	Isaiah 35:9	<u>lelutrōmenoi</u>
	52:3	<u>lutrōthēsesthe</u>
	62:12	<u>lelutrōmenon</u>
	63:4	<u>lutrōseōs</u>
"Redeem"	Genesis 48:16	<u>ho hromenos</u>
	Exodus 6:6	<u>lutrōsomai</u>
	15:13	<u>elutrōsō</u>
	Leviticus 25:25	<u>lutrōsetai</u>
	25:26	<u>ho anchisteuōn</u>
	25:26	<u>ho anchisteuōn</u>
	25:29	<u>lutrōthē</u>
	25:29	<u>lutrōtai</u>
	25:32	<u>lutrōsamenos</u>
	25:48	<u>lutrōsetai</u>
	25:49	<u>lutrōsetai</u>
	25:49	<u>lutrōsetai</u>
	27:13	<u>lutroumenos</u>
	27:13	<u>lutrōsetai</u>
	27:15	<u>lutrōtai</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Redeem" (Cont.)	Leviticus 27:19	<u>lutrōtai</u>
	27:20	<u>lutrōsētai</u>
	27:28	<u>lutrōthēsetai</u>
	27:31	<u>lutrōthēsetai</u>
	27:33	<u>lutrōtai</u>
Ruth 4:4		<u>anachisteusis</u>
4:4		<u>anachisteu</u>
4:4		<u>anachisteusis</u>
4:4		<u>anachisteusai</u>
4:4		<u>anachisteusō</u>
4:6		<u>anachisteusai</u>
4:6		<u>anachisteusai</u>
4:6		<u>anachisteuson</u>
4:7		<u>anachisteian</u>
4:7		<u>anachisteuonti</u>
Psalms 69:18		<u>lutrōsai</u>
72:14		<u>lutrōsetai</u>
74:2		<u>elutrōsō</u>
77:15		<u>elutrōsō</u>
103:4		<u>lutrou</u>
106:10		<u>elutrōsato</u>
107:2		<u>lelutrōmenoi</u>
Isaiah 43:1		<u>elutrōsamēn</u>
44:22		<u>lutrōsomai</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Sepтуаgint</u>
"Redeem" (Cont.)	Isaiah 44:23	<u>elutrōsato</u>
	48:20	<u>errusato</u>
	52:9	<u>errusato</u>
	63:9	<u>elutrōsato</u>
	Lamentations 3:58	<u>elutrōsō</u>
	Hosea 13:14	
	Micah 4:10	
"Redemption"	Leviticus 25:24	<u>lutra</u>
	25:51	<u>lutra</u>
	25:52	<u>lutra</u>
	Ruth 4:7	<u>angchisteian</u>
	Jeremiah 32:7	
	32:8	

APPENDIX III

The uses of פָּדָה padah in the Hebrew Old Testament are shown here with its Septuagint and American Standard translations.

<u>English Translation</u>	<u>English Reference</u>	<u>Greek Translation</u>
"Redeem"	Exodus 13:13	<u>allaxeis</u>
	13:13	<u>lutrōsē</u>
	13:13	<u>lutrōse</u>
	13:15	<u>lutrōsomai</u>
	34:20	<u>lutrōse</u>
	34:20	<u>lutrōse</u>
	34:20	<u>lutrōsē</u>
	Leviticus 19:20	<u>lutrōtai</u>
	27:27	<u>lutrōtai</u>
	Numbers 18:15	<u>lutrōthēsetai</u>
	18:15	<u>lutrōsē</u>
	18:16	<u>lutrōsis</u>
	18:17	<u>lutrōsē</u>
	Deuteronomy 7:8	<u>elutrōsato</u>
	9:26	<u>elutrōsō</u>
	13:5	<u>lutrōsamenou</u>
	15:15	<u>elutrōsato</u>
	21:8	<u>elutrōsō</u>
	24:18	<u>elutrōsato</u>
	II Samuel 4:9	<u>elutrōsato</u>
	7:23	<u>lutrōsasthai</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Greek Translation</u>
"Redeem" (Cont.)	II Samuel 7:23	<u>elutrōsō</u>
	I Kings 1:29	<u>elutrōsato</u>
	I Chronicles 17:21	<u>lutrōsasthai</u>
	17:21	<u>elutrōsō</u>
	Nehemiah 1:10	
	Job 5:20	<u>hrusetai lusei</u>
	6:23	<u>sosai hrusasthai</u>
	Psalms 25:22	<u>lutrōsai</u>
	26:11	<u>lutrōsai</u>
	31:5	<u>elutrōsō</u>
	34:22	<u>lutrōsetai</u>
	44:26	<u>lutrōsai</u>
	49:7	<u>lutroutai</u>
	49:7	<u>lutrōsetai</u>
	49:15	<u>lutrōsetai</u>
	71:23	<u>elutrōsō</u>
	130:8	<u>lutrōsetai</u>
	Isaiah 29:22	<u>aphōrisen</u>
	50:2	<u>hrusasthai</u>
	Jeremiah 15:21	<u>lutrōsomai</u>
	31:11	
	Hosea 7:13	<u>elutrōsamēn</u>
	Micah 6:4	<u>elutrōsamēn</u>
	Zechariah 10:8	<u>lutrōsomai</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Greek Translation</u>
"Redeemed"	Exodus 21:8	<u>anolutrōsei</u>
	Leviticus 19:20	<u>lutrois</u>
	27:28	<u>lutrōthēsetai</u>
	Numbers 3:48	<u>lutra</u>
	18:16	<u>lutrōsis</u>
	Isaiah 1:27	<u>sōthēsetai</u>
	51:10	<u>lelutrōmenois</u>
"Redemption"	Exodus 21:30	<u>lutra</u>
	Numbers 3:46	<u>lutra</u>
	3:49	<u>lutra</u>
	3:51	<u>lutra</u>
	Psalms 49:8	<u>lutrōseōs</u>
	111:9	<u>lutrōsin</u>
	130:7	<u>lutrōsis</u>
"Ransom"	Leviticus 27:28	<u>lutrōthēsetai</u>
	Isaiah 35:10	<u>lelutrōmenoi</u>
	Hosea 13:14	<u>lutrōsomai</u>
"Ransomed"	Leviticus 27:29	<u>lutrōthesetai</u>
	Isaiah 51:11	<u>lelutrōmenois</u>
"Deliver"	Job 33:28	<u>sōson</u>
	Psalms 55:18	<u>lutrōsetai</u>
	69:18	<u>lutrosai</u>
	78:42	<u>elutrōsato</u>
	119:134	<u>lutrōsai</u>

English Translation

"Rescue"

English Reference

I Samuel 14:45

Greek Translation

proseuxato

APPENDIX IV

The word כַּפָּר kaphar including its frequently used cognates are listed here with their American Standard and Septuagint translations.

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Ransom"	Exodus 21:30	<u>lutra</u>
	30:12	<u>lutra</u>
	Job 33:23	
	36:18	<u>dorōn</u>
	Psalms 49:7	<u>lutroseōs</u>
	Proverbs 6:35	<u>lutrou</u>
	13:8	<u>lutron</u>
	21:18	<u>perikatharma</u>
	Isaiah 43:3	<u>ho sōdeōn</u>
	Numbers 35:31	<u>lutra</u>
	35:32	<u>lutra</u>
"Atonement"	Exodus 29:36	<u>exilaseōs</u>
	30:10	<u>exilasmou</u>
	30:16	<u>exilasasthai</u>
	30:16	<u>exilasasthai</u>
	Leviticus 23:27	<u>exilasmou</u>
	23:28	<u>exilasmou</u>
	25:29	<u>hiasmou</u>
	Numbers 5:8	<u>hiasmou</u>
	29:11	<u>exilasasthai</u>
	Exodus 29:33	<u>hēgiasthēsan</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Atonement" (Cont.)	Exodus 29:36	<u>kathareis</u>
	29:37	<u>kathareis</u>
	30:10	<u>exilasetai</u>
	30:10	<u>exilasmon</u>
	30:15	<u>exilasasthai</u>
	32:30	<u>exilasōmai</u>
	Leviticus 1:4	<u>exilasasthai</u>
	4:20	<u>exilasetai</u>
	4:26	<u>exilasetai</u>
	4:31	<u>exilasetai</u>
	4:35	<u>exilasetai</u>
	5:6	<u>exilasetai</u>
	5:10	<u>exilasetai</u>
	5:13	<u>exilasetai</u>
	5:16	<u>exilasetai</u>
	5:18	<u>exilasetai</u>
	6:7	<u>exilasetai</u>
	7:7	<u>exilasetai</u>
	8:34	<u>exilasasthai</u>
	9:7	<u>exilasai</u>
	10:17	<u>exilasēsthe</u>
	12:7	<u>exilasetai</u>
	12:8	<u>exilasetai</u>
	14:18	<u>exilasetai</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Sentusagint</u>
"Atonement" (Cont.)	Leviticus 14:19	<u>exilasetai</u>
	14:20	<u>exilasetai</u>
	14:21	<u>exilasasthai</u>
	14:29	<u>exilasetai</u>
	14:31	<u>exilasetai</u>
	14:53	<u>exilasetai</u>
	15:15	<u>exilasetai</u>
	15:30	<u>exilasetai</u>
	16:6	<u>exilasetai</u>
	16:10	<u>exilasasthai</u>
	16:11	<u>exilasetai</u>
	16:16	<u>exilasetai</u>
	16:17	<u>exilasasthai</u>
	16:17	<u>exilasetai</u>
	16:18	<u>exilasetai</u>
	16:24	<u>exilasetai</u>
	16:27	<u>exilasasthai</u>
	16:30	<u>exilasetai</u>
	16:32	<u>exilasetai</u>
	16:33	<u>exilasetai</u>
	16:33	<u>exilasetai</u>
	16:33	<u>exilasetai</u>
	16:34	<u>exilaskesthai</u>
	17:11	<u>exilaskesthai</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Atonement" (Cont.)	Leviticus 17:11	<u>exilasetai</u>
	19:22	<u>exilasetai</u>
	23:28	<u>exilasasthai</u>
	Numbers 5:8	<u>exilasetai</u>
	6:11	<u>exilasetai</u>
	8:12	<u>exilasasthai</u>
	8:19	<u>exilaskesthai</u>
	8:21	<u>exilasato</u>
	15:25	<u>exilasetai</u>
	15:28	<u>exilasetai</u>
	16:46	<u>exilasasthai</u>
	16:47	<u>exilasai</u>
	25:13	<u>exilasato</u>
	28:22	<u>exilasato</u>
	28:30	<u>exilasasthai</u>
	29:5	<u>exilasasthai</u>
	31:50	<u>exilasasthai</u>
	II Samuel 21:3	<u>exilasamai</u>
	I Chronicles 6:49	<u>exilaskesthai</u>
	II Chronicles 29:24	<u>exilasanto</u>
"Pitch"	Nehemiah 10:33	
	Genesis 6:14	<u>asphaltō</u>
	6:14	<u>asphaltōseis</u>
"Bribe"	I Samuel 12:3	<u>exilasma</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Bribe" (Cont.)	Amos 5:12	<u>allagmata</u>
"Redemption"	Exodus 21:30	<u>lutra</u>
"Reconcile"	Leviticus 6:30	<u>exilasasthai</u>
	16:20	<u>exilaskomenos</u>
	Ezekiel 45:20	<u>exilasesthai</u>
"Put away"	Isaiah 47:11	<u>kathara genesthai</u>
"Expiation"	Numbers 35:33	<u>exilasthēsetai</u>
	Deuteronomy 32:43	<u>ekkathariei</u>
"Forgive"	Deuteronomy 21:8	<u>hileōs</u>
	Psalms 65:3	<u>hilasē</u>
	79:9	<u>hilasthēti</u>
	Jeremiah 18:23	<u>athōōsēs</u>
"Forgave"	Psalms 78:38	<u>hilasetai</u>
"Forgiven"	Deuteronomy 21:8	<u>exilasthēsetai</u>
	Isaiah 6:7	<u>perikathariei</u>
	22:14	<u>aphethēsetai</u>
	27:9	<u>aphairethēsetai</u>
	Ezekiel 16:63	
"Expiated"	I Samuel 3:14	<u>exilasthēsetai</u>
"Annulled"	Isaiah 28:18	<u>aphelē</u>
"Cleanse"	II Chronicles 30:18	<u>exilasasthō</u>
"Appease"	Genesis 32:20	<u>exilasomai</u>
"Atonement"	Ezekiel 43:20	
	43:26	

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Cleanse"	Ezekiel 43:20	<u>exilasontai</u>
"Purify"	Ezekiel 43:26	<u>exilasontai</u>
"Atoned for"	Proverbs 16:6	
"Pacify"	Proverbs 16:14	<u>exhilasetai</u>
"Mercy Seat"	Exodus 25:17	<u>hilastērion</u>
	25:18	<u>hilastēriou</u>
	25:19	<u>hilastērion</u>
	25:20	<u>hilastērion</u>
	25:21	<u>hilastērion</u>
	25:22	<u>hilastēriou</u>
	26:34	<u>kibōton</u>
	30:6	<u>kibōton</u>
	31:7	<u>kibōton</u>
	35:12	<u>hilastērion</u>
	37:6	<u>hilastērion</u>
	37:7	<u>hilastēriou</u>
	37:8	<u>hilastēriou</u>
	37:9	<u>hilastērion</u>
	39:35	
	40:20	<u>kibōton</u>
	Leviticus 16:2	<u>hilastēriou</u>
	16:2	<u>hilastēriou</u>
	16:13	<u>hilastērion</u>
	16:14	<u>hilastērion</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Mercy Seat" (Cont.)	Leviticus 16:15	<u>hilastēriou</u>
	Numbers 7:89	<u>hilastēriou</u>
	I Chronicles 28:11	<u>exilasmou</u>

APPENDIX V

This appendix shows the usages of the Hebrew word רָצַח ratsah. The American Standard and Septuagint translations are also listed to support the statement that though the word reconciliation is not used, it is certainly in the Scriptures.

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Accept"	Leviticus 1:4	<u>dekton</u>
	7:18	<u>dechthesetai</u>
	26:41	<u>eudokiesousin</u>
	26:43	<u>prosdechxontai</u>
	Deuteronomy 33:11	<u>de xai</u>
	II Samuel 24:23	<u>eulogēsai</u>
	Psalms 119:108	<u>eudokēson</u>
	Ecclesiastes 9:7	<u>eudokien</u>
	Jeremiah 14:10	<u>eudokēsen</u>
	14:12	<u>eudokēsū</u>
	Ezekiel 20:40	<u>prosdexomai</u>
	20:41	<u>prosdexomai</u>
	43:27	<u>prosdexomai</u>
	Hosea 8:13	<u>prosdexetai</u>
	Amos 5:22	<u>prosdexomai</u>
	Malachi 1:10	<u>prosdexomai</u>
	1:13	<u>prosdexomai</u>
"Accomplish"	Job 14:6	<u>eudokēsē</u>
"Approve"	Psalms 49:13	<u>eudokēsousin</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Be acceptable"	Deuteronomy 33:23	<u>dektos estai</u>
"Consent with"	Psalms 50:18	<u>eudokēseis</u>
"Please"	II Chronicles 10:7	<u>eudokēsēs</u>
	Proverbs 16:7	
"Be pleased with"	Genesis 33:10	<u>eudokēseis</u>
"Have a favor"	Psalms 44:3	<u>eudokēsas</u>
"Be accepted"	Esther 10:3	<u>diedecheto</u>
"Be pardoned"	Isaiah 40:2	<u>lelutai</u>
"Enjoy"	Leviticus 26:34	<u>eudokēsei</u>
	26:34	<u>eudokēsei</u>
"Take pleasure"	I Chronicles 29:17	<u>agapas</u>
	Psalms 102:14	<u>eudokēsan</u>
	147:10	<u>eudokei</u>
	147:11	<u>eudokei</u>
	149:4	<u>eudokei</u>
	Haggai 1:8	<u>eudokēso</u>
"Enjoy"	Leviticus 26:43	<u>prosderetai</u>
	II Chronicles 36:21	<u>prosderasthai</u>
"Delight"	Psalms 51:16	
	62:4	
	Proverbs 3:12	<u>paraderetai</u>
	Isaiah 42:1	<u>prosedexato</u>
	Job 34:9	
"Set affection"	I Chronicles 29:3	<u>eudokēsai</u>

<u>English Translation</u>	<u>English Reference</u>	<u>Septuagint</u>
"Seek to please"	Job 20:10	<u>olassaisan hättönes</u>
"Reconcile self"	I Samuel 29:4	<u>diallagēsetai</u>
"Like"	I Chronicles 28:4	<u>hēretiken</u>
"Be favorable"	Job 33:26	
	Psalms 77:7	<u>endokēsai</u>
	85:1	<u>endokēsas</u>

APPENDIX VI

Listed below are all of the passages in the Greek New Testament where ἱλάσκομαι hilaskomai and its cognates are found and its translation in the American Standard Version. The meanings given on this page do not occur anywhere else as a translation of some other word in the original.

ἱλάσκομαι hilaskomai

"Be merciful"

Luke 18:13 Passive

"Make reconciliation for"

Hebrews 2:17

ἱλασμός hilasmos

"Propitiation"

I John 2:2

4:10

ἱλαστήριον hilastērion

"Propitiation"

Romans 3:25

"Mercy seat"

Hebrews 9:5

ἱλέως hileōs

"Merciful"

Hebrews 8:12

"Be it far from"

Matthew 16:22

APPENDIX VII

This page contains the ἀλλάσσω allassō word group and its cognates: where they are found, and how they are translated in the American Standard Version. The allassō group is found a total of twenty-four times in the Greek New Testament: all of which appear here.

Ἀλλάσσω allassō

"Change", "Changed"

Acts 6:14

Romans 1:23

I Corinthians 15:51

15:52

Galatians 4:20

Hebrews 1:12

Καταλλάσσω katallassō

"Reconcile"

Romans 5:10

5:10

I Corinthians 7:11

II Corinthians 5:18

5:19

5:20

Ἀπαλλάσσω apallassō

"Deliver"

Luke 12:58

Hebrews 2:15

"Departed"

Acts 19:12

Ἀποκαταλλάσσω apokatalassō

"Reconcile"

Ephesians 2:16

Colossians 1:20

1:21

Διαλλάσσω diallassō

"Be reconciled"

Matthew 5:24

Καταλλαγῇ katallagē

"Atonement"

Romans 5:11

Συναλλάσσω sunallassō

"Set at one again"

Acts 7:26

Καταλλαγή katallagē (Cont.)

"Reconciliation"

II Corinthians 5:18

5:19

"Reconciling"

Romans 5:11

APPENDIX VIII

Listed here are all of the passages in the Greek New Testament where the λυτρόω lutroō group are found and how they are translated in the American Standard Version. There is no other usage of this word group either in the Greek Testament or in the English. It occurs a total of twenty-one times in the original.

Λυτρόω lutroō

"Redeem"

Luke 24:21 Middle

Titus 2:14 Middle

"Redeemed"

I Peter 1:18 Passive

Λύτρον lutron

"Ransom"

Matthew 20:28

Mark 10:45

Ἀντίλυτρον antilutron

"Ransom"

I Timothy 2:6

Λύτρωσις lutrōsis

"Redemption"

Luke 1:68

2:38

Hebrews 9:12

Ἀπολύτρωσις apolutrōsis

"Redemption"

Luke 21:28

Romans 3:24

8:23

I Corinthians 1:30

Λυτρωτής lutrōtēs

"Deliverer"

Acts 7:35

Ἀπολύτρωσις apolutrōsis (Cont.)

"Redemption" (Cont.)

Ephesians 1:7

1:14

4:30

Colossians 1:14

Hebrews 9:15

"Deliverance"

Hebrews 11:35

APPENDIX IX

This appendix contains the ἀγοράζω agoradzō word group and other synonyms used in the Greek New Testament: where they are located, and how they are translated.

Ἀγοράζω agoradzō

"Buy, buyeth, bought"

Matthew 13:44

13:46

14:15

21:12

25:9

25:10

27:7

Mark 6:36

6:37

11:15

15:46

16:1

Luke 9:13

14:18

14:19

17:28

22:36

John 4:8

Ἐξαγοράζω exagoradzō

"Redeem, redeemed, redeeming"

Galatians 3:13

4:5

Ephesians 5:16

Colossians 4:5

Other Greek words used in the New Testament, meaning to buy and sell.

Ἀνέμαι ōneomai

"Bought"

Acts 7:16

Ἐμπορεύομαι emporeuomai

"Trade and get gain"

James 4:13

"Make merchandise of you"

II Peter 2:3

²Ayopaꝯw agoradzō (Cont.)

"Buy, buyeth, bought" (Cont.)

John 6:5

13:29

I Corinthians 6:20

7:23

7:30

II Peter 2:1

Revelation 3:18

13:17

18:11

"Purchase"

Revelation 5:9

"Purchased"

Revelation 14:3

14:4

APPENDIX X

All of the Greek words translated in the American Standard Version as "peace" are shown below with their references and synonyms.

Matthew 10:13	John 20:21	I Corinthians 16:11
10:13	20:26	II Corinthians 1:2
10:34	Acts 9:31	13:11
Mark 5:34	10:36	Galatians 1:3
Luke 1:79	12:20	5:22
2:14	15:33	6:16
2:29	16:36	Ephesians 1:2
7:50	24:2	2:14
8:48	Romans 1:7	2:15
10:5	2:10	2:17
10:6	3:17	4:3
10:6	5:1	6:15
11:21	8:6	6:23
12:51	14:17	Philippians 1:2
14:32	14:19	4:7
19:38	15:13	4:9
19:42	15:33	Colossians 1:2
24:36	16:20	3:15
John 14:27	I Corinthians 1:3	I Thessalonians 1:1
16:33	7:15	5:3
20:19	14:33	5:23

II Thessalonians 1:2	Hebrews 11:31	II Peter 1:2
3:16	12:14	3:14
I Timothy 1:2	13:20	II John 3
II Timothy 1:2	James 2:16	III John 15
2:22	3:18	Jude 2
Titus 1:4	I Peter 1:2	Revelation 1:4
Philemon 3	3:11	6:4
Hebrews 7:2	5:14	Acts 7:26 "At one again"

Use of the verb

Mark 9:50	Colossians 1:20
Romans 12:18	I Thessalonians 5:13
II Corinthians 13:11	

Additional references where "peace" is the translation of Greek words other than εἰρήνη eirēnē.

Σιωπῶ <u>siōpō</u> and σιωπῶς <u>siōpos</u>	Σιγᾶω <u>sigāō</u> and σιγῇ <u>sigē</u>
Matthew 20:31	Luke 18:39
26:63	20:26
Mark 1:25	Acts 12:17
3:4	15:13
4:39	I Corinthians 14:30
9:34	
10:48	Φιμῶ <u>phimōō</u>
14:61	Mark 1:25
Acts 18:9	Luke 4:35

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Luke 14:4

Acts 11:18