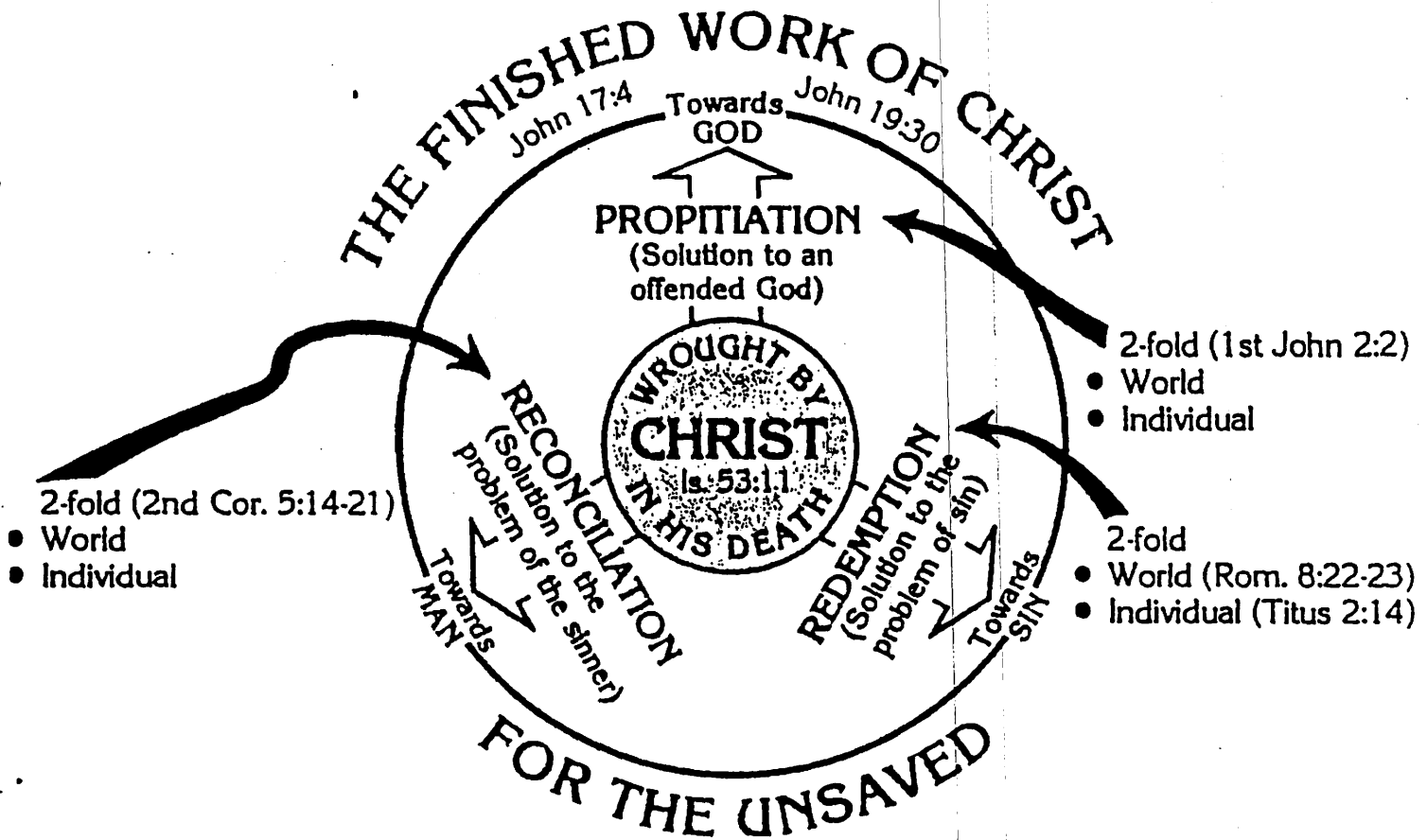


“It is Finished”



Propitiation - satisfaction
Reconciliation - adjustment
Redemption - purchase

PROPTIATION

I. The Wrath of God.

A. Meaning.

1. Not irrational passion as with heathen deities.
Not capricious. He is a moral being.
2. Not exactly anger tho have to have some of that idea in word.
3. "The eternal recoil against the unholy on the part of the all-holy God."

B. Words used. In OT over 20 words express. 580 x altogether.

Job 21:29; Jer 21:12; Ezek 24:13; 16:38; 23:25; 8:18. 2 Kings 13:3; 23:26.

C. Cause of wrath. Always sin. Rebellion. Idolatry esp aroused wrath of God.

Deut 6:14f; Josh 23:16; Psa 78:21; Isa 66:15-17.

D. Effects of wrath.

1. General affliction, Psa 88:7.
2. Pestilence, Ezek 14:19
3. Slaughter, Ezek 9:8.
4. Destruction, Ezek 5:15.
5. Deliverance to enemies, 2 Chron 28:9.
6. Drought Deut 11:17.
7. Plague, 2 Sam 24:1
8. Leprosy, Numb 12:9.
9. Exile, 2 Kings 23:26, Ezek 19:12.

E. Averting the wrath of God.

1. Purging out sin, Deut 13:15-17; Numb 25:4.
2. Repentance, Johah 3:7,10.
3. Intercession, Psa 106:23, Jer 18:20.
4. By God's own action in removing wrath, Ps 78:38; Isa 48:9

II. Use of ilaskomai in LXX

Most of time wrath is mentioned in immediate context.

Does not mean mere expiation but propitiation.

Where there is sin there is wrath and where wrath propitiation needed not mere expiation. Forgiveness involves laying aside His wrath and that's propitiation. Liberal wantsto eradicate wrath from OT and with that goes propitiation. CHDodd.

III. NT

A. Wrath. Not so frequent. Yet wrath just as real. Thumos and orgo.

Thumos more passionate agger from thuo to rush and orgo more settled anger from orgao to be getting ready to bear or to grow ripe.

Same meaning--divine hostility to sin. Jn 3:36; Lk 21:23 and conception is in X's teachings in Mk 3:29; 14:21; etc.

In rest of NT too, Rom 1:18; Eph 5:6 etc. This is not an impersonal and inevitable working of laws of cause and effect--man sins and effect is trouble--but this is personal intervention of God in affairs of men and world. Personal wrath.

B. Propitiation.

Rom 3:25. Note context in ch 1-2 of sin. Then this section on averting wrath of God by propitiation.

Lk 18:13, Heb 2:17 for vb. *HW 9:5*

1 Jn 2:2, 4:10. Sin, blood, substitution all in passage.

Concl. 1. Connected with Divine hostility.

2. Therefore means propitiation affects God bec that's where the wrath is.

3. Sin causes the hostility and love of God causes the ~~mark~~ plan of removing sin to be worked out. Propitiation is the result of the satisfactory working out of pl

I. Dodd's view

1st stated in "Ilaskesthai, Its Cognates, Derivatives, and Synonyms, In The Septuagint," Journal of Theological Studies, 32:352-60, 1931. Reprinted in The Bible and the Greeks, London: Hodder and Stoughton, 1935, 82-95. "The rendering propitiation is ... misleading, for it suggests that placating of an angry God, and although this would be in accord with pagan usage, it is foreign to biblical usage." The Epistle of Paul to the Romans, London: Hodder and Stoughton, 1935, p. 55. Though cites elaborate philological and exegetical evid, his principal reason is theological. Sub-Xn that God is angry and needs to be appeased. Proposes expiation as substitute.

Prop has primary ref to the person offended; expiation to the offense. Prop to God, exp more to sinner. For Dodd exp is the annulment of guilt for man. When God is the subject then means forgive as in 1 Jn 4:10.

II. Dodd's evidence.

1. Pagan usage (at least 2x) furnishes examples of meaning expiate. Thus in pagan prop and exp are ambiguous.
2. kipper translated by sanctify, purify, cancel, purge, forgive, not ilaskesthai. 79?
3. When ilaskesthai trans other Heb words it means cleanse, forgive.
4. When " used to tran kepper, it means not appeasement but removing guilt.
5. Translators are wrong in Rom 3:25 and 1 Jn 2:2.

III. Dodd's Influence

1. T.W.Manson Predecessor to Bruce at Manchester.
2. D.M.Baillie God Was In Christ,
3. Vincent Taylor.
4. John Knox, Int Bible on Romans.
5. C.K. Barrett on Rom
6. Howard Clark Kee and Franklin W. Young, Understanding the NT, p. 275.
7. RSV

IV. Nicole's Response to Dodd. "C.H.Dodd and the Doctrine of Propitiation," Westminster Theological Journal, 17:127-48, May 1955.

2. Dodd omits 12 additional Grk words used to trans.
 3. Dodd omits 4 Heb words which mean unholy, destruction, horror, peace.
 5. Dodd omits Philo and Josephus. They understand propit.
 6. Dodd omits contexts of usages. Morris argues this.
 7. Faulty logic: e.g. if kosmos means adorning in 1 Pet 3:3 can't conclude world and adorning are synonymous.
- On meaning of word see Morris, The Apostolic Preaching of the Cross, Eerdmans, 1955, p. 130

V. Dodd's Theological Hangup

Wants to eliminate wrath of God.

1. Reason. God has been humanized today.
2. Evidence. Rom 1:18, 2 Thess 1:7-9, Rom 2:5; Col 3:6; 1 Thess 1:10; Rev 6:16
3. Ramifications. Other doctrines affected: sin, holiness, judgment, substitutionary view of atonement will give place to moral influence.

Russell W. Palmer, The Doctrine of Propitiation in Contemporary Theology, Th.M. 1961

RECONCILIATION

KATA 2:15W

I. In Judaism.

- A. Used of men with men.
- B. Used of God and man. Needed bec Jews connected wrath of God with it. Speak of God being reconciled to man too.

II. NT terminology.

Who is reconciled? Both or man only.

- A. The ideas behind reconciliation. Enmity, Rom 5.
- B. The Freeness of reconciliation. Rom 5:11--it's something we receive.
- C. The Objective nature of it--man is reconciled, 2 Cor 5
1 Cor 7:11 may indicate both parties involved or maybe just wife who departed needs the reconciliation.

διαδοσω - NT 3:24

Concept: Change

a. In Things - reconcile two opposites

b. In people - change in character or attitude

1 Cor 7:11 in att. of wife

In 2 Cor 5 & Rom 5 in char. of man

2 Cor 5:19 - world changed

5:20 - bel. "

re neg. attitude toward X

re sins & guilt

REDEMPTION

RANSOM

I. Agorazo.

- A. ^{Basic} Original meaning. To frequent the forum. Then acquire or buy in forum. 24x in NT in usual meaning to buy as of a field, Mt 13:44 or food, Lk 9:13.
- B. LXX. Buy. Simple commercial transaction, Gen 41:57; 42:5,7.
- C. Hellenistic Grk. Purchase. Frequently of buying slaves. And with time, price.
- D. NT use.
1. Purchase of all men, 2 Pet 2:1. Note connection with heinousness of sin.
 2. Divine ownership bec of purchase, Rev 5:9-10.
 3. Bec bot become slaves of X, 1 Cor 6:19-20; 7:22-23.

II. Exagorazo.

REMOVAL

- A. Meaning. Preposition to buy up or out.
- B. Use. Gal 3:13. One of clearest substitutionary passages. We were under a curse, X bore it so that I am redeemed from curse. Penal idea too, but substitution definitely so. Huper but substitution here as Phile 13 and maybe 1 Cor 15:29. Gal 4:4: Out from under law completely.

Ex 15:16 in substitution

III. Lutroo.

- A. Basic meaning. Goes back to luo, loose. Lossing clothes, then of living things as horses, of bonds of prisoner. Often in connection with ransom being supplied as condition of release; thus "to release on receipt of a ransom."
- B. LXX. Ransom price. Ex 30:12. Lev 25:31-2. Numb 3:49. Also a usage in LXX where ransom not included in the idea as Isa 52:3,9. Yet when examine 3 Heb words lutroo translates everywhere God hs seen to be very active in performing redemption. Therefore the price-paying idea is always present in the LXX use of the word. W hen God is in view the idea of paying price not so prominent tho underlying.
- C. Hellenistic Grk. Closely associated with redemption of slaves and prisoners of war. Release on receipt of ransom. Ransom paid to secure liberation.

Concl. Everywhere idea of paying ransom included. But when God is subject emphasis is on deliverance bec inconceivable He should be obligated to pay to anyone. (except the cost to himself).

D. NT.

RELEASE

1. Lutron. Mt 20:28; Mk 10:45. Anti--clear substitution.
2. Lutroo. Lk 24:21. Tit 2:14. 1 Pet 1:18-19. Price seen to be blood of Lamb. Bible never says to whom price paid, certainly not to Satan.
3. Lutrosis. Lk 1:68; 2:38; Heb 9:12. Cf last one--blood sacrifice price.
4. Apolutrosis. Ransom away. 10x in NT. Rom 3:24; Eph 1:7; Heb 9:15. Price includ.
5. Antilutron. } Tim 2:6. Substitution emphasized.

Concl. Price emphasized. Substitution. Liberation.

General Conclusion

1. Idea of state of sin w/out of which man redeemed emphasized. Slavery, market place
2. Price which paid emphasized. X did it with His death as a substitute.
3. Believer's resultant state is one of liberation and then call to slavery for God.