

Redemption and Restoration

Nigel Johnstone

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Redemption and Restoration

Contents

Foreword	2
Redemption in the Doctrine	6
Agora	14
The Place of Concourse	19
Agorazo and Exagorazo	24
Luo and Apoluo	26
Lutron	39
Lutrotes	40
Lutroo and Lutrosis	41
Apolutrosis	44
Redemption	47
Sonship	48
The Earnest	53
“Reconciliation”	58
“Reconcile” in English	60
Allasso	63
Katallasso	70
Restoration	86
Restoration in Romans	89
Restoration in Corinthians	98
Apokatalasso	106
Apokatastasis	115
Restoration Intimated	118

Redemption and Restoration

Foreword

To Faith,

The faith once delivered to the saints by the apostles is not a matter of debate nor a matter of sentiment nor a matter of personal opinion. That faith was precise, didactic and logical. There is nothing as sensible and as reasonable as that gospel. The word which is communicated by the apostles is that by which he who is The Word - the *Logos* - is communicated to us and by which word the *Logos* is formed within our transformed mind.

Paul travailed in birth, Galatians 4:19, that Christ might be formed again in the foolish Galatians after their minds had been contaminated by a gospel which was so subtly distorted that Paul called it another but not another.

Believing this perverted other gospel caused the Galatians to be removed from him that called them into the grace of Christ, Galatians 1:6. Paul says that any who preaches a gospel other than that which they had received at his own lips should be accursed. Whether that person was the apostle himself or an angel from heaven, he should be accursed if he preached anything other than that which had been delivered to them at the first.

The gospel is the power of God unto salvation, Romans 1:16, but only if it *is* the gospel. Otherwise, there is no salvation.

That Paul regards the Galatians as being removed from God

Redemption and Restoration

himself by their assimilation of a perverted gospel shows the gravity of what they had done. That he labours intensely and fervently to recover them indicates how serious their plight was. That he does so with logical argument, sound reasoning and scriptural precedent demonstrates that the gospel is received by the mind and thus is the heart of a man made pure.

By the grace of God it was given to Paul the Apostle, primarily and principally, to lay a foundation which none other could ever lay, I Corinthians 3:10. He was the wise master builder and to him even the Apostle Peter shows deference, II Peter 3:15.

Paul's epistles, taken as a whole, are a foundation. Build elsewhere and the structure will not stand. Faith will, actually, not exist for faith is a gift of God which springs into existence on hearing the word of God, Romans 10:13. If something else is heard, then it is not faith which exists under it but something else. And whatsoever is not of faith is sin, Romans 14:23.

Only those who repent and believe the gospel are saved from the wrath of God. Upon all other the wrath of God abideth, John 3:36. God is not known by any other means than by believing the gospel. If anything else is heard and received then it is not God who is known. Those who receive such other teaching are, in that case, bewitched, Galatians 3:1.

If the gospel is not believed, then we remain under law and we are cursed, Galatians 3:10, for if faith is not in exercise, the works of the flesh will be that in which we are found. Only he who has ceased from his own works - all of them - has entered in to the rest of faith.

Redemption and Restoration

Let us labour, therefore, to enter into that rest.

For this purpose and this purpose alone have I studied on my own behalf to gain better understanding of the truth. Particularly have I been exercised regarding what is called “reconciliation” and what is called “redemption”.

The use of these words in the Authorised Version, the version of the bible that I use in association with the Englishman’s Greek New Testament, is imprecise in the translation of both the Hebrew and the Greek scriptures. The indiscipline regarding “reconciliation” is little short of shameful when one considers that this is a word used with great care by the Holy Spirit in such a way as it is evident that he has deliberately given us a trail to follow that we may understand the meaning.

However, it requires just a little labour to disentangle these matters and to lay bare the words and the contexts that we may gain a clearer understanding of the gospel.

It is not my method to go straight to a lexicon for the meaning of words. To me, it is evident that the lexicographers themselves have had thoughts already in their minds which are imprecise and sometimes downright wrong. Traditional attitudes are deeply embedded in the study of these subjects and if one wishes to clarify the truth fully it is necessary to avoid all that has gone before and to look afresh at nothing other than the words breathed by the Holy Spirit. That is, the actual words and not what others have substituted in English.

Not that one is ignorantly overlooking what has gone before, for one is not. I have had a fairly good acquaintance, during my threescore years, with the major writers in church history and I am fairly familiar with much of what has been taught. However I have found that the Holy Spirit leads me into truth

Redemption and Restoration

and I have found that by examining carefully what he has expressed through those who originally authored the apostolic autographs it is quite evident that he has given all that is necessary to arrive at an understanding of the gospel.

The closest I can get to the apostolic autographs is the text of Stephens, 1550, provided by the Englishman's Greek New Testament, 1877. I avoid the dishonestly substituted text of modern times. By "modern" I mean after 1881. I am aware of the names Westcott, Hort, Tischendorf, Nestle, Tregelles, Griesbach, Lachmann and Alford. Aware enough to avoid them.

Words matter. These words matter. The words that I speak unto you, said Jesus, are spirit and are life. The flesh profiteth nothing. It is the Spirit that quickeneth. If ye continue in my word, then are ye my disciples indeed, he said again; and ye shall know the truth and the truth shall make you free.

In seeking that which is of the Spirit of truth, I have found that it is not necessary to go outside of scripture. All is given us within its pages. Those who diligently seek God are rewarded, I have found. And what I find is, to me, treasure beyond price; wealth beyond compare; depths beyond depths.

Having freely received these things, to Faith I freely give them.

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Malvern, july 2012

Redemption and Restoration

Redemption in the Doctrine

In considering the subject of redemption, it is first necessary to view it in the context of its place in the doctrine of Christ, the word of the truth of the gospel. Instructed faith must always be balanced for history teaches us that to view the gospel in a disproportionate way leads to imbalance and, thence, to either a distorted appreciation of the doctrine or to downright error. The foundation laid by Paul the Apostle is a sure one to build upon, but only if attention is paid to the dimensions and the proportions of what he laid. For there is no other foundation. And even granted that one builds thereon, some have built hay and wood and stubble; they shall suffer the loss of what they have built.

In Romans 3:24, we read that justification by faith is through the redemption that is in Christ Jesus: whom God hath set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. In this place we see the balance of the gospel. Justification, redemption, propitiation and remission are placed together and Paul shows how justification is through redemption; that redemption is in Christ Jesus; that Christ Jesus is set forth a propitiation to declare God's righteousness.

There are depths here such that it may well be one of the places to which Peter refers when he says that some things in

Redemption and Restoration

Paul's epistles are hard to be understood which the unlearned and unstable wrest unto their own destruction. The wisdom given to Paul was such that he could dictate this sentence to Tertius who wrote it down and, thence, for the remainder of time, it shall remain for many to ponder - and to ponder yet more deeply - such are the profundities of the words that fell from the lips of the Apostle.

If any epistle can be called a "Treatise on the Gospel" it is surely Romans. Paul had never been to Rome when he wrote it, having desired to do so, but having been let hitherto, as he says. Eighteen months did he preach and teach at Corinth, for example, and three years at Ephesus, to take another example, but we have no record of this ministry, only the two epistles to Corinth written afterwards to correct the subsequent behaviour of the saints; to assert necessary judgment and discipline; and to set in order matters relating to their assembling together: and the single epistle to Ephesus. But it is to Romans that we must look if we wish to know what originally would have been the preaching whereby the Corinthian and Ephesian churches were called out, separated and gathered.

And it becomes very clear in the opening chapters of the epistle written to all that were in Rome, beloved of God, called saints, what was the fundamental matter of Paul's gospel. Even the most superficial reading of the letter leaves us in no doubt as to what rose like a mountain in front of anyone who would have listened to Paul preach. Other mountains there were, indeed, but this one was central and the others were connected to it by ridges. The huge issue of Paul's gospel was the righteousness of God.

The very reason he was not ashamed of this gospel was that it was the power of God unto salvation. And the reason for its

Redemption and Restoration

power was that therein, and nowhere else, was the righteousness of God revealed. And how was it revealed ? Why, from faith; to faith. As it is written, The just shall live by faith. Treating of the wrath of God, the behaviour of man in and out of religion, the facts of man's hypocrisy, the evasions of man under God's providential preference, and the ultimate exposure of the utter depravity and incorrigibility of the whole of mankind, Paul returns after three chapters to declare again the centre of his gospel - the manifestation of the righteousness of God without the law.

To men generally, and to religious men particularly, the righteousness of God is of little, if any, import. The vast majority of modern religion is wholly a matter of man. Man's feelings, man's troubles, man's difficulties, man's desires, man's rights, man's hopes, man's problems, man's addictions, man's circumstances, man's gatherings and if there be anything else to do with man that man can think of - these are the issues of concern which man assumes God will be interested in and man assumes God will take responsibility for and man assumes that God will alter, improve or take in hand.

But Paul's gospel is the gospel of God concerning his Son. It is about God's purposes from everlasting. It concerns what the Son of God did for the Father. It is about the issues that faced Divinity and how those issues were faced and overcome by Divine Persons. It is about a covenant which is within the Deity. It is about taking man away, taking the law away, taking sin away so that God may be glorified, honoured, satisfied and fulfilled in his purposes. It is about the glory of God. It is about the filial service of the Son of God. And it is about the bringing of many sons to glory.

The place of man is fully dealt with in chapters one to three of Paul's epistle to the Roman saints and devastating it is to read

Redemption and Restoration

through it, no matter how often it is read. It is painful in the extreme and the reader longs to reach chapter three and verse twenty but, no, the reader must receive all that is stated of man before ever he can appreciate what follows. Even such a perfect man as Job had not fully plumbed the depths of his own humanity until he was tried and tested by the Almighty who, though Job could wash himself with snow water and make his hands never so clean, would, inevitably, plunge the man in the ditch, and his own clothes would abhor him.

Even such a man as Job did not cry out his famous question, How shall man be just with God ? until God himself permitted the man to be stripped of his sheep, his servants, his camels, his sons, his daughters and his very skin itself, and until he sat in the dust covered with boils from head to foot, which he scraped himself - for he had no servants left - with a piece of earthenware pot. Not until he heard his own wife tell him to curse God and die. Not until his friends came and burdened him further.

Then, and only then, did Job curse the day he was born and admit that what he had always feared had come upon him, for he had lived in fear of it all his life, neither in safety had he any rest or quietude. Underneath all his apparent prosperity, underneath all the apparent blessings of providence, underneath all the seeming perfection, yet there were depths unplumbed. Deep, deep, deep went his convictions, searching out to the very core of Job's being. Until, at last, the real issue surfaced in his consciousness and he cried out from the bottom of his soul what should be the most anguished longing of all humanity and the most urgent of enquiries on the whole earth - How shall man be just with God ?

The fact that men shall be just with God is now revealed in the gospel of God. And so also is the means by which they shall be

Redemption and Restoration

justified - the means is redemption. So, too, is the Redeemer named by whom this redemption has been accomplished. They shall be justified by faith, through the redemption which is in Christ Jesus.

It is clear in both the Old Testament writings and the books which make up the sum of the apostles' writings, that there are two concepts which have not been made distinct in the English translation of the Authorised Version which renders a variety of words as "redemption". Two words are translated "redemption" from the Hebrew of the Old Testament and two groups of words are translated "redemption" from the Greek of the Gospel writings. I will show, later, that there is a third group of words which are, also, relevant in both the Hebrew and the Greek scriptures.

Both *gaal* and *padah* are translated from the Hebrew by "redemption" but it is clear from five very simple examples that there are two distinct concepts involved in the two words.

In Leviticus 27:27, *padah* is used in the first part of the verse where the estimation and the fifth part is discussed as the value of the unclean beast in question, but *gaal* is used when the beast is sold and not retained. It is not *gaal*, it is sold. It is not kept in ownership, not "redeemed" by payment of a price to the Lord, it is sold, and ownership is relinquished.

David prays in Psalm 69:18, Draw nigh unto my soul *and* redeem [*gaal*] it; deliver [*padah*] me because of mine enemies. The translators have been somewhat embarrassed, it would seem, by this verse, for they have avoided the repetition of "redeem" whereas in virtually all other cases, *gaal* and *padah* have - usually, but not invariably - both been rendered "redeem". Here, David calls out for the Lord to, personally, draw nigh to him and to, personally, "redeem"

Redemption and Restoration

[*gaal*] him. On the basis of this “redemption” he cries for deliverance [*padah*] from his enemies.

Thirdly, the Lord says to Jacob and to Israel, Isaiah 43:1, I have redeemed thee [*gaal*], I have called thee by name; thou art mine. This is a matter of personal ownership. Thou art called; thou art mine.

Fourthly, the people rescued [*padah*] Jonathan from Saul in I Samuel 14:45, resisting Saul’s attempts to put his own son to death. Such was Saul that they risked their own lives to do so. Ownership thereafter is, evidently, not an issue here; deliverance is what is in view.

Finally, in the book of Ruth, where the matter of Ruth’s inheritance - the prior claim of the nearer kinsman and the activity of Boaz in redeeming the inheritance and, through a fruitful union with the former Moabitess, raising up seed to possess the land - is narrated, the word *gaal* is used throughout. *Padah* is never used in the book of Ruth. Deliverance is, here, not set before us. Ownership, and union, are, in this book, the features and only *gaal* is, therefore, employed.

Gaal is an intimate word. It involves marriage, in the case of Boaz, as well as payment, and it necessitates union, which the nearer kinsman avoided. David calls on the Lord to draw nigh that he might be redeemed [*gaal*]. Thereafter, he shall be delivered. The people rescued [*padah*] Jonathan, albeit risking themselves - a price to be paid - but they did not, thereafter, own Jonathan. And the unclean beast may have a ransom paid for it, but where it is a matter of the relinquishing of ownership, the word *gaal* and not *padah*, is employed. But, above all, it is clear that when the Lord claims ownership, Thou art called by name, thou art mine - he uses the word

Redemption and Restoration

gaal.

Salvation is personal. Salvation is intimately personal. Salvation is more intimate and personal than any human relationship.

God, himself, in Person, is the salvation of his people. Behold, yea behold ! God is my salvation, Isaiah 12:2 : I will trust, and not be afraid: for the Lord JEHOVAH *is* my strength and *my* song; he also is become my salvation.

Therefore - and only therefore - with joy shall ye draw water out of the wells of salvation, saith the Spirit. And to such - and only to such - saith he again, Sing unto the Lord: for he hath done excellent things.

The water in the wells of salvation is available only to those who have an intimate and personal relationship with the God and Father of the Lord Jesus Christ. Those who have some sort of emotional attachment with a "jesus" of their own concoction show by their behaviour and by their complete ignorance of the gospel that they know nothing whatsoever of the water or the wells or the salvation of the Lord JEHOVAH.

For they have never hungered and thirsted after righteousness. Had they done so, they would have been filled. For blessed are they that so hunger and thirst for they shall be filled. They shall be full of the Holy Ghost, being baptised into one Spirit. Because they shall possess a righteousness that is put to the account of every one that ceaseth from his works and receiveth a free righteousness, even the righteousness of God which is unto all and upon all them that believe.

Those that receive the righteousness of God by faith of Jesus Christ shall, all, be filled with the Holy Spirit. Him shall they

Redemption and Restoration

receive not that they might lose all control of themselves, dangerously inviting spiritual entities to affect or even possess them, nor to elevate them in conceit to some sort of special place among their fellows, no - but whosoever rightly believeth shall receive the righteousness of God as a free gift and shall also receive the indwelling of the Holy Spirit, that blessed Person, who will lead them into all truth and will not speak of himself, so gracious a Person is he, but will speak of Christ. For that Divine and Blessed Person shall lead them into all truth. And the truth shall set them free.

They who thus receive - and all they who thus receive - shall, with joy, draw water from the wells of salvation. For God is their God. Thy Maker is thine husband: the Lord of hosts is his name; and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called. Isaiah 54:5.

And none shall attain to such a faith except that faith be given of God himself. For who shall dare to lay hold of such holy things with the arm of the flesh ? Who shall arrogate to themselves such privileges ? Who shall make a covenant with the Almighty without the knowledge or permission of the Almighty, himself ?

Who ? Why, multitudes. Hordes of them. For wide is the gate and broad is the way that leads to destruction and many go in thereat, clutching a decision card, trusting in their own works, resting on some choice that they themselves have made, reclining on natural advantage, parentage, upbringing, church membership, marriage ties, family ties, denominational ties.

For this they willingly are ignorant of, that Redemption is personal and Redemption is intimately personal and Redemption is more personal than any human relationship.

Redemption and Restoration

For he who is the only Redeemer is he who was from everlasting. He who from everlasting received his sheep from God and the Father. He calleth his own sheep by name. By individual name. They were his before the foundations of the earth were laid. They were always his. He was always their Redeemer. He is their kinsman. This is personal.

Agora

But before going any further, we meet with a problem.

In the writings of the Apostles, there are two distinct groups of words used which have been translated “redemption” in the Authorised Version of the bible. One is the group of words *agora*, *agorazo* and *exagorazo*. We shall call this the Agora Group. The other group of words is *lutron*, *lutroo*, *antilutron*, *lutrosis*, *lutrotes* and *apolutrosis*. We shall call this the Lutron Group.

We shall see that these two groups of words mirror *gaal* and *padah* from the Hebrew scriptures. We shall see that there is a distinction in the two groups of words that the English of the Authorised Version does not distinguish.

First, let us take the Agora Group - *agora*, *agorazo* (pronounced “agoratso”) and *exagorazo*. There are two uses of another word, *agoraios*, which are relevant.

The Holy Spirit has employed the word *agora* eleven times, *agoraios* twice, *agorazo* thirty one times and *exagorazo* four times. Forty eight occurrences - four times twelve - are provided for us that we may understand what is his mind regarding this group of words. This aspect of redemption is part of a covenant that is proclaimed over the whole, present, earth and that shall, in reality, extend over the whole, new

Redemption and Restoration

earth.

It is necessary to understand the meaning of the word, *agora*, that we may understand the more complex compound words, *agorazo* and *exagorazo*.

And here is the problem.

It becomes immediately apparent that the meaning, “market-place” has become attached to this word. Then, a particular meaning becomes attached to the words *agorazo* and *exagorazo* based upon this association of the market-place. Thus, a doctrinal association is made and a doctrinal meaning applied to the words whose origin can be traced back to the root word, *agora*, which was given the meaning, “market-place”.

But what saith the scripture ?

Well, let us examine the way in which the Holy Spirit uses the word *agora*.

This Divine Person had a purpose in every one of the eleven times he inspired the use, by the apostles and apostolic writers, of *agora* and the two uses of the word *agoraios*. There is meaning to be understood in all the scriptures that are called, “holy letters” - *hiera grammata*, II Timothy 3:15 and are “God-breathed” - *Theopneustos*, II Timothy 3:16.

Thirteen occasions are provided for us.

And in not one single occurrence is there any association with buying, selling, bartering, produce, stalls, shops, traders, investors or money. Most importantly of all, to such enterprise, we find no single allusion to customers of any kind whatsoever.

Redemption and Restoration

The Holy Spirit has deliberately used the word *agora* eleven times and twice used the associated word *agoraios* yet on no occasion has he used these words in a context which would justify them being translated with the word “market-place”.

Witness the difficulty of the translators in Mark 6:56 where they baulk at the idea of the sick being laid on stretchers in between market stalls and they translate the word *agora* in that place as “streets”.

Witness Liddel and Scott, the text book used throughout the English speaking world, for a century and a half at least, as the foremost lexicon for use by the Classical and Biblical scholar wherein it is said of *agora* :-

- I. Any assembly and especially an assembly of the people opposite to The Council (Boule).
- II. The place of assembly used not only for public debating, elections and trials but also for buying and selling and all kinds of business.

Witness Young in his concordance translating *agorazo* as “acquired (Note: not bought) at the Forum (Note: not the market)”.

But witness, above all - well above all - that we read of children playing there, Matthew 11:16 and Luke 7:32; men standing idle in the place, Matthew 20:3, who can be hired; Pharisees washing after visiting it, Mark 7:4 - but not, necessarily, having handled anything; the laying of the sick there that they may be healed, Mark 6:56; the bringing of Apostles before rulers in the location, Acts 16:19; the disputings of Paul the Apostle within the area, Acts 17:17; and the fact that much greeting and salutation is carried on in the

Redemption and Restoration

vicinity, Matthew 23:7, Mark 12:38, Luke 11:43, Luke 20:46. Other than that, there are *agoraios* available, Acts 17:5 and Acts 19:38.

Not a single mention can be found of purchasing by customers or selling by traders. No allusion is made to stalls set up for the purpose. No items of produce are envisaged. Money never enters the picture.

And when the word *agarios* is used by the Holy Spirit - the word specifically derived from *agora*, and to which persons are attached - what do we find ? Are they proprietors, stall holders, merchants ? Are they persons employed by wholesale merchants to sell produce in a retail situation ? No, they are not. No allusion is made in the context whereby we could associate trading or marketing with these people whose descriptive title places them right in an intimate association with the *agora*.

With regard to *agoraios*, the translators have had to deliberately introduce a very questionable association in order to try and enforce their interpretation of *agora* as "market place". In Acts 17:5, we read in the Englishman's Greek New Testament of the incident at Thessalonica - But the disobeying Jews, having become envious and having taken to themselves, of the *agoraios*, certain evil men, and having collected a crowd roused tumult in the city.

In Acts 19:38, we read of the incident at Ephesus involving Demetrius the silversmith - If indeed therefore Demetrius and the artificers with him have a matter against anyone, *agoraios* are held and there are proconsuls, let them accuse one another.

The AV translators have chosen to translate the second use of

Redemption and Restoration

agoraois, in Ephesus, as “the law is open”. The EGNT chooses to render this as “courts are held”.

On the first occasion of the use of *agoraois*, the incident at Thessalonica, the EGNT expresses the word “market-loungers” and thereby follows the AV interpretation which is [sic] “lewd fellows of the baser sort”. It is not clear to me what is being translated for the word *poneros* does not mean either “lewd” or “base”; nor does the word *agoraois* convey either one of these meanings; nor is it apparent what the *agoraois* actually is.

Taking both of these incidents together it is abundantly clear that *agoraois* is a matter of proper, judicial process. *Agoraois* are held and matters may be correctly conducted there to arrive at just conclusions. However, certain *poneros* persons, involved in the judicial process, may be employed to adversely influence genuine lawful procedures. The proconsuls mentioned at Ephesus are, I presume, the same office of men mentioned in connection with the judicial process in Thessalonica. Just that, at Thessalonica, they are evilly disposed and open to manipulation.

There is no question whatsoever of idle or disreputable persons hanging round market stalls waiting to cause trouble. Such persons would have had no influence on proceedings at Thessalonica nor would Jews have associated with such persons. The Jews took men who were associated with the administrative process of law and order but deliberately chose men of a bad character in order to sway the populace unrighteously.

The translators have, rather distastefully, conjured up an entirely false scenario and they have done so in a futile attempt to cling to an interpretation of the word *agora* which

Redemption and Restoration

is, indisputably, erroneous. Surely these two places should have alerted them to the fact that they had got matters wrong. But no, stubbornness induced them to make a complete hash of translating the word *agoraois*, and then they proceeded to misrepresent the word *poneros*.

The *agora* and the *agoraois* are the place where men conduct their public affairs in the place of concourse. No more and no less can be understood by the employment of the word by the Holy Spirit.

If, contrary to the use of the word by the Holy Spirit, we introduce, at this point - the place where we are being taught how to understand the simple root word - the idea of marketing, then we shall surely diverge from what he, himself, wishes us to understand in the following, more complex, words which have doctrinal weight and bearing.

If we diverge from him at the *agora* stage, we shall digress further when we look at *agorazo*. Then, by the time we come to examine *exagorazo*, we shall have departed so far from the Spirit that we shall deviate even further from what he intended right at the beginning.

Before we even begin on our journey of discovery through *agora* to *agorazo* to *exagorazo*, it is essential that we answer one question.

The question is - what does *agora* mean, *when used by the Holy Spirit*?

The Place of Concourse

Sit still, my daughter, said Naomi to Ruth, until thou know how the matter will fall: for the man will not be in rest, until he

Redemption and Restoration

have finished the thing this day, Ruth 3:18. After this, Boaz is seen to take steps to resolve the matter of the inheritance of a parcel of land, Ruth 3: 1-3. This parcel of land had belonged to Elimelech, a close relative of Boaz. After the death of Elimelech, the land passed, by death, to his sons, Mahlon and Chilion. These also died but sired none to inherit the land.

In Israel, it was required that a close kinsman should marry the widow and raise up seed, that the land should pass by inheritance to the next generation, Deuteronomy 25:5-10.

In order to accomplish all that was required in this matter, Boaz went up to the gate and sat himself down there. Then he called the nearer kinsman - who had prior right to redeem - Ho, such a one ! Turn aside, sit down here. Then he took ten men of the elders of the city and sat them down also. Then they conducted the business of redemption, there in the gate.

In the place of concourse, where all could see who passed by, and in the presence of witnesses. This is the way in which redemption, in figure, was conducted. And, thus, was redemption made in reality, at the Place of a Skull, Golgotha. They that passed by reviled the Redeemer, wagging their heads saying, If thou be the Son of God, come down from the cross.

Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him.

The thieves also which were crucified with him, cast the same in his teeth.

Redemption and Restoration

Fixed to the cross, the Redeemer was crucified between two thieves and there was darkness from the sixth hour to the ninth hour, over all the land. And at the ninth hour, he cried out My God, My God, why hast thou forsaken me ? And then Jesus cried out with a loud voice, It is finished ! Then, Father, into thy hands I commend my spirit: and having said thus, he yielded up the spirit.

What occurred in the darkness has been publicly laid out in order by chosen apostles. The documents of this transaction have been publicly available for two thousand years for any to peruse. This thing was done, was witnessed and was documented fully, in the place of concourse.

There was a kinsman nearer than the Redeemer who hung there in the darkness. After Jesus was taken down and buried in a sepulchre, that nearer kinsman remained, as it were, nailed to the cross, Colossians 2:14. See "Nailed to the Cross", Belmont Publications. Or, in another figure, remained in the grave when Christ was raised from the dead by the glory of the Father.

For the woman who has an husband is bound by the law to her husband as long as her husband liveth, by the law of the husband. But if her husband be dead, that law is annulled and she is no longer in bondage to the dead husband but is free to be joined in union with another, living, husband. This is a great mystery, but I speak concerning Christ and his Church.

If we be not dead with Christ, then are we not free to be in union with him, since a nearer kinsman has prior claim to both our body and our inheritance.

The right to redeem, once that right has been established by departure of the one who was even closer, enables the near

Redemption and Restoration

kinsman to own by union. The redeemer possesses that to which he has redemption title and the one with whom he has union also enjoys a secure inheritance.

Boaz purchased both all the relevant property belonging to the deceased, Ruth 4:9, and also he purchased Ruth the Moabitess to be his wife, Ruth 4:10. Thus to raise up the name of the dead upon his inheritance.

In union, after death, it is no longer I that live, but Christ that liveth in me. And the life that I now live I live by the faith of the Son of God who loved me and gave himself for me.

He who had, from everlasting, the right to redeem, shall secure both the inheritance and the person of the redeemed; and shall join in union of life to share all that is, thus, secured.

I understand that the Hebrew word *qanah* accords with the Greek word *peripoieo* in regard to the actual securing of redemption. Boaz uses the word *qanah* in both Ruth 4:9 and Ruth 4:10, though it is once translated “bought” and once “purchased”.

As to *peripoieo* in the Greek scriptures, the word occurs seven times.

Paul says that some “purchase” to themselves a good degree, Ephesians 1:44, and boldness in the faith by using the office of a deacon. Clearly this is not, actually, a matter of purchase at all. Money does not change hands in regard to these matters and I believe the Holy Spirit has deliberately inspired this occasion of its use in order to demonstrate to us its correst use and its meaning in the doctrinal passages in which it also may be found.

Poeio is overwhelmingly translated “do” in scripture and the

Redemption and Restoration

prefix *peri* is demonstrated by the occurrence of the word when a blindfold, *perikalupto*, was used on Jesus, Luke 22:64. A cover, *kalupto*, round about, *peri*. I understand the proper rendering of *peripoieo*, both from its fairly obvious common meaning and its use by the Apostle, in Ephesians, to be “secure”.

To do round about, quite simply; to compass around; to make secure.

God *secured* the church with his own blood, Acts 20:28. They are a chosen generation, a royal priesthood, an holy nation, a *secured* people (not “peculiar”), I Peter 2:9. These are sealed with the Holy Spirit of promise, which is the earnest of their inheritance, until the redemption of *that which is secured*. (Translated “purchased possession” in the AV.)

The people are secured and the inheritance is secured.

God hath not appointed them to wrath, but to *secure* salvation by the Lord Jesus Christ, I Thessalonians 5:9. They were called by the apostolic gospel to the *securing* of the glory of the Lord Jesus Christ, II Thessalonians 2:14. They are not of them that draw back, but of them that believe to the *securing* of the soul, Hebrews 10:39.

God secures the church, the inheritance and the deliverance of the redeemed. The redeemed thus secure salvation, their own soul and the glory.

I would again point out that the word *peripoieo* does not convey financial transaction. It is a matter of *securing*, by whatever means.

What is owned, and is then secured, shall be possessed.

Redemption and Restoration

To myself, the term “redemption” conveys these three aspects. I accept the word “redemption” itself as a word which no longer carries the strict meaning which it used to have, that relative to mortgaged property. Redemption in common parlance has come to convey a religious meaning and I accept its general use for that purpose, provided that it be understood there are three aspects to the whole concept of redemption.

Given that one understands these aspects and knows the scriptures and the words involved, I am content. No doubt it would be possible to further refine the matter by rendering the English bible correctly to present wording to the reader which precisely conveys the separate senses of the actual Greek words. This may have already been done.

Agorazo and Exagorazo

There are three occasions when *agorazo* has been translated redeem: all three being in Revelation - 5:9; 14:3 and 14:4. *Exagorazo* has been translated redeem four times, twice in Galatians - 3:13 and 4:5 - then in Ephesians 5:16 and Colossians 4:5 both occurrences being in the context of the “redeeming” of time and both contexts being exemplary of the meaning of the word.

There is also the text in I Corinthians 6:20 where *agorazo* has been translated “bought” - with a price.

The other occasions on which *agorazo* has been used are not strictly used in a closely doctrinal setting, though, of course, I am not insinuating they are not of great value and do not have a place in relation to doctrine. I am only indicating that I wish not to cover the entire list, but to confine myself to just those few occasions when the word is used in such a way as to

Redemption and Restoration

require comment with regard to redemption, as such.

Those who are redeemed are redeemed by the blood of the Lamb, Revelation 5:9. He alone is worthy to open the book and to lose the seals thereof, for he was slain and redeemed the four beasts and the twenty four elders. And they sung a new song. Both living creation and the people of God's inheritance are redeemed.

The Lion of the tribe of Judah, the Root of David, alone prevailed to open the book of God's purposes in creation which had been sealed up. Unsealed, judgments come forth upon the earth. The four winds are held back until the hundred and forty four thousand are sealed. They are secured for the day of redemption. They are seen as, already, before the throne. They serve God day and night in his temple. God shall dwell among them, but not yet. God shall wipe away all tears from their eyes, but not yet.

They are redeemed from the earth, Revelation 14:3 and they are redeemed from among men, Revelation 14:4. From every kindred, tribe, people and nation are they acquired - from the north, south, east and west. From the close family, from the local area, from the ethnic group and from the national populace are they acquired by the blood of the Lamb, sealed and secured.

In I Corinthians 6:20, Ye are bought with a price, the word "price" translates the Greek word *time*, a totally different word from the English word, time. *Time*, in Greek, may be understood from three other occurrences.

I Peter 3:7 tells us that husbands should give "honour" to their wives. John 4:44 tells us that a prophet is not without "honour" save in his own country. Revelation 21:24 tells us

Redemption and Restoration

that the nations bring their glory and “honour” into the city which comes down out of heaven.

Worthiness.

“Ye are bought with a price” translates *egorasthete gar times*. It should read, Ye are bought for honour. Therefore glorify God in your body and in your spirit which are God’s. For this is an honourable calling. For honour were ye acquired.

There is neither the idea of a financial transaction, nor is there the idea of purchased conduct. Something far more noble is being expressed by the apostle. Behold what dignity is exhorted upon the saints by Paul. How honourable the calling we have received ! Let us not, therefore, behave unworthily of such a calling.

I would prefer to see, Ye were redeemed for honour: therefore glorify God in your body and in your spirit, which are God’s.

Twice is the word *exagorazo* used in relation to the use of time by the apostle Paul. Firstly, in Ephesians 5:16, he uses the word *exagorazo* in the context of days that are *poneros* - miserable, wicked, drawing down into wickedness, dragging one into the surly, wicked misery in which they exist. We are to take heed how accurately we walk, not as unwise, but as wise, taking possession of the time, acquiring the time, because the days will try to snatch the time away from us, so miserably wicked are they.

Secondly Paul uses the word in a similar, but not identical, context in Colossians 4:5, Walk in wisdom towards those that are without, “redeeming” the time.

The idea of “redeeming” time has a subtle legality to it, the

Redemption and Restoration

insinuation that, due to the past wastage of time, one must desperately attempt to recover lost time in the past as one feverishly tries, also, to use one's present time profitably. This wording can, I can attest from experience, lead to a fearful state of bondage as one attempts the physically impossible task.

Rather I understand this particular place to convey the experience of saints that an unbelieving world will conflict and compete with one's desire to use time well. Therefore, one must walk wisely as one, personally, uses time well despite the tensions that will, necessarily, arise with other people.

Being wise as serpents and yet as harmless as doves, we may do what we ourselves desire, in order to be profitable, but, in wisdom, walk so that we stay out of conflict, as much as lieth in us.

These two places show us that *exagorazo* is a matter of taking possession, acquiring as one's own, that which must be skillfully and judiciously taken in a situation of resistance and conflict that requires wisdom and prudence to achieve.

The difficulty and the skill required, I believe, is the reason for the addition of the prefix *ex-*.

Thus we see that *exagorazo* is used, doctrinally, in two places where an extremity was necessary to acquire ownership. More than *agorazo*, in the Revelation passages where the gaining possession was in relation to the fact that the redeemed were men, among men, is the further, the more vast situation seen where the redeemed were under the law, Galatians 4:5 and under the curse of the law, Galatians 3:13.

The state of being under the law and under its curse is such an

Redemption and Restoration

important and such a momentous matter that I am not prepared to lightly comment on it as an aside. I would prefer to remark as to the crucial place that this issue has in the doctrine of Christ and to add little more, at this time.

This present work is intended to clear what is confused, to give substance to what is clouded and to lay out in order the scope of redemption. I would rather leave the huge subject of the law and its curse to another time, in the will of the Lord, when, if I am led to do so, I would treat of it more particularly.

The very extension of *agorazo* to *exagorazo* should indicate the profundity of that aspect of the Redeemer's sufferings and death which he willingly offered in order to secure from such an impossible situation those whom he loved from everlasting.

The *agora* group of words in Greek - *agora*, *agorais*, *agorazo* and *exagorazo* - indicate, as does *gaal* in the Hebrew, that Redemption is a matter, first, of a kinsman redeemer. The figure, of course, requires a natural relationship of blood and flesh. The reality is from everlasting. The Redeemer ever was a relation. The redeemed were chosen in Christ before the foundation of the world.

Then, the securing - *peripoieo* - of the redeemed is necessary. After which they are possessed in ownership, *gaal*. And, thereafter, the kinsman-redeemer is in union with them as a husband; in which relationship the redeemed have an inheritance.

Luo and Apoluo

The treasure of the gospel is delivered in earthen vessels. The

Redemption and Restoration

oil is ministered to the light of the sanctuary by two olive branches. There stand upon their feet two witnesses after they were, apparently, slain.

These men are marked out by their unworldly demeanour, their evident conversion, their clear regeneration, their faithfulness in adversity, their passion for the gospel, their singular devotion to the Lord, their knowledge of the scripture itself and their understanding of the content of the word of God.

These men faithfully convey the word of truth and they do so freely, not for filthy lucre. They handle the doctrine of the gospel with clarity and with grace, wisely discerning between things that differ, keeping a sensible balance of all truth and clearing a path through previous misunderstandings.

The earthen vessel is not to be much noticed for it was crucified with Christ. Alive, once, it was slain under the piercings of legal conviction and, deeper still, to the breaking asunder of the heart under the grace of the Lord Jesus Christ.

To continue with the quest for treasure - there are two words we next need to consider as they are the root word and the first compound word of a set of words. This set of words is employed in the teaching of the third aspect of redemption.

This set of words, which is evidently presented to any who wish to understand redemption as it is laid out in the doctrine of the apostles, contains the root word, *luo*, the compound word *apoluo* and the further compound *apolutrosis*. But one must also consider *lutroo*, *lutrosis*, *lutrosin*, *lutron*, *lutrotes* and *luisis* to adequately cover the subject.

First, let us look at *luo*.

Redemption and Restoration

Luo is a word for which it is not easy to find an English equivalent, I have to confess. It has been variously translated break up, destroy, dissolve, loose, put off and unloose. Of the forty, or so, times it occurs, twenty five times is it rendered as “loose”.

Luo is used in scripture of the loosing of shoes from the feet, but in the four cases this occurs, it has a deeper significance than the mere act and it appears to me that “loose” is not quite adequate. A better is required for it appears to me that it is - always - a question of resting from further progress, not the mere discarding of footwear.

“Breaking” the sabbath, John 5:17 also translates *luo*. As, also, the place where Jesus says that scripture cannot be broken, *luo*, John 10:35. In this case, Jesus uses the word *graphe* - cannot be *luo* - “broken”.

The next word that must be considered is *apoluo* and the same situation presents itself. Dismiss, divorce, forgive, let depart, let go, loose, put away, release, send away, set at liberty and depart are all employed by the AV translators to convey its meaning.

One contrast, however, displays something fundamental to *luo* and *apoluo*. In Acts 13:4, the Holy Spirit, through Luke, inspires the use of *luo* to describe the situation where the congregation of a synagogue disperse. However, when Barnabus and Paul, Acts 15:30, are received by the church, and the apostles and elders, and discussions ensue which involve Peter and James, the “dismissal” of those thus participating is rendered by *apoluo*, not *luo*.

Of course, those who favour always rendering *apo-* with

Redemption and Restoration

“away” or “away from” will see that application in Acts 15:30. But I would then ask, what of Acts 13:4 ?

I would see in this use of wording by the Spirit that he estimates the gathering of those who preach the gospel together with the church, the apostles and elders as a much more significant and substantial assembly. Therefore, when some exit from the synagogue, *luo* is used but the exit of others from the more substantial assembly calls for a stronger word - *apoluo*.

The concept of *luo* in Greek appears to me to be a concept which we do not express, in English, as a separate word. In the nature of the English language, derived from many other languages over a long period of time, we have a large variety of words which we use specifically in a range of circumstances to cover a spectrum of meanings in relation to the *luo* concept. But the absolute concept of *luo* is, to us, elusive, only in that we are not familiar with it, since we do not commonly express it. We express many aspects of it, separately, therefore we do not immediately recognise the whole of it. We cannot, as the saying goes, see the wood for the trees.

We need to step back - to quite a distance, I would say - in order to appreciate the breadth of the concept. It is not easy to do this, for we are habituated to see what we normally observe and we will not, readily, apprehend a concept which, to us, is a mixture of concepts, all of them familiar to us but - seemingly - disconnected.

Traditionally, the word *luo* has been rendered as “loose” and then *apoluo*, predictably, is given the meaning “loose away”. This, immediately, seems unsatisfactory as the very word “loose” contains the idea of “away”. Nor does the actual use of the words in scripture, in the various contexts in which they

Redemption and Restoration

occur, support this meaning. Yes, there is a very general sense, sometimes, of being set free, but I want to get at the concept which is the common denominator in all the variety of meanings presented to us.

Scanning the forty, or so, uses of the word *luo* and the seventy, or so, occasions in which *apoluo* occurs leaves one with the impression that the Greek word, as used in the inspiration of the Holy Spirit, had a single, imaginative, concept which was fairly flexible. This single concept could be expressed in a surprisingly wide variety of circumstances in order to describe a large number of - apparently, to us as English speakers - disparate ideas.

It is worth examining this in some detail in order to achieve a clear idea of that concept. One may, or one may not, be interested in language and the expression of thought through language, but whether one is so inclined, or not, is of no consequence. It is the purpose that matters. And the purpose is that one may have in one's mind the fundamental concept of the word *luo*, such that one may then fully appreciate *apoluo*. Then, one may go further to comprehend, intelligently, the meaning of *lutrosis* and *apolutrosis*.

After that, and only after that, will one have, permanently, in one's mind an appreciation of what Jesus Christ achieved for God and the Father in his sufferings and death. Then, and only then, may one believe on his Person with regard to that particular aspect of his work.

To have a vague, sentimental attachment to one whose name is "jesus" does not save in fact, nor does it bring near his salvation in experience, nor does it deliver from sin in actuality, nor does it make known his presence in reality. Thus we press toward the mark for the prize of the high calling of

Redemption and Restoration

God in Christ Jesus.

One particular place of note in regard to *luo* is John 11:44 where, once Lazarus comes forth from the cave, bound hand and foot with a napkin about his face, Jesus commands the Jews who were in the area to “loose him and let him go”, AV translation. The wording is, in fact, *lusate auton kai aphete hupagein*, Stephens 1550.

Clearly, the *luo* word does not contribute to the further action of anyone departing from the scene, for that idea is expressed in the second two verbs, *aphete* and *hupagein*. *Aphete* means to forgive or leave and *hupagein* means to go. *Lusate* and *aphete* are in the same verbal state, therefore are connected. *Hupagein* is, quite obviously, a different verbal state. Therefore, *lusate* and *aphete* are connected. *Hupagein* is not.

Without having to demonstrate anything further regarding tenses and verb endings, it is blatantly obvious that *lusate* and *aphete* should be rendered together and *hupagein* should be distinct from them. Even without knowing a great deal of the Greek language, it is patently obvious what is required, here.

The word *auton*, him, occurs but once - not twice.

Lusate and *aphete* him and *hupagein*.

Hupago is translated many times “depart” or “go”. Significantly it is also translated “Get thee behind me”, regarding Peter’s rebuke, or “Get thee hence” to Satan in Jesus temptation.

Lusate and *aphete* him and depart, says Jesus to the Jews.

Aphete, “forgive” or “leave” ?

When a man is forgiven, he is left alone. No further action is

Redemption and Restoration

taken. No debts are recoverable - he is forgiven. Nothing is required of him - he is discharged. No restitution can be demanded of him - unless he desires to make it, voluntarily. He is forgiven. No further demands can be made of him.

Once the bindings had been removed Lazarus was to be left. Nothing further was required of him by those Jews who, as it were, remained in the present land of the living. They had not risen in newness of life, as had Lazarus, in figure. Nothing is required of those who are beyond death. What law could possibly be appropriate to Lazarus ?

If Lazarus had had any financial debts - what could a court do ? His death certificate could be produced. A man, once dead, is discharged from all financial debts. Perhaps his estate could be chargeable, but that is another matter. As for he, himself - leave him. Depart.

But witness the mention of Jews in John 11:31, in the house with Mary, who followed her to the grave, who said, Behold how he loved him. Some of them said, Could not this man have caused that he should not have died ? Their presence and words caused Jesus to groan in himself.

Witness, later, the mention in John 19:40 of the manner of the Jews to bury which was applied to Jesus' own body. John 20:6 tells us of the linen clothes and the napkin - an identical manner to that in which Lazarus was "bound" in death.

What is the fundamental concept here ?

Another use of *luo* is by Peter when he tells us that, in the day of the Lord, II Peter 3:10, the heavens shall pass away with a great noise and the elements, *stoicheion*, shall melt, *luo*, with fervent heat. The earth and the works that are in it shall be

Redemption and Restoration

cataclysmically burnt up. The Apostle says further in verse 12, that the heavens, also, being on fire, shall be dissolved, *luo*, and he adds to his description of what will happen to the elements.

Stoicheion is used seven times in the apostolic writings and is translated rudiments, principles and elements. The fundamentals. What is fundamental shall be *luo*. Then, the heavens shall be *luo*.

In the case both of the fundamentals and then the heavens, heat and fire are involved in *luo*. The state of *luo*, with regard to the fundamentals, and then the heavens, involves cataclysmic fire and heat.

What is the common concept in this place ?

Luo is given to us concerning the congregation of a synagogue, in Acts 13:4, which “disperses”. They were gathered. Now they depart.

What is it about this place that links it to the others ?

John tells us in his first epistle, I John 3:8, that the Son of God was manifest that he might *luo* the works of diabolos. Interestingly, the excellent Englishman’s Greek New Testament has, in this place, “undo” for *luo*.

How does this help us in our inquiry ?

Four references to discarding shoes cover three mentions of John the Baptist’s words saying he was not worthy to do this, for John stood and Jesus walked, John 1:35, and John’s ministry is that which, once accomplished, makes no further progress. The fourth mention is of Moses who was told to do

Redemption and Restoration

this when upon holy ground, for the opposite was the case there - Moses remains and discards his shoes. He can go no further.

What joins these mentions to the others ?

Peter tells us in Acts 2: 24 that it was not possible for Jesus of Nazareth to be holden by death, but God loosed him, *luo*, from the pains of death and then raised him from the dead.

How does this further enlighten us as to the common denominator of the meaning of *luo* ?

The Jews sought to kill Jesus because he not only had broken, *luo*, the sabbath, but said also that God was his Father, John 5:17. My Father worketh hitherto, said he, and I work.

How does this display that which the other places exhibit ?

There is one common concept which is behind all of these instances, and the many others we see connected with *luo* and *apoluo*. It is a concept which already has an English word attached to it.

We have seen that the word *gaal* in the Hebrew scriptures is a matter of ownership, I have redeemed thee, thou art mine. It is a matter of prior kinship. And it is a matter of a public transaction, in the place of concourse, to gain full ownership of that which is being redeemed.

We have seen that the *agora* group of words is about the place of concourse and the acquiring of that which is to be owned.

We have seen that the possession is secured, *peripoieo*.

Redemption and Restoration

Now, we see *luo*.

We see the discarding of shoes, the dispersal of a congregation, the dismissal of evangelists, the dissipation of the fundamentals and the heavens, the removal of Jewish grave clothes, and the breaking of the sabbath.

What links all these together ?

It is obvious, in the context of redemption.

The scripture cannot be dispossessed for the word of the Lord endureth for ever and once it is known it cannot be unknown nor can it be relinquished. Shoes taken off, in the greater context of remaining in the place and making no further progress, are dispossessed for there is no further requirement to have shoes at all. The rulers of a synagogue who preside over a congregation will dispossess them at some stage and they will disperse. Disregarding the sabbath is a matter of dispossessing it so that one may do that which one wishes rather than possess the principle of the sabbath. Diabolos will be dispossessed of that which he has done, through which he obtained influence.

The Jews “possessed” Lazarus and Jesus in death in that their custom bound them with materials; clothing and napkin. Once death was overcome, the Jews were required to dispossess Lazarus, then to leave him alone, and then to go hence.

Death could no longer, righteously, hold Jesus of Nazareth, and God, therefore, dispossessed the pains of death of his Son. Then he raised him from the dead.

Once the Wicked, having been given a little time to do his worst, has done what he can in all deceivableness of unrighteousness and once his self destructiveness has run its

Redemption and Restoration

course, those whose function it is to be in authority over the fundamentals and the heavens will be deposed and dispossessed of that which was under their jurisdiction. Relinquished, the fundamentals and the heavens will then be dissolved in fervent heat.

If the degree of possession is stronger, then *apoluo* is used when dispossession takes place.

When the church, apostles, elders and evangelists are involved, *apoluo* is used. When it is the rulers of a synagogue being considered, it is *luo*.

When Jesus authority to dispossess a multitude who were gathered under his preaching is in view, Matthew 14:22, then he of whom it is said that never man spake like this man and that he spoke with authority, not as did the scribes and Pharisees, does so in a way in which *apoluo* is appropriate. When a colt is held in a very weak kind of possession by those who were very willing to have it possessed by the Lord, rather than themselves, *luo* is chosen to express the event.

The strength of possession is what determines the choice of *luo* or *apoluo* when the unpossession is described. The *apo*-prefix extends the meaning of a verb to be a superlative; or to be repetitive; or to extend the meaning of the action into another dimension. In this case, I would say that it is a superlative. Power of possession is more forceful, thus a superlative dispossession is in view.

Apoluo is used in at least thirteen cases where the departure of a husband or a wife is involved. This “departure” is a matter of dispossession, not of merely dwelling somewhere else. To depart from a spouse is to relinquish possession of them. It is, thus, a very serious matter as the possession is the strongest

Redemption and Restoration

kind possible with regard to this natural life.

Examples abound and it is not necessary to ennumerate all forty occurrences of *luo* and all seventy occurrences of *apoluo* - or *luo apo* - in order to prove the point.

It is surely to be expected that if *gaal* and the *agora* words have the bearing of ownership by a kinsman redeemer, then the opposite word employed in this part of redemption should, sensibly and reasonably, be a matter of dispossession in order for a change of ownership to be effected.

The forty instances of *luo* and the seventy occurrences of *apoluo* are followed by a list of twenty one places in which seven words are employed by the apostles.

Lutron and *antilutron* occur three times; *lutrotes* occurs once; *lutroo* and *lutrosis* occur six times; *lusi* occurs once; and *apolutrosis* occurs ten times.

Lutron.

The word *lutron* or *antilutron* appears three times and it has been translated "ransom" each time in the AV. Both Matthew, 20:28, and Mark, 10:45, write the word, quoting Jesus, in the same form, saying that the Son of man came not to be ministered unto but to minister and - To give his life a *lutron anti pollwn* - a *lutron* corresponding to many. Paul also uses something similar in I Timothy 2:6, Who gave himself an *antilutron hyper pantwn* - a corresponding *lutron* over all.

The Greek preposition *anti* does not have the meaning that the prefix anti- has in English. Corresponding to, or "mirroring" is the idea. The relationship between prosecuting and defence counsels in court is one to bear in mind, not in the

Redemption and Restoration

sense of an adversarial court entertained with oratory but in the sense of two, similar functions “mirrored” across a court which is more concerned with justice than with tactics.

The root, *luo*, does not invest *lutron* with any meaning which could justify the translation “ransom”. A ransom in the commonly quoted situation of kidnap is not a lawful means of dispossession. It is a bribe. Such a concept is simply not present in the apostolic word.

Jesus Christ gave his life in correspondence to many. And he gave himself in correspondence over all. This was a lawful means of dispossession. Having done thus, that which was - lawfully - freed from possession was available to be taken into ownership, or to be judged. The treasure was in the field.

Lutrotes.

Stephen uses this word in Acts 7:35 when they refused Moses saying, Who made thee a ruler and a judge. Stephen says that God sent - *apostellon* - Moses as a ruler and a *lutrotes* by the hand of the angel who appeared to him in the bush. By the means of seven plagues, Pharoah was dispossessed of the Hebrews so that God could own them in the wilderness, and beyond.

Alternately permitting them to go and having his heart hardened, Pharoah eventually perished in the Red Sea assaying to follow in the footsteps of them whom God led forth.

Dispossessed by Egypt, the Hebrews, in turn, dispossessed the Egyptians of the accoutrements which would later be used to construct the pattern of spiritual things as they sojourned, borrowing them on the night before they departed. Jehoiakim

Redemption and Restoration

returned the value of these items, II Kings 23:35, raised by taxation, when Pharaoh Nechoh put a tribute on the land - I assume an annual tribute - of an hundred talents of silver and a talent of gold.

Deliverance under Moses was by the parting - and unparting - of the Red Sea, I would say. Dispossession was by the means of seven plagues. I would argue that *lutrotes* is a dispossessor, not a deliverer.

Lutroo and Lutrosis.

There are six occasions on which the verb, *lutroo*, and the noun, *lutrosis*, can be found.

Firstly, I Peter 1:18 makes it very clear that scattered strangers were not redeemed - *lutroo* - with such things as silver and gold from the vain manner of life handed down from their fathers to them. Fathers possess their children and they hand down to them a way of life. Naturally, men continue in that which they have thus received, especially if it is religious, for the entirety of their earthly life. Such was the manner of life handed down to these whom Peter addresses that nothing on earth could free them from such a bond of possession.

But these scattered strangers were released from such a possession, not by anything corruptible, but by the precious blood of Christ. As a lamb without blemish and without spot did he offer up himself, for them.

These were redeemed, *agorazo* - acquired after dispossession - to God by the blood of the Lamb, Revelation 5:9, out of every kindred and tongue and people and nation.

Redemption and Restoration

Secondly, in the context, Titus 2:14, of denying ungodliness and worldly lusts, living soberly, righteously and godly in this present age, Paul says that the Saviour Jesus Christ gave himself that he might redeem, *lutroo*, his people from all iniquity and purify unto himself a secured - *periousia* - people, zealous of good works. *Peri* - circled; *ousia* - substance; secure goods. Iniquity has been dispossessed of what it held. This people, now circled and secured, are purified unto the Redeemer and Saviour, Jesus Christ, who loved them and gave himself for them.

A garden inclosed is my sister, my spouse, Song 4:12.

Thirdly, in Hebrews 9:12, where the context concerns service to God with a clear conscience, the writer makes it clear that meats and drinks and divers washings and carnal ordinances could never cleanse the conscience. It is not possible to draw near to the living God and to worship him in pure service until the conscience has been cleansed. Of other service does God declare, This people draweth near to me with their lips but their heart is far from me.

But Christ being come, an high priest of good things to come, not by the blood of bulls and goats, but by his own blood he entered once into the holy place, having obtained eternal redemption, *lutrosis*, for us. And the writer makes clear that the blood of Christ, verse 14, purges - *katharitso*, catharsis - the conscience from dead works to serve the living God.

The Greek word *katharitso* is the word we get catharsis from in English which is a matter of release from oppressive conditions by various means. The guilt of dead works possesses the conscience. But he who took away such dead works by suffering for them himself - after which, in death, his blood was shed - entered, himself, once, into the holy place of

Redemption and Restoration

heaven, there to abide for ever.

He took possession of these dead works. They were utterly purged in him. Thus he obtained an eternal dispossession. Thus is the conscience purged, for ever.

Fourthly, fifthly and sixthly, there are three places where redemption is a matter of Israel. Luke 1:68, Luke 2:38 and Luke 24:21.

Zacharias uses the word redemption, *lutrosis*, in the context of the Lord God of Israel saving his people Israel from their enemies, Luke 1:70, and from the hand of all that hate them. Anna spoke to all them in Jerusalem that looked for redemption, *lutrosis*. And the two on the road to Emmaus inform the man they have not yet perceived as Jesus that they trusted it would have been Jesus would have redeemed, *lutrosis*, Israel.

I would say that in these three passages those who use the word *lutrosis* - Zacharias, Anna and the two - are using it in the sense of being dispossessed from the natural enemies of the nation of Israel. In context, of course, that would indicate the Roman occupation of the land at the time.

That their growing faith apprehended more, I do not doubt, but at the time they spoke I understand it to be the case that what they dimly saw of God's eternal purposes was very much, to them at the time, understood in the context of their own national situation.

Thus the word *lutrosis* is appropriate to what they uttered rather than the word *apolutrosis* which is that used by the apostles in the context of full redemption.

Redemption and Restoration

Lusis.

There is one use of this word in I Corinthians 7:27, Seek not to be loosed, which indicates that the apostles, inspired by the Holy Ghost, do not use the words *lutrosis* or *apolutrosis* in natural affairs but reserve it for doctrinal purposes in the doctrine of Christ. Seeking to be dispossessed by a wife is discouraged by Paul and he uses the word *lusis* to indicate that this strongest of natural bonds is, yet, not as strong as the bonds that are overcome when dispossession of a redemptive nature is in view.

Apolutrosis.

We have observed that *apoluo* is used, in preference to *luo*, when possession of a strong kind is involved, such that the dispossession requires something greater. We have observed that *lutron*, *lutroo*, *lutrotes* and *lutrosis* are words used when dispossession is being considered of a kind which involves God's people, the release of God's people and their subsequent service to God. We have seen that other wording, *lusis*, is employed when dispossession is being considered which does not involve redemption.

Now we may observe that the stronger word *apoluo* is conjoined with the redemptive word *lutrosis* to form a superlative word, *apolutrosis*. It is used ten times in the Greek scriptures.

Release and deliverance are effects of dispossession. The release and the deliverance are that God, himself, may take both ownership and possession. But the root idea is that of dispossession, by lawful means, publicly executed in the place of concourse in front of witnesses. Thence he who is the

Redemption and Restoration

kinsman redeemer may own and possess that which is thus dispossessed.

The three concepts of dispossession, the acquiring of ownership and secure possession are strongly associated within the whole doctrine of redemption.

To bring in other concepts and confuse the matter of redemption is to cloud the doctrine with that which is neither pertinent nor relevant. Holding in the mind less than the whole scope of the doctrine will not lead to a true apprehension of the doctrine. Misunderstanding the way in which redemption is set forth will leave the mind unsettled as to the range of the doctrine. Faith requires clarity. And Faith shall have it. To Faith is this my book written.

Paul makes clear in Romans 3:24 that justification is through the *apolutrosis* which is in Christ Jesus. Redemption cannot be in any way detached from the person of Christ Jesus. It is in him. And justification is through *apolutrosis*.

Of God is the church in Christ Jesus, I Corinthians 1:30. Not of themselves. Christ Jesus was made to them wisdom from God. And this is the wisdom of God in Christ - righteousness and sanctification and *apolutrosis*.

God made the saints, Ephesians 1:7 EGNT, to be objects of grace in the Beloved in whom they have *apolutrosis* through the blood of him.

The Son of God's love, Colossians 1:14, is he in whom the saints and faithful brethren have *apolutrosis* through the blood of him.

Death having taken place, Hebrews 9:15, unto [*eis*] *apolutrosis*

Redemption and Restoration

of the transgressions [*parabasis*] which were under the first covenant, a promise is received, by them who have been called out by the gospel, of an eternal inheritance.

Some have been tortured, Hebrews 11:35, and would not accept *apolutrosis*, for they sought a better resurrection. Had they yielded to their torturers and accepted the redemption that their tormenters offered - a short time in this world, in this present life, in which they would be as other men, having yielded up their faith - then they would be raised from the grave by the voice of the Son of God in the resurrection of damnation. Their tormenters were willing to dispossess their victims in such a way that this superlative can be the only way to express it. But these would not accept it and preferred the torture. That they might take part in a better resurrection at the end of time. Two redemptions face all men. Both are superlative. Both are for eternity. Which dispossession will a man choose ? is the question.

But Jesus says to those who face extreme trial and tribulation, Luke 21:28, Look up. The Son of man shall come in a cloud - as was his ascent - but his coming shall not be as was his ascent in that he shall come with power and great glory. Look up for your *apolutrosis* draweth nigh.

Those who look for such a redemption have a pledge of it within their own hearts, Ephesians 1:14, for they are sealed - the impress of an image - with the Spirit of promise who is the pledge of their inheritance unto [*eis*] *apolutrosis*. The indwelling of the Holy Ghost impresses an image on the heart and the presence of this Blessed Divine Person is the pledge of a future inheritance in everlasting glory.

Those who are thus sealed, impressed, are intreated not to grieve the One who dwells within their own hearts. For they

Redemption and Restoration

are sealed unto [eis] the day of *apolutrosis*. Let all bitterness, indignation, wrath, clamour and evil speaking be removed from them with all malice. Rather let them be kind one to another, of a tender heart, forgiving one another as God also forgave them in Christ.

Those who thus walk in faith, Romans 8:23, do, it is true, groan for they have the first fruits of a new creation within them. The old creation groans to be delivered. So do they, within. For we ourselves wait, says Paul the Apostle, for the *apolutrosis* of our body. Not our bodies, note - our body. For Paul could say, I live; yet not I, but Christ liveth in me. And Paul could also look for a redemption that was not for his own body but for the one body of Christ, for Christ loved the church and gave himself for it that he might present it to himself a glorious church.

Redemption.

Jesus Christ gave himself, gave his life, gave his body and gave his blood to undo every kind of possession with which his sheep were possessed. Sin, death, the law, the first creation, transgressions, a defiled conscience, the first covenant, the works of diabolos, the matter of Jew and Gentile and all forms of possession among men in the world were faced, publicly, in the place of concourse in the presence of witnesses.

Those given by the Father to the Son, in a covenant within the Deity from everlasting, were those who would come into existence within an adverse creation. He who was, from everlasting, a kinsman Redeemer came to unlock every way in which they were possessed, which he did, in righteousness, lawfully and properly before principalities, powers and men on earth.

Redemption and Restoration

There was a nearer kinsman but no redemption whatsoever was available from that quarter. That shoe is removed and that which would not redeem has stood still ever since, making no progress whatsoever. Not one jot or one tittle shall pass from it, however, till all be fulfilled. But all shall be fulfilled.

But he whose goings are from everlasting goes forth conquering and to conquer. His people are willing in the day of his power. He has the dew of his youth. The LORD has sworn to this Lord, Thou art a priest for ever. He shall rule in the midst of his enemies over a willing people who are his own possession, secured.

In the day of his wrath, when the LORD makes his enemies his footstool, this Lord shall strike through kings. He shall judge the unbelieving heathen. He shall fill with dead bodies.

Until the absolute fulfilment of the superlative *apolutrosis*, he shall drink of the brook in the way and he shall lift up the head.

Sonship.

In the doctrinal foundation which Paul the Apostle laid, as a wise master builder, on which is to be builded all that will subsequently be raised, it is clear that sonship, and therefore the earnest of the Spirit, follows from redemption. This is evidently its place in the doctrine as given by the apostle, as we can plainly read. To build parts of a building on a part of the foundation for which it was not intended is to build independently of him who laid the foundation. To myself it appears that some have attempted to conjoin sonship to another part of the doctrine and they have not prospered in their venture. Frustrated in their attempts, they appear to me

Redemption and Restoration

to have then made adjustments to another area of the doctrine in order to pursue their objective, thus causing further imbalance.

I prefer to add sonship to redemption, and, thereafter, to consider restoration.

Paul tells all that were in Rome, beloved of God and called saints, whom he is able to call brethren, Romans 8:12, that as many as are led by the Spirit of God are the sons of God, verse 14. And such as these have not received the spirit of bondage, again, unto fear. That is, that having feared under bondage to the legal curse, and having fled from such a dreadful state to believe on Christ, and having received justification through the shedding of his blood, these are not, now, to receive - yet again - the spirit of bondage under Christ as though Christ were a second Moses come to, apparently, save, when, in reality, he has come to bring men into a further bondage.

No, they who are led by the Spirit, being the sons of God, receive not the spirit of bondage again, unto fear, but they receive the Spirit of sonship whereby they cry *Abba*, Father.

The word for receive, in both cases, is derived from *lambano*, to receive. We shall notice this word later.

The word which I have rendered "sonship" is *huiiothesia*. I do not agree with the translation "adoption" nor with the translation "placing of a son". I understand the word to mean sonship. Now are we the sons of God and it doth not yet appear what we shall be. The life of the Father is in the son. This is the commandment of the Father - everlasting life.

I am crucified with Christ, says Paul, Galatians 2:20. Nevertheless I live; yet not I, but Christ liveth in me. These

Redemption and Restoration

words indicate to me that the being “I” is enlivened by union with Christ, that is with the Spirit of Christ. The life that he now lives in the flesh he lives by the faith of the Son of God. The flesh is dead, crucified in union with Christ. The “he” that now lives does not dwell in the flesh any longer but is united with Christ in the Spirit.

In union with Divine Life, the being lives. Not his own natural life, for that is dead. The life that lives is that of the Son of God, in the Spirit of Life.

Sonship, as a result of Fatherhood, is what I understand the word *huiiothesia* to mean.

Either sonship itself may be under consideration - that is, the absolute state - or the expression of sonship may be that which is in view - that is, the manifestation of the state.

Paul then makes clear in Romans 8:22 that they who are thus in a spirit of liberty within are, nevertheless, still burdened in this present creation and they groan within themselves, as did Jesus groan when he was in the presence of the bondage of death at Lazarus’ grave. What groanings are expressed by the Spirit within those who are of a new creation !

For the creation itself groans, Romans 8:22, and travails, in subjection, but not willingly, to vanity and corruption, waiting for the revelation of the sons of God when it, the creation itself, shall be freed from bondage. This liberation will occur in the full and final redemption - *apolutrosis* - of “our” body, verse 23. That is, the whole body.

Unpossessed, all that is created shall be dissolved. Those who were in authority, having been deposed, lawfully, from their office - and having thus been dispossessed of that which was

Redemption and Restoration

under their authority and power - shall go to their place. The unpossessed creation shall be dissolved. And created anew. For even the very heavens are not clean in the sight of Him who is pure, holy and righteous.

In fervent heat and flaming fire shall all be dissipated and reformed.

Then shall the full manifestation of the sons of God be revealed. Which eye hath not seen nor hath ear heard nor hath it entered into the heart of man to conceive of it.

This awaited adoption [the expression of sonship] is through redemption - *apolutrosis*. Romans 8:23. And *apolutrosis* is the means by which justification was accomplished. Romans 3:24.

Redemption - *apolutrosis* - brings in justification, first - accompanied by the spirit of sonship - and then, thereafter, brings in the full expression of sonship.

In Galatians 4:1, Paul tells the churches of Galatia that the heir differs nothing from a servant until the time appointed of the father. There is no apparent difference whatsoever. Onlookers see servants, nothing more. Only the father knows the difference. And he it is who appoints the time when the heir will appear for what he is. [The term "heir apparent" is a contrast with the term "heir presumptive" and has no relevance, in this case.]

In the fulness of time, God sent forth his Son. His only Son. The Son of his love. For his purpose was, from everlasting, to bring many sons to glory.

Come of woman, come under law, was the Son. The Son; of man, was he. Unto us, men, was a child born. Unto us,

Redemption and Restoration

lightened by his being but in darkness of comprehension, was a Son given.

God, in the person of the Son, was manifest in the flesh. Of the seed of King David came he, the Lion of the tribe of Judah who prevailed to open the book of God's purposes from everlasting, and to unlock the seals which had obstructed the fulfilment of all that the Father desired to achieve through his Son without whom nothing was made that was made.

A Lion he came; a Lamb he died.

This, that he might acquire in ownership - *exagorazo* - those who were under law, Galatians 5:5, that they might receive - *apolambano* - the adoption.

Lambano is to receive. *Apolambano* is very evidently a matter of receiving something in return for something else. Luke 6:34 - a question of reciprocal giving - demonstrates this, as does Luke 15:27, Luke 18:30, Luke 23:41 and Romans 1:27. I am obliged to remark that *apolambano* does *not* mean "receive away". The prefix *apo-* clearly turns *lambano* around and repeats the action.

Those who are thus acquired were taken, lawfully, out of a state of being possessed. By very birth they received the status of a servant. Servitude to the law was that which they received, without any effort being made upon their part. The very moment that their existence commenced, they were formed in sin and conceived in iniquity, Psalm 51:5.

Under the law, were they and, thus, under its curse by very conception.

But he who came, a Son, acquired them - in the place of

Redemption and Restoration

concourse, lawfully, publicly and without dispute - and possessed them and owned them. The Son, ever one with the Father, redeemed them. And in return for a state of bound servitude, received without any action on their part, he gives them the state of sonship - again, without any effort on their part.

He gave himself; He gave his life; He gave his body; He gave his blood.

I have redeemed thee; thou art mine, saith he.

Born from above, born of the Father, born of water and born of the Spirit, they receive - without works, without the deeds of the law - the Spirit of sonship.

God sends forth the Spirit of His Son into their hearts crying, *Abba*, Father.

In this new creation there is neither Hebrew nor Greek. The middle wall of partition is unpossessed; and, thus, of none effect.

Israel received the promise of sonship, originally. They set it forth, previously, Romans 9:4. But now there is no difference. Both Jew and Greek are one in Christ Jesus.

This was predestined, before the foundation of the world, in Christ, Ephesians 1:5.

Seven places set forth sonship in the Greek scriptures.

And it is evident that, in the apostolic doctrine, sonship is related, directly, to redemption and that redemption brings in justification.

Redemption and Restoration

The Earnest.

It is also evident that the earnest of the Spirit is related to justification.

It is God himself who gives the earnest, *arrhabon*, of the Spirit, II Corinthians 1:22. And this earnest is given to the heart. This earnest is as a result of redemption - *apolutrosis*. For, Ephesians 1:14, the Spirit, himself, is the earnest - the pledge - unto [*eis*] the redemption of the secured possession, *peripoieo*.

They who groan in this present tabernacle, and look for an eternal tabernacle when God shall tabernacle among his people, are given the earnest of the Spirit as they wait, II Corinthians 5:5.

His presence in the heart is the pledge that what has been secured shall be fully redeemed.

Three times is the word *arrhabon* used in the Greek scriptures but it is a transliteration of an Hebrew word, *erabon*, into Greek lettering, not a translation. Just as the expression - in relation to sonship - *Abba*, Father is rendered, first in Greek transliteration of the Hebrew letters, then, secondly in the actual Greek language, so is this word treated in a similar fashion, for Israel first set forth this concept and only afterwards was it revealed that both Jew and Gentile should manifest it forth in one body.

Nor should the Gentiles be puffed up against Israel for if after the sedition of Israel, taking over the things of God and yet rebelling against himself and his purposes, the Gentiles should, also, apostacise - and have they not ? - then may not Israel, again, be gathered ?

Redemption and Restoration

Let us, therefore, who are Gentiles by nature, not be so puffed up, but let us fear.

Three times, also, is the meaning observed in the Hebrew scriptures, all three times in the incident that is very much a matter of pledge regarding union - and thus inheritance - in a context of decease. And, also, in a matter of the seed of Isaac who inherited the promises made to his father, Abraham.

Three times is *erabon* used when Tamar required a pledge from Judah in Genesis 38:17, 18 and 20. Three pledges did she require and three times is the word used. This is the word used in II Corinthians 1:22, II Corinthians 5:5 and Ephesians 1:14; three times.

Judah offered a kid of the goats, a suitable offering for such a purpose. This is what goats do. But Tamar, denied her spiritual rights, wanted union in order to bring forth the purpose of God. She was as the woman who brought forth a man child who should rule the nations with a rod of iron. This was her destiny and she was not to be denied it.

A pledge will she have of that which shall be; this pledge will save her life.

By this pledge will she endure as she brings forth fruit unto God. And this pledge is the earnest of a heavenly future, and an earthly inheritance - but a better earth than that which now stands.

Judah says at the end of the affair that Tamar has been more righteous than he. And so saying, he judges well, for she believed, and attained what she sought, in righteousness.

Three times is the Hebrew word used by Moses; three times is

Redemption and Restoration

the same Hebrew word in Paul's writings. Only six times ?

The seventh time is in John 19:38, where a third writer - the only person to report it - tells us that the coat, or tunic, or outer robe of Jesus was seamless, woven from the top throughout.

"Seamless" renders *arrhaphos* which is transliterated by John from the Hebrew. *Arrhabon*, pledge and *arrhaphos*, seamless.

The earnest which is received by faith is the presence of the Holy Ghost in the heart. And, so receiving, is the gift of the Holy Ghost made to them who are justified by faith. For they that hunger and thirst after righteousness - who have none of their own - shall be filled. They shall all be full of the Holy Ghost. And he shall lead them in paths of righteousness. And his presence within them shall be holiness unto the Lord.

The righteousness which is imputed - accounted - to them who believe is the righteousness of God himself. Without righteousness, one is naked. Adam and Eve knew not that they were naked until they partook of the tree of knowledge of good and evil. Then they came to know their nakedness, that they did not possess the quality of righteousness. Then they hid themselves from God, rather than acknowledge their nakedness; and acknowledge what they had done.

Hiding among the trees of the garden - disguising their nakedness with other knowledge - they remained at a distance from their Maker. Preoccupied with other trees of knowledge - the trees in the garden which God had planted - still they ignored the Tree of Life in the midst of the garden.

Realising that the tree of the knowledge of good and evil could not help them; now aware that they had no righteousness;

Redemption and Restoration

hiding among other trees which, also could not assist them; their nakedness testified against them.

Who told thee that thou wast naked ?

In suffering and death did one have removed from him his seamless garment. Woven from the top, seamless. It covers the body, from the top. There is a perfect unity from the top to the bottom. Exposed without it, he suffered. And died.

And as he suffered, it was preserved, intact.
My God, My God, why hast thou forsaken me ?

For God hath made him to be sin for us - him, who knew no sin
- that we might be made righteousness of God, in him.

To him that discovers his nakedness in Adam -
To him that discovers that knowledge is not the way to life -
To him who, like Adam, hides among the lesser trees of knowledge -
To him who hungers and thirsts for a righteousness that will satisfy God -

- to such a man who believeth on Jesus Christ shall a pledge be given.

The Holy Ghost, himself, by his very presence within, shall witness that the righteousness of God is freely imputed, without works, to every one that ceaseth from his works and believes on him whom God has sent - even his Son, Jesus Christ.

And the Holy Ghost, himself, shall testify, as a Spirit within, of an inheritance in a better creation.

Redemption and Restoration

He, dwelling within, shall remember their sins and iniquities no more, who trust in the suffering sacrifice of the Saviour. And if he has no memory of them, then neither shall that man in whom that Holy Person dwells. He shall seek for them but he shall discover that God hath cast all his formerly remembered sins behind His back.

And the Holy Ghost, himself, is he that testifieth, in the written word, in Moses, Paul and John, testifying from antiquity in the Hebrew tongue, transliterating into Greek but witnessing as of old - unchanged by time - leaving us a trail of seven to follow, that we might be comforted, across the ages, unto an eternal inheritance.

Glory be to God for ever and ever, Amen.

Redemption and Restoration

“Reconciliation.”

The writer to the Hebrews asks them, Hebrews 2:3, How shall we escape if we neglect so great salvation ?

This salvation at the first began to be spoken by the Lord, himself, Jesus Christ. This great salvation was confirmed by them who had heard the words of the Lord, such as Peter, John, James and Jude, whose writings we have. They confirmed these things to “us” that is, these words of salvation were confirmed to those who were called, especially, in their turn, to teach this salvation.

Such is this great salvation that the Lord, himself, first spoke it and the Lord, himself, chose witnesses who should confirm it. This principle can be seen to continue in that further ones were chosen, such as Paul, who should receive the word from the original witnesses and should continue its teaching.

It was Christ himself who chose and called Paul the apostle, saying, Saul, Saul, why persecutest thou me ? And it was the Holy Ghost who later commanded, Separate me Barnabas and Saul for the work whereunto I have called them. No man was involved in these matters.

To such as Timothy, Titus, Luke, Mark, Tychicus, Silvanus and others did the Apostle Paul commit the word of the truth of the gospel that they, in turn, may teach others also, having heard them of him among many witnesses, II Timothy 2:2.

Redemption and Restoration

Such as had proved themselves faithful. Such as treasured this gospel. Such as had, evidently, been recipients of that great salvation and had not neglected it.

Spoken of the Lord Jesus Christ himself, heard by chosen and faithful witnesses at the time, passed on to others who were also chosen and counted faithful, I Timothy 1:12, thence to be delivered to other called, chosen and faithful men who could teach others also - this great salvation is not cunningly devised fables but has been conveyed by those who were eyewitnesses of the majesty of the Lord Jesus Christ, I Peter 1:16, who make known his power and coming.

Then how shall we escape if we neglect it, when it has been so diligently protected, preserved and handed down at such cost and with such devotion ?

Let us therefore fear lest we fail to receive, and hand down in our turn, such a great salvation which was, originally, spoken by no less than the Lord Jesus Christ at the first.

Let us be clear as to what this gospel is. Let us look into these things which angels desire to look into, I Peter 1:12.

With what else shall one fill one's mind ? For what else was the mind created than to receive these immense treasures ? Why does the mind atrophy and fail in old age when it is not filled with these spiritualities ? Is it not because its proper use has been neglected ?

For what else were we given an existence ? For what other purpose is man ?

Let us examine what is called "reconciliation" in an orderly way, taking the matter by several logical steps.

Redemption and Restoration

The first step is the necessity of establishing the meaning of a Greek root word. The second is that the exemplary context of a double compound word requires sufficient attention. The third is to survey the doctrinal aspect of that double compound word. The fourth is to examine the occurrence of the triple compound word. The fifth is to show the Old Testament intimations of what has been demonstrated.

“Reconcile” in English.

Before even taking the first step, however, it is necessary to assess what we have before us in the Authorised Version translation.

The words “reconcile, reconciled, reconciling and reconciliation” can be found a total of fourteen times in the Gospel writings. One of these times the word is an improper translation of *hilaskomai* which should, clearly, be rendered “propitiation” in Hebrews 2:17 and another is the word *diallattomai* in Matthew 5:24 where the question of brotherly unity is concerned. We shall leave these two aside.

The last twelve references are all renderings of the three words, *katallage*, *katallasso* and *apokatallasso*. To this list must be added a thirteenth - the mistranslation in Romans 5:11 where the word “atonement” has been incorrectly given to translate the Greek word *katallage*.

All thirteen of these texts are listed below and we shall see that there are twelve doctrinal uses of this group of words, with the addition of a single use in the context of a separated wife rejoining her husband.

Redemption and Restoration

This series of words contains the root word, *allasso*. Then, two double-compound words - the noun, *katallage*, and its verb form, *katallasso* - are derived by the addition of the commonly employed supplement, *kata*. The triple-compound word, *apokatalasso*, is formed by the further addition of the often used prefix, *apo*.

This progression of words has been laid out for us by the Divine direction of the Holy Spirit as he inspired Paul, the Apostle particularly chosen by the Lord Jesus Christ from his ascended place on the throne of God at the right hand of the Father.

It is transparently evident from the epistles of Paul that this man, who genuinely viewed himself as less than the least of all saints, possessed an intuitive but highly organised mind and that his thought processes were complex, yet brilliantly arranged such that he was able not only to perceive momentous spiritual concepts but also logically to express them, passionately and succinctly, in the best available language of the time. Such was the gift given to the church by him who had ascended up on high.

There is clearly doctrinal teaching being conveyed by Paul's use - in the inspiration of the Holy Spirit - twelve times, then once more, of these words. Something is being opened to us by the particular use of these words that is conveyed by no other words in the scope of his doctrine.

However, the word "reconcile" is an English word and it is relevant to discover if that choice of word adequately conveys to the English reader what is meant by the Greek. The famed Moulton in his "Introduction to the Study of New Testament Greek" states, The two languages [English and Greek], despite the enormous changes which have made English what it is

Redemption and Restoration

today [he wrote in 1926], remain sufficiently alike in spirit to make the transference of thought from one to the other a matter of ease and precision.

First Century Greek was a highly developed language which had evolved over a considerable period of time being written and spoken by an extremely organised civilisation. It was imaginative and sensitive; artistic and expressive; yet accurate and disciplined. So also is English. And, therefore, having a richly abundant spectrum of words derived from many other languages, it should always be possible to express what the Holy Spirit inspired in a suitably accurate form that we may understand and appreciate his mind in a particular context.

The Oxford English Dictionary, Second Edition, in twenty volumes, gives for the meaning of “reconcile”, the following :-

1. To bring again into friendly relations after estrangement; To set at one again; To bring back into concord; To reunite into harmony.
2. To adjust, settle, bring to agreement [within this meaning is the accountancy use of the word when consistent accounts are established by including ongoing transactions]; To make compatible or consistent.

Taken *in toto* the meanings give the idea of settlement into a stable state with the absence of irregularity, disharmony or conflict. However the general use of the word in spoken English conveys an inexact idea of two disparate parties becoming emotionally harmonious after a quarrel.

Allasso.

In examining the meaning of the noun, *katallage*, and the two verbs, *katallasso* and *apokatallasso*, it is necessary to

Redemption and Restoration

understand, first, the way the Holy Spirit has used the root word of them all, namely *allasso*, for he has evidently used the word in a particular way and this should lead us on a right path to understand his further use of the more complex compound words.

Six times has the word *allasso* been used in the Gospel writings, and it is clear upon examining the contexts that a single meaning is in view in all six instances.

- A) Acts 6:14..heard him say that Jesus shall change the customs ...
- B) Romans 1:23 ..and changed the glory of the uncorruptible God into an image..
- C) I Corinthians 15:51 ..we shall not all sleep but we shall all be changed..
- D) I Corinthians 15:52 .. shall be raised incorruptible and we shall be changed..
- E) Galatians 4:20 .. I desire to be present with you and to change my voice...
- F) Hebrews 1:12 ..as a vesture shalt thou fold them and they shall be changed...

Liddel and Scott's Greek Lexicon, the main lexicon which has been used for over one hundred and sixty years by those who study biblical and classical Greek, gives the meaning of *allasso* as :-

1. To make other than it is, to change, to alter.
2. To give in exchange, to requite, repay.
3. To take in exchange, exchange one thing for another.
4. To change or alter one's own, hence, to barter or traffic.

Henry George Liddel and Robert Scott first published their lexicon in 1843. They acknowledged that it used the work of

Redemption and Restoration

Francis Passow - Franz Passow, 1746 to 1833 - as its basis. Such was the standard of the Liddel & Scott lexicon that it rapidly became the standard reference book for all classical, hellenistic and biblical study worldwide. However, it must be borne in mind that Robert Scott was not only a philologist, he was also a clergyman.

Henri Estienne, also known as Henri Stephanus or Stephens, 1531-1598, was the first to print a Greek-English lexicon, "*Thesaurus Linguae Graecae*" in 1572. Johann Gottlob Theaenus Schneider published the next significant work in 1797, "*Kritisches Griechisch-Deutsches Handwörterbuch*", and this became the basis of Francis Passow's edition which, in turn, was improved upon by Liddel and Scott.

Helpful as all this labour and scholarship is, it is, nevertheless, necessary to be aware that translation may involve a degree of interpretation. Thus one is constrained to examine minutely what has been handed down when one is examining scripture. And one must - always - seek that which was in the mind of the Divine Author. In order to do that, one must notice the way in which he has taken a Greek word and used it on the occasions he has done so.

That men have taken a word and used it in various ways is not to the point. One wishes to observe how the Divine Spirit has sanctified a word and made use of this sanctified meaning. This is done by simple observation. We need only receive that which is given to us. Our works are not required. This is a matter of faith.

It is quite clear from the six times in which the Holy Spirit has used the simple root word *allasso* that the meaning is the same in each and every case.

Redemption and Restoration

Taking the six instances, one at a time :-

A) The customs would be changed into something different that had not existed before and the first customs would no longer exist. They would be changed. One set of customs existed and they would alter from one thing to another.

B) The glory of God, which is not visible to men in the flesh - it being apprehended by faith - was represented by men in the form of image. Men chose to set forth a corruptible image that was supposed to represent the incorruptible glory of God. They attempted to capture and portray something Uncreated as though it was something created. In so doing, they misrepresented that thing. In doing as they did, they changed the glory of God into an image. They represented the incorruptible as though it were corruptible. They attempted to give material existence to something immaterial. In so doing, they misrepresented it. As a result, God gave up such ungodly and unrighteous persons in a way which exposed their true state.

C) Those who do not sleep will be changed into something other than they are now. They will not be removed and another item or person put in their place. They will be altered to something other than they were originally.

D) We shall all be changed into something other than we are now. We shall all be altered.

E) Paul desired to change his voice, his own voice, his one voice, into something different when he was present with them. No other voice existed in order to transpose his present voice and replace it with another. His singular voice would alter into something other than it had been before.

Redemption and Restoration

F) The literal translation of Hebrews 1:12 is “as a covering shalt thou roll them up and they shall be changed” [Englishman’s Greek New Testament, Stephens 1550 Text] and it appears that the translators of the Authorised Version have carried forward the idea of clothing (being changed) into wording which does not bear that meaning. The heavens shall be rolled up and disposed of; thereafter shall new be created. The fact is that there do not presently exist other heavens which will be exchanged with those now present. Once the old are destroyed with fervent heat, new heavens will be created. Hardly an exchange. They shall not be altered for they are not clean in God’s sight. They shall be utterly destroyed and he will create clean heavens anew. By new creation shall they be changed from one thing into another.

In short, examining the way the Holy Spirit has chosen to use the word *allasso* in the six instances of its occurrence, the primary meaning given by the lexicon is clearly the one which suits the contexts, namely that of something being changed or altered.

Other words are used in the Greek scriptures for a change of direction, *metabaino*, a change of opinion, *metaballo*, a change of possession, *metadidomi*, a change of manifestation, *metamorphoo*, and other matters. Examining the six uses of the word *allasso* makes it quite evident that when the Holy Spirit uses this word a very significant change indeed is in view. These are not trivial changes. They are momentous. They relate to divine matters.

To give or to receive an item in exchange for another item is not the meaning in the six places. In each case one thing is altered. A single thing is altered in some way. None of the six things under examination turns into another thing. Each remains the same kind of item that it was before - a custom, a

Redemption and Restoration

body, a voice and heavens. In the case of the glory and the image, it is a matter of representation, not exchanging one thing for a different kind of thing. Men misrepresented something, altering it in the process. They made something manifest but did so in such a way as to change that thing.

The idea of giving something in exchange for another thing - or receiving something in exchange for something else - is not present in the six cases. The idea of trading or bartering can be viewed in two ways. A simple way, from the trader's point of view. Or a more complicated point of view which sees the matter from the perspective of an onlooker.

The point of view of a trader is that he has changed, say, wheat into wine by bartering. He had a cartload of wheat. Now it has "changed" into several flagons of wine. Lexicographers have chosen to call this "exchange" but it is still somewhat doubtful if this was the true image in the mind of those who used the word. All a trader cares about is what is in his possession. The word "exchange" views both traders and both sets of commodities and the interchange between them, rather a theoretical stance. Each trader will view the transaction from his own point of view, that of a change of one commodity into another.

But no such construction can be placed on the six references. One thing has not been exchanged for another in any one of the six cases. There is no barter here. There is no exchange of one thing for another. Whatever may be the case of the supplementary meanings applied in lexicons, it is apparent that the Holy Spirit has made clear how he uses the word on the six occasions in which he has done so. One item is under examination and that item has altered in some way.

Customs may be altered in some way such that they change.

Redemption and Restoration

But they are still customs.

The glory of God was, manifestly or apparently, altered when it was represented by men.

Persons are changed. They remain the same persons, with altered manifestations.

Paul desires to change his voice, such that it is different. But still his own, single, voice.

The heavens shall be rolled together as a scroll and shall be no more. In their place shall be new heavens. Still heavens; but changed heavens. The old shall no longer exist.

But, immediately, the wings of faith begin to flutter nervously and a growl rumbles deep in the throat of faithful tenacity. And quite rightly. No attack on substitutionary atonement should be countenanced for even a millisecond. The sword should not rest in its scabbard for even a breath. Let it swiftly appear in the hand of every faithful believer.

So, surveying the flashing metal of an array of swords in the hands of stalwart warriors, let it be said, Put up your weapons, Good Sirs. Fear not, we are all here - Substitutionary Atonement; Union in sufferings and death; The ark standing in Jordan as every true Israelite passes over into the land; Being crucified with Christ; Being dead to the law by the body of Christ; Being baptised into Christ's death; A sacrifice on the behalf of the believer; Justification out of the faith of Christ; Redemption in both of its facets; A Propitiation for sins and for the whole world; The remission of sins as they are dismissed, righteously; The righteousness of God freely put to the account of him who ceases from his works and believeth; The *huiothesia*. All are present. None has suffered despite.

Just because it is suggested that the word *allasso* does not, in the mind of the Holy Spirit on the six occasions that he has used it, mean "exchange" should not be cause for alarm nor

Redemption and Restoration

should anyone be, just yet, thrust through with a sword. Or not, at least, until he has had the opportunity to go a little further.

Paul's foundation shall suffer not at all. In the breadth of the foundation once laid is sufficient dimension available that we do not necessarily have to include every aspect of the foundation under every part of what we build. The foundation he laid is satisfactorily sturdy in its every area to bear the weight above it, irrespective of every other part of the structure held aloft by other load-bearing parts.

Faith and patience are close companions. Or should be. But often we are impatient through a sense of self preservation and we rush to protect ourselves when, in fact, there is no danger. Patience should rest content that faith might be granted the opportunity to view and thence to understand and thence to, with confidence, rest her weight, in safety, on a sure foundation. Let faith view; let her observe and consider. Let patience do her work and allow faith the time to apprehend what is laid before her for her edification.

And, of course, let judgment stand beside faith. Let no fool be suffered gladly. Let sharp minds watch every move, every word, without once blinking an eye, lest some sleight of hand be missed.

I speak unto wise men. Let them judge what I say.

There is a word used which, thoroughly, conveys the meaning of exchange or interchange. It is *metallasso* and is used in two places in Romans 1:25 and 26. The prefix *meta* can be seen employed in other words such as *metaschematizo*, Philippians 3:21, change our vile body, and *metatithemai*, Hebrews 7:12, the priesthood being changed.

Redemption and Restoration

In the case of Romans 1: 25 and 26 it is clear that the exchange of the truth of God for a lie results in an interchange which involves two parties, given up by God, misusing themselves and misusing each other. The word literally means *changechange*, or a *change wrought by changing*.

Truth is not changed into other truth, here. In this case, truth is changed into something else - a lie. Thus the word *metallasso* is the one which Paul dictates to Tertius.

But, previously, in Romans 1:23, where only one thing is under consideration - the depiction of the glory of God - its alteration during its being manifested is expressed otherwise. Here, there is no *changechange*, no *metallasso*. There is *allasso*, the alteration of one thing as it is being portrayed.

It should be noticed in passing that another *allasso* word is used in holy writ, derived from the addition of the often used prefix, *apo*. *Apallasso* occurs three times, once translated “depart” when diseases departed from sufferers, Acts 19:12, and twice translated “deliver” when one is delivered from legal process by swift agreement with one’s adversary - always a wise course of action, Luke 12:58, or the deliverance from death of those who through fear of death were all their lifetime subject to bondage, Hebrews 2:15 - a merciful deliverance indeed, thanks be to God.

Katallasso.

Let it here be stated that if the word “exchange” remains in the mind as the meaning which is supposed to have been in the mind of the Holy Spirit, there shall be difficulty later in discriminating the true use by him of the more complex double-compound words, and there will be even greater

Redemption and Restoration

difficulty in perceiving what he has uttered when the prefix *apo* is added in the triple composite.

Having seen that the root word *allasso* has been used by the Holy Spirit six times - and six times only - and having demonstrated that the word has been used in the sense of “change” or “alter” on each and every occasion, we come now to consider the compound words derived from that common root.

Four times we find the noun, *katallage* used :-

Romans 5:11 ..our Lord Jesus Christ, by whom we have now received the “atonement“..

Romans 11:15 ..if the casting away of [the Gentiles] *be* the reconciling of the world..

II Corinthians 5:18 ..[God] hath given to us the ministry of reconciliation..

II Corinthians 5:19 ..[God] hath committed to us the word of reconciliation..

And six times are we presented with the verb, *katallasso* :-

Romans 5:10 ..when we were enemies we were reconciled to God by the death of his Son.. [Note the emphasis on the death of God’s Son, not the death of Christ, as such.]

Romans 5:10 .. being reconciled, we shall be saved through his life..

I Corinthians 7:11 ..but and if she depart, let her remain unmarried, or be reconciled...

II Corinthians 5:18 .. [God] who hath reconciled us to himself by Jesus Christ..

II Corinthians 5:19 .. God was in Christ, reconciling the world unto himself..

II Corinthians 5:20 .. We pray *you* in Christ’s stead, be ye

Redemption and Restoration

reconciled to God..

The use of the word *katallasso* in connection with the departed woman, I Corinthians 7:11, was not entirely necessary; other wording could quite well have been employed. But the Holy Spirit has chosen to select the word and since it has thus been included in, shall we say, an indirectly doctrinal way, it immediately draws our attention for its very use is revealing.

The Holy Spirit has employed the word *allasso* six times and he has clearly demonstrated his own use of it and the meaning he wishes to convey by it; and we see he has also used the word *katallasso* in a context where it was not strictly required and has, thus, displayed how he wishes that word also to be viewed.

We need not fret and rush to worldly resources, to unspiritual men; to their philosophical learning and their pride of life; to their ambitious greed and their need to be different in order to draw attention to themselves for their own improvement; to their misunderstanding of the nature of the scriptures; to their blind ignorance of the mysteries of the gospel. No, we need only bow in meek submission to the grace of the Holy Spirit who has bestowed all we require and all that we could possibly need for it is God that has put within us the desire to look into these things that we may be made wise unto salvation and it is God, himself, who shall lead us every step of the way in our reverent enquiry.

We work out our own salvation in fear and trembling for it is God that worketh in us.

We believe that God is and we believe that he is the rewarder of them that diligently seek him. Thus we seek with diligence,

Redemption and Restoration

with carefulness, with self judgment, with trembling steps in these most holy things. And we do seek with every single, cautious step that we shall place our feet on ground that shall bear our weight for eternity. For we do not follow cunningly devised fables; we follow in the footsteps of a privileged flock, an holy priesthood and an extraordinary people who are zealous of good works.

The woman who departed from her husband is to rejoin him for what God hath joined no man - or woman - is to put asunder. Whatever reason she had to depart it cannot be as great a reason as God had for joining them. Nor is this an emotional or sentimental issue. It is not good for the man to be alone. The woman was created for the man, for good reason. Marriage is honourable in all. A prudent wife is from the Lord. And when the woman returns to her proper place, there is a perfectly good English word which can be employed to describe what has happened - a better word than "reconciliation".

The word "reconcile" simply does not convey the effect of the return of an estranged woman to the headship of her husband. For, in Christ, Christ is the head of every man; and the head of the woman is the man. Once redemption has been thoroughly effected, they shall be as the angels of heaven which neither marry, as men do, nor are given - note the word "given" - in marriage, as women are. These things shall be passed away. But for now, let not a wife depart from her husband and let not a husband put away his wife.

The disruption of a wife's departure from the headship of her husband is not corrected by "reconciliation". It is not a matter of what human parties feel about the situation. It is a matter of a disruption in what God has joined together. It is a case of God's purposes being undermined, overlooked and frustrated.

Redemption and Restoration

His providence and design has been overturned by the failure of one to submit in obedience to his will. The good order which God has put in place, marked out by evident providence, the suitability of the parties and the alignment of circumstances, has been distorted by the behaviour or attitudes of one of the persons involved. The result is an unwanted state of affairs which is detrimental to the Intentions of God Almighty.

I say, this matter is not corrected by “reconciliation”.

The word is inappropriate.

A better exists.

And that better word is suitable, also, to every occurrence of the *allasso* compounds.

The predominant meaning of *kata* when added as a prefix is the idea of motion downwards as stated in Liddel and Scott’s Greek-English Lexicon, Ninth Edition with Supplement, 1996.

Denoting motion from above, is the primary entry.

Denoting downward motion, is secondary. This is not quite identical to the primary.

[Downstream should be noticed as a word of significance.]

In its simplest and most literal explanation, then, *katallage* is a “downwards change”. It is a “motion from above” change. In the case of the woman who has departed from her husband and is now separate from him, she is to remain unmarried or “to the husband be reconciled” [*tw andri katallagetw*] [Stephens 1550].

Exchange ?

“Reconciled “ ?

Redemption and Restoration

This is a matter of headship.

It is a question of change involving something from above.
A change involving motion downwards.

As we saw in the case of *apallasso*, three cases of changes being wrought when something was removed *from*, here we see a change wrought when a *motion downwards* is involved.

Again it is necessary to address the swordsmen whose fingers are, once more, straying towards their scabbards, their breastplates clinking ominously as the adrenaline flows and their lungs draw in oxygen, filling the blood with the energy needed to draw - and thrust. They know what they are intent on preserving.

And so do I.

But I have no weapon.
I stand defenceless.
All I do is display what can be clearly seen.
I see it and I put it down on paper, step by step.

If I err, let them show me where I have erred.
Afterwards, may they feel free to run me through.

Whatever one is later to say regarding the sufferings and death of Christ - and what was achieved through his sacrifice - must also be applicable, in every way, to the matter of the wife departed from her husband and returning again. Else would the Holy Spirit not have deliberately used the word in this place.

I repeat.....
Exchange ?

Redemption and Restoration

Six times was the word *allasso* employed in order clearly to demonstrate to us how it should be viewed.

Once, the word *katallasso* has been used, as an example, to convey its meaning to us.

Twelve times, thereafter, the compound words are used doctrinally - a significant number, informing us that this is a matter of the covenant between the Father and the Son.

The woman who departed, and then returned, demonstrates something crucial.

Solve this, and the rest is clear.

The meaning of the series of words under consideration will be evidently revealed by diligent attention being paid to the use by the Holy Spirit of, firstly, the root word, then, secondly, to the indirectly doctrinal and exemplary use of the double compound. Confirmation will be obtained by perceiving prior intimations in the Law and the Prophets - for every revelation in the Gospel is founded, squarely and deeply, therein - and also by compatibility in the doctrine of Christ as a whole.

Just as we see the two facets of redemption in the two branches of Greek words - the *agora* group and the *lutron* group - mirrored in antiquity in the two Hebrew words - *gaal* and *padah* - so we will see that the meaning of the group of *allasso* words has strong roots in the Old Testament scriptures, a sure confirmation that our feet are correctly following in the footsteps of the flock.

The change wrought, relevant to a downwards motion, regarding the departed woman is not described by "reconciliation". This change of state is that of a woman dwelling separately, remaining unmarried, to that of a woman

Redemption and Restoration

dwelling in the household of her husband and under his headship. The “downwards motion” or the “motion from above” relates to that which flows down from the head to that which is under the head.

I would have you know, says Paul in I Corinthians 11:3, that the head of every man is Christ; the head of the woman *is* the man; and the head of Christ *is* God. This is the divine order. This is dwelling under authority in submission and proper order. In the Spirit, every benefit and blessing flows downwards, as the anointing oil flowed down from the head of Aaron, over his beard, down his garments, reaching even to the skirts of his garments.

The word for this change in state, the description of such an alteration from the situation of an existence outside of the proper order, departed from what God had put in place in his providence, disjointed from what had been his provision, to that of settlement under the headship of the husband - and, thence, under the headship of Christ and of God in the continuity which had been previously; the word for this is not “reconciliation”.

There is a perfectly good word in English which adequately describes this change of state.

The meaning of this word, given by the Oxford English Dictionary, Second Edition, in twenty volumes, is as follows :-

To give back, to make return or restitution.

To make amend for, to make good.

To set right, to repair.

To re-erect or reconstruct.

To bring back to the original state.

To reinstate.

To renew.

Redemption and Restoration

The general meaning of the word “restore” is not a matter of emotions, it is a matter of *what is right*.

The idea of this word is not at all to do with what is comfortable; what is pleasant; what is sentimentally harmonious. It is a matter of taking the necessary steps to return matters to their *former rightful and proper condition*.

The gospel is a question of righteousness - therein is the righteousness of God revealed.

The word “restore” conveys planning, effort, investment, organised labour and intelligent oversight in a carefully structured strategy with a view to returning a state of affairs, fully and extensively, to that which was the previous, proper, ordered and desirable condition prior to whatever undesirable events or actions caused the disruption or deterioration to occur.

A woman who had been given in marriage to a husband, and who, therefore, was under his headship in the divine order - that is, under the man’s headship, who was under Christ’s headship, who was under God’s headship - and who later departed from that composed, orderly and abundantly beneficial situation, would be “restored” to her husband, not “reconciled” to him.

The creation of male and female, the union of male and female, the leaving of parents and the joining in marriage, becoming one flesh, is an expression of the being of God. It is an expression of the purposes of God for His Son and the bride of His Son in a union, forever, in a new creation. The recovery of this desirable expression of God’s nature, God’s purposes and God’s desires is not “reconciliation” it is “restoration”.

Redemption and Restoration

The woman's state would change from having no head above her, to being under the flow of all that comes down from God, to Christ and thence to the man and, thus, to the woman.

Paul says "but and if" she depart, let her remain unmarried, nevertheless it is clearly his desire that restoration should be effected if at all possible. "Let not the wife depart from her husband", I Corinthians 7:10. There may be reasons why a wife would depart and some reasons might genuinely prove to be such that dwelling apart was inevitable. But it is far from ideal and is truly undesirable if it can be avoided.

Single women, widows and separated women, do, of course, benefit from the headship of brethren generally and from certain brethren particularly. They are not bereft of a head simply because they do not dwell with a husband. It is a question of restoration to the previous providential circumstance.

The *change* in this woman's situation crucially involves *downward motion* or *motion from above*, just as the lexicon tells us.

She is restored to a place where she is, once more, as she had been previously, under her head, who will love her as Christ loved the church and gave himself for it; that he might sanctify it and cleanse it with the washing of the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. And her husband ought to love her as his own body, nourishing and cherishing it, even as the Lord the church.

For we are members of his body, of his flesh and of his bones.

Redemption and Restoration

For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery.
But I speak concerning Christ and the church.

The expression of this mystery in the restoration of the woman under the headship of her husband, to the one to whom she had initially been joined, that they might again be one flesh, is described by the word *katallasso*.

Having learned how the root word *allasso* is employed, we have also observed the use of the double compound word in a particular context. Now, we are able to go forward and, bearing in mind what we have observed, may look at the twelve doctrinal occurrences of the double and triple compounds.

In going forward, it should be borne in mind that a cut diamond cannot all be seen at once. It must be turned in the hand such that each facet catches the light and dispels the rays throughout the internal structure of the stone, the brilliance bursting forth as the internal faces of the cuttings mirror the light within and send it flashing out of the facet.

We are but men and we can only hold so much in our consciousness at any one time. In order to understand the depth, the length, the breadth and the height of the doctrine of Christ we must concentrate on one aspect at a time. If we attempt to bring in that which is not relevant from another area, we risk obscuring the very thing we seek to understand.

We must void our minds of preconceptions; we must ignore - for the time being - other matters of which we are aware; we must give sole attention to that which is under investigation;

Redemption and Restoration

and we must not obscure our vision with that which may be of great import in other places, but which - in this particular place, in this immediate context - is simply not pertinent.

If we give attention to understand each and every aspect in due order, we shall - if the Lord is gracious and merciful to us in opening our understanding and opening our hearts - we shall, eventually, find that our minds expand to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge that we might be filled with all the fulness of God.

If, on the other hand, we diminish the gospel to a few texts, as many are wont to do; if we reduce it to an utter absurdity; if we miniaturise it because we simply care so little about it that we cannot be bothered to understand anything other than a few, smug, self-preserving slogans; if we choose to restrict its dimensions to an absolute paucity and manufacture this disgraceful item from the sickliest materials possible, then we shall be left with something vaguely resembling a sugar cube.

Those who are content to suck on this contemptible item, and nothing else, shall do permanent damage to their mouth and they shall have no teeth to bare when the baring of teeth is desirable. They risk becoming diabetic to the point where the blood is damaged and the circulation to the lower limbs is so affected that little of the damaged fluid actually gets there, resulting in loss of mobility. They shall make no progress, for their deficient limbs will simply not carry them. Every organ in their body shall suffer. Eventually, death shall overcome them.

A sugar cube is not a diet for a man.

But flies thrive wonderfully on such fodder.

And the Lord of the Flies, Baal Zebul, oversees their eating

Redemption and Restoration

habits.

Demons shall have access, now and for all eternity, to the spirits of those who have neglected so great a salvation. There is no escape from this inevitable outcome.

Let us not be such. Let us persevere to the saving of our souls.

Here it must be stated that if the idea of “exchange” has been deeply embedded in the mind, then there will be a felt obligation to find the substance necessary to interchange. The very urge to seek out that which must be “exchanged” will obscure what these words truly should convey and will cloud the heights to which these words would elevate our vision.

The scope of these words is vast.

But we must void ourselves of the mentality of barter if we are to see it.

Considering all we have seen so far, the proper rendering of *katallasso* - in this place - given the meaning demonstrated , would be :-

.....let her remain unmarried or let her be restored under [the headship of] her husband.

The Greek prefix, *kata*, provides the meaning, within the verb, of motion downwards or motion from above, and the root, *allasso*, donates the meaning “change”.

Change into a situation where there is movement downwards, or motion from above.

Since we do not have such a composite verb in English, we supply the preposition “under” or “beneath” to denote the downward idea.

Redemption and Restoration

Katallasso, in its entirety, conveys the idea of restoration - see its actual usage - with the inherent concept of downwards movement contained in the prefix, *kata*.

"Restored under" or "restoration beneath" conveys this meaning in the English tongue.

"Restoration downstream" might be closer to the ideal, but the quaintness of it means that it should be borne in mind or offered as a marginal note, rather than printed *in situ*.

Having come thus far, one must now proceed to the nine texts containing the double compound verb, *katallasso*, and the double compound noun, *katallage* - and one immediately faces a choice.

If one accepts that *allasso* bears the meaning, in scripture, of "exchange" and if one accepts that the prefix *kata* bears the meaning "thorough" or "total", from the downwards, "top to bottom", "downright" interpretation of its use in these set of words, then one must proceed to the nine texts with a word which, when applied to the departed woman, means - "thorough exchange", or "downright interchange".

Alternatively, one proceeds with a word which conveys the meaning "restored under" or "restoration beneath" or "restoration downstream".

This is the place where one must make a decision. The Holy Spirit has quite evidently given us six places for us to see, by way of context, how he, himself, uses the word *allasso*. That most sensitive, that most skilled, that most intuitive, that most spiritual Person has also given us this single context in which we can see, in a "non-doctrinal" setting, if that expression can be suffered for just now, to demonstrate to us how he, himself, uses the double compound. Seven places - perfectly laid out

Redemption and Restoration

for us, before we proceed to the twelve which pertain to the covenant.

It is a question of taking up that which the Holy Spirit has made known before we proceed to look at these nine uses of the double compound, then the further three uses of the triple composite. A question of determining what he has clearly indicated.

If I choose the meaning, “thorough exchange”, I must explain what that means in the situation of a departed woman returning to her husband. I must clearly demonstrate the two things that have been interchanged. And I must show how thorough that change is in order to warrant the *kata* prefix being applied, if I think that *kata* means “thorough”.

Maybe I shall say that the woman’s attitude has been “thoroughly exchanged” for a different attitude. In which case I shall have to use the English word “reconcile” and then I must go forward with that same English idea to apply it to the nine, and then to the three, other texts.

If I can satisfactorily show what other two things have been exchanged - two things that have here been interchanged, in a thorough and complete and total way - then I may go forward with a word which means, “total exchange”, or “thorough interchange”.

I cannot have one interpretation for this context and a totally different interpretation for the other nine. The word means what it means. The root has been employed in scripture for us and we must decide what we think that usage indicates. The double compound has then been demonstrated outside of a set of twelve uses which are no less than momentous in their scope.

Redemption and Restoration

I cannot go forward to those twelve references before I have thoroughly explained myself at this stage and proved that I fully appreciate what is the mind of the Holy Spirit in the six places where the root has been chosen and the single, exemplary, place where the double compound has been demonstrated.

If I cannot do that, then here I must stop writing; lay down my pen or shut my laptop; hold my peace before men and keep this writing to myself.

As for myself, I have no hesitation in trusting completely in what the Holy Spirit has perfectly laid out in the seven places and I proceed with the meaning, “restored under” or “restoration beneath” or “restoration downstream”.

I do not believe that the mere English idea of “reconciliation” is intended in I Corinthians 7:11 and I cannot see how there could be any “thorough exchange” in this situation which could inspire the word *katallasso* to be chosen to describe it - if that indeed is what it truly means. Nor is it possible, in this context, in this usage of the word, to force a doctrinal application into the word such that that meaning can be then later applied in the further twelve contexts.

I must examine the six uses of the word *allasso*. I must then examine *katallasso* in its single “non-doctrinal use”, if I may be permitted that expression just once more, and then, in faith, adding nothing more to what has been given in the wisdom of the Holy Spirit, I must proceed, trusting that I shall be led further in my journey.

To fret at this stage, concerned that I am not taking with me my scrip, and a second pair of shoes and a spare coat, is to

Redemption and Restoration

distrust the Lord, who is The Spirit.

I am not afraid. I am not scared of losing any of the gospel by doing what I am doing. The foundation is of sufficient dimension that there can be built upon it - by one chosen, authorised, gifted, anointed and led to do so - in other places, every part of the doctrine of Christ where it belongs, in its own place and in proper, compatible juxtaposition to every other part. I do not have to force a concept into the word *katallasso* in order to preserve that concept. All is safe. The foundation stands sure and does not need my anxiety for its preservation; nor does it need my attempts to see what is not there because I am afraid of losing something.

No, here I stand and trust in the Lord who is The Spirit.
Here I take up the meaning “restored under”, “restoration beneath”, “restoration downstream”.

And now I proceed.

Restoration.

In the beginning God created the heaven and the earth.
And the earth was without form and void; and darkness *was*
upon the face of the deep.
And the Spirit of God moved upon the face of the waters.
And God said, Let there be light: and there was light.

And God divided the light from the darkness.

And God made the firmament, and divided the waters which
were under the firmament from the waters which *were* above
the firmament.

Redemption and Restoration

And God said, Let the waters under the heaven be gathered together unto one place.

And God made two great lights to rule over the day and over the night, and to divide the light from the darkness.

God is not the author of chaos or confusion, but of order and of peace.

When chaos and confusion reigned, God rested not.
My Father worketh hitherto, said Jesus, and I work, John 5:17.
Behold, saith they whom the Lord hath sent to walk to and fro through the earth, Zechariah 1:11, All the earth sitteth still and is at rest. The Lamb has seven eyes which are the seven Spirits of God sent forth into all the earth, Revelation 5:6.

There is no peace for those who hunger and thirst after righteousness.

There is no peace for them that mourn.

Shall I not seek rest for thee that it may be well with thee ?
Ruth 3:1.

Sit still, my daughter, until thou know how the matter will fall:
for the man will not be in rest, until he have finished the thing
this day.

The former sabbath waxes old, disturbed. Neither God nor his people are at rest in the disorder that reigns. The whole earth is at ease, of course, replete.

But God's people are pained to be delivered.

The Father and the Son work. The seven Spirits of God are sent forth.

Righteousness must be satisfied, else there can be no peace.
Satisfaction for God, according to his divine purpose, that he

Redemption and Restoration

may be just and the justifier of him that believeth in Jesus.
Righteousness for God's people that they may rest, knowing
that God himself is satisfied.

Only once the righteousness of God is satisfied can the love of
God be shed abroad in the heart by the Holy Ghost.

Till then, there is no peace, no rest.

Till then, the Apostle tells us to labour to enter into rest.
Labour not for the meat which perisheth, saith Jesus, John
6:27, but for that meat which endureth unto everlasting life.

To rest short of communion with God, in union with the Son,
in an unrighteous "peace" is to be at ease in Zion and to be at
rest in the earth with the earth dwellers who care not for the
honour, the glory and the righteousness of God.

Let us therefore fear.

Fear lest a promise being left of entering into his rest, any of
us should seem to come short of it, Hebrews 4:1.

Let us rather go on unto perfection.

We have seen that the word *allasso* has been used by the Holy
Spirit six times and it means change each time. A significant,
not a trivial, change.

We have seen that the Holy Spirit adds the prefix *kata* to the
word *allasso* and the double compound, *katalasso*, is used in
the context of a woman being restored under the headship of
her husband.

Now we see nine uses of the double compound word in
doctrinal contexts in three places.

Redemption and Restoration

1. Romans 5: 10 and 11.
2. Romans 11:15
3. II Corinthians 5: 18 to 20.

Restoration in Romans.

Paul the Apostle examines issues of unrighteousness in man in Romans 1:18 to 3:20 demonstrating why the wrath of God is revealed from heaven.

In 3:21 to 26, he declares the manifestation of the righteousness of God.

Everything further in Romans comes out of these six verses.

First, Paul asks three questions - firstly, 3:27,28; then, secondly, 2:29,30 and finally, thirdly, 3:31.

These three questions he answers firstly in 4:1 to 8; then, secondly, in 4:9 to 12 and finally, thirdly, in 4:13 to 25.

Secondly, Paul draws a conclusion - "therefore" - in chapter 5:1.

This conclusion has further consequences in 5:2.

And yet more consequences in 5:3 to 5:10.

And yet more in 5:11 to 5:21.

In the light of these conclusions he asks, and answers, a further four questions in 6:1 and in 6:15 and in 7:7 and in 7:13.

He then makes a further conclusion in 8:1 and enlarges upon this up to 8:30.

Paul asks one more conclusory question in 8:31 and answers it in 8:32 to 8:39.

Paul deals with the important matter of the Jews and their

Redemption and Restoration

place in the purposes of God in 9:1 to 9:13.

He asks, and answers, three questions in relation to the Jews in 9:14, 11:1 and 11:11.

From all the doctrine he has taught, Paul then exhorts the saints who have been gathered out of both Israel and the Gentiles into one company, in chapters 12 to 16.

As to “reconciliation”, we first see the word *katallasso* in Romans 5:10 and 11.

Being justified we have peace with God, Romans 5:1.

There can be no peace with God without the satisfaction of his righteousness. Nor can a soul rest honestly in conscience until every righteous matter is dealt with. The man who can be at rest without understanding the doctrine of the gospel is a man who has never been awakened to reality. He has never heard that voice from heaven which awakens the soul to its true plight.

As a teenager of about fifteen I was alarmed to hear on my transistor radio - which I listened to under the bedclothes at night - that “the wages of sin is death”.

Despite all my worldly comforts, my preoccupations, my ambitions and hopes, my lusts and my pride, I was deeply disturbed by these words.

Brought up as a “son of the manse” I was aware of religion, went to “church” twice every week, was outwardly decent in my behaviour, had some smatterings of knowledge of the bible, was acquainted with religious groups and religious knowledge of a perfunctory kind. But those six words were enough to unsettle me in heart and in mind.

The voice on the radio told me, also, that Christians should not

Redemption and Restoration

sin, which was news to me and which troubled my conscience.

Literature from the programme was of no further help to me, but a “chance” encounter with someone carrying a bible led me to read John Bunyan’s “Grace Abounding” and his words, Will you have your sins and go to hell or will you leave your sins and go to heaven ? disturbed me even further.

From those times, I could find no peace until I was assured that God was satisfied in his own righteousness with respect to my own sins, satisfied in regard to my own sinful nature and until I knew that he was my Redeemer. All of this I found in Jesus Christ, the Son of God and all did I find when I ceased from my own works and believed on his name.

Despite receiving no truthful teaching from the pulpit and no proper instruction at home - though I am grateful for what natural influence I did receive - yet I can testify to the power of the word of God in alarming me from my dead state and awakening me to the reality of my condition to flee from the wrath to come.

Adding a religious profession to a sinful, dead state merely adds hypocrisy to a wicked heart, as is clearly taught by Paul in Romans chapters one to three.

It is the justified who have peace with God; none other.

And those who are thus justified experience tribulation as they follow Christ. These are not the natural difficulties of this present life which all men have and which are largely a matter of practicalities or of submitting to the natural consequences of sin and of past foolish choices. No, these tribulations are those which are specifically caused by faithfully following the Lamb whithersoever he goeth.

Redemption and Restoration

In such tribulation there is hope.

The justified know that Christ died for them when they were still ungodly and yet sinners. Much more, then, shall he now save them from the wrath which is to come and, having saved them by his death, will, in the future, save them by his life.

This is the context of “reconciliation” in Romans 5:10 and 11.

Once enemies, being “reconciled” to God by the death of his Son, we shall be saved by his life.

Note the former state of enmity.

Note the death *of his Son*, not “of Christ”.

Note, also, being saved by his life.

But note most of all what unfolds after the mention of “reconciliation” in this context.

Now receiving the “reconciliation”, see what transpires.

But, first, it has to be stated that the translation of *katallasso* by the inappropriate word “atonement” leaves one lost for words. It seems barely credible that anyone could translate an important doctrinal word twice and then, deliberately, use a completely different meaning the third time, and deliberately hide the true meaning from the reader.

Words fail and I move on.

What transpires from the heading, in verse eleven, of *katallasso* - actually, since it is the noun form, it is *katallage* - is ten verses relating to headship.

Redemption and Restoration

I see two men.

I see two seeds.

I see the consequences of the actions of the two men.

I see the consequences of those actions flow down -
downstream - to their respective seeds.

Those who have, by grace, been restored under the headship
of Jesus Christ receive all the benefits of all that he did.

The free gift.

The grace of God.

The gift by grace.

The abounding grace.

Justification.

Abundance of grace.

The gift of righteousness.

Reigning in life.

Justification of life.

Being made righteous.

Abounding grace.

The reign of grace.

I can see twelve blessings, listed in verses twelve to twenty
one.

All of these blessings flow down from one to all that have been
restored under his headship.

Under Adam, all that flows to his seed is also recorded.

Sin entered into the world.

Death entered by sin.

Death passed upon all men.

Death reigned from Adam to Moses.

Through one's offence, many were dead.

By one, the judgment was to condemnation.

Redemption and Restoration

By one man's offence, death reigned by one.
By the offence of one, upon all men to condemnation.
By one man's disobedience, many were made sinners.
The law entered and the offence abounded.
Sin abounded.
Sin reigned unto death.

I see twelve cursed effects flowing down to those under the headship of Adam.

I did not contrive this number, either time, I just listed what I read.

As a result of restoration under the headship of Christ, these blessings follow.

Such are no longer under the headship of Adam.

This is through the death of the Son of God, Romans 5:10.

Restoration to God through the death of his Son.

A change to a place under the headship of Christ, where blessings flow downstream.

Mr John Nelson Darby is famously quoted as saying, Think scripture.

So I look, in vain, for the scripture which teaches me the words, "substitutionary atonement".

I find, rather, a place where "atonement" incorrectly translates *katallage* and I can find no place whatsoever where any kind of word in English can be used to translate any Greek word which carries the meaning "substitution".

It is just not the way I am taught by the Holy Spirit.

It just is not there.

And if it is not there, then I don't want it.

Redemption and Restoration

Just as I cannot find that appalling word “trinity” in my bible, or anything like it.

This unspiritual and offensive word is not the way in which the Holy Spirit conveys truth and how could it be when he dwells in a man ?

I am baptised in the name of the Father, the Son and the Holy Ghost.

But that word - I do not want to use it again - is nowhere used in scripture in this way.

I often find in my reading that words are used in a way which causes the spirit in myself to feel pained and offended. So much so that I read less than I used to of the words of other men.

During my threescore years I have read widely that which other men have taught through the centuries, devouring what I could that I may learn all that I could. From my teens, I read extensively many writings of church history and authors who were responsible for founding many companies of believers.

But now I crave that which is pure. I want the clear water from the source.

I have found that men have adopted terminology in order to combat error and I have read justifications of this use of terminology. The very fact that men have to justify doing it indicates to me that they, themselves, feel uncomfortable about what they are doing. Paul asserts truth, disputes truth and reasons from truth, but I do not observe that he invents special terminology to define error and then invents other terminology to combat the stated error. By this means, as I have noticed, the very stating of error draws one into

Redemption and Restoration

entanglement if one attempts to answer the error on its own terms.

I do not believe it is necessary to defend the truth in this way.

I am aware of errors and I choose to state the truth in a way which demolishes the opposing arguments. But I do not need to be drawn any further.

From some, one is to turn away.

After the first and second admonition, some are to be rejected.

Some are to be patiently instructed.

Some must be warned.

To some, compassion must be shown.

Some need to be pulled from the fire.

But the servant of the Lord is not to strive, nor to lift up his voice in the streets.

Words which the Holy Ghost teacheth are enough for me.

The ungodliness and unrighteousness of men provokes and brings down the wrath of God which is revealed from heaven. The only possible righteous response from God upon all that is in man and toward all that man does is wrath. Before the Flood in the days of Noah, God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually, Genesis 6:5.

Cleansed by water, all flesh was destroyed save Noah who found grace in the eyes of the Lord, yet a sacrifice was required and Noah built an altar on the cleansed earth. For the eight souls who came forth of the ark into a new world were of the old. And Noah offered of clean beasts on the altar, burnt offerings. And the Lord smelled a sweet savour. For the Lord is righteous and only the burnings of that which is clean shall

Redemption and Restoration

appease him for that which is unclean.

For the imagination of man's heart, saith the Lord in his heart, is evil from his youth, Genesis 8:21.

The wrath of God is revealed from heaven in Romans. All mankind is brought to judgment until every mouth is stopped and all the world found guilty before God. For by the law is the knowledge of sin, Romans 3:20.

But now the righteousness of God without the law is revealed by faith of Jesus Christ. Justification is through redemption. Christ Jesus is set forth a propitiation. Past sins are remitted. God is just and the justifier of him which believeth in Jesus.

Paul examines righteous issues - Abraham, the law, the promises, faith, Adam's offence, sin and grace, the old man and grace, the resurrection of Christ and the old man, sin and grace again, the goodness of the law, the law and the Spirit.

Then he deals with the massively important issue of the Jews - an apparently insurmountable obstacle in righteousness. Having once chosen a nation in the flesh and made promises to them, how, now, should ever the purposes of God be brought in righteously ? How could it ever be possible to fulfil all the promises of antiquity ? How shall new heavens and a new earth be established whilst God still has an earthly people to whom he is, apparently, obliged by covenant ?

Some have no problem with this as their unspiritual bunglings in Revelation allow of unrighteous conflict, fantastical nonsense and truly unlawful consequences.

But Paul knows nothing of such confusion. The casting away of the Jews is the restoration, *katallage*, of the world, Romans

Redemption and Restoration

11:15. And the receiving of them shall be life from the dead.

For God hath concluded all, both Jew and Gentile, in unbelief, that he might have mercy upon all. Casting away the Jews who were in unbelief resolved the impossibility of bringing in the Gentiles. But now, all - true - Israel shall be saved, Romans 11:26.

The restoration of the world by the propitiation of Christ - the Lamb of God which taketh away the sin of the world - restored the world in the order of God. Christ is the propitiation not only for the sins of his people but also for the whole world.

The world is restored beneath God, by the offering up of his own Son.

The whole field has been purchased. The treasure may now be possessed.

Overlooking that which is past, God now commandeth all men everywhere - both Jew and Gentile - to repent, Acts 17:30. This he can do in righteousness because of the propitiation which he himself has set forth, Romans 3:25.

Restoration in Corinthians.

In his second epistle to the church of God which was at Corinth, Paul is able to praise them for their zeal in clearing themselves of those matters which required his correction in his first. Some had not repented and they would not be spared if he came again to them. But in this epistle, having rebuked them for various aspects of their behaviour, he writes to them in encouraging terms yet does not fail to further exhort them.

Paul needed no epistle of commendation to the church of God

Redemption and Restoration

at Corinth as others apparently did, nor did he require letters from them commending himself. The Corinthian saints were living epistles of his ministry, openly read by all who knew them, II Corinthians 3:2. Paul was an able minister of the new testament, of the spirit, not of the killing letter, 4:6. His was not the ministration of death, 4:7, nor of condemnation, 4:9.

Having this ministry, 4:1, we faint not, he says, commending ourselves to every man's conscience in the sight of God. We preach not ourselves, he affirms, 4:5, but Christ Jesus our Lord. This treasure he had, however, in an earthen vessel and he endured trouble, 4:8. He was perplexed, persecuted and cast down.

Bearing about in the body the dying of the Lord Jesus, death worked in him that life might also be manifest in him. Death worked in him but life in the body of Christ.

So Paul looked not at the things which are seen, but at the things which are not seen, 4:18. Groaning in this present tabernacle, 5:2, he earnestly desired a better tabernacle, that mortality might be swallowed up in life.

Willing, rather, to be present with the Lord and absent from this present body, he laboured to be accepted of Christ. For Paul confessed that we must all appear before the judgment seat of Christ to receive for the things done in the body, whether good or bad, 5:10.

Paul did not believe, nor did he teach, that a confession of Christianity absolves one from all responsibility. All shall, without exception, be judged at the Christ's judgment seat. Judgment shall begin at the house of God, Peter also affirms, I Peter 4:17, and if so, what shall the end be of them that obey not the gospel ?

Redemption and Restoration

For Peter tells us that the righteous shall scarcely be saved. Where, then, shall the ungodly and the sinner appear ? I Peter 4:18.

Pressing toward the mark, Paul looked for a better resurrection. Now, 5:16, he knew no man after the flesh. If any man be in Christ - a new creation, he says. Old things are passed away, 5:17, all things are become new.

All things are of God, he tells us in I Corinthians 5:18, who hath "reconciled" us, *katallasso*, to himself by Christ Jesus and hath given to us the ministry of "reconciliation", *katallage*, to wit, that God was in Christ, "reconciling", *katallasso*, the world unto himself, not imputing their trespasses unto them; and hath committed unto us the ministry of "reconciliation", *katallage*.

Behold the Lamb of God which taketh away the sin of the world, cried John the Baptist, John 1:29. I am the living bread which came down from heaven, said Jesus, John 6:51; And the bread that I will give is my flesh which I will give for the life of the world. Then spake Jesus unto them again, John 8:12, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John tells us also in his first epistle, 2:2, that Jesus Christ is the propitiation not only for the sins of the little children of the Father but also for the whole world.

Literally, I John 2:2 reads :-
..and he propitiation is for the sins of us not for that of us howbeit only but also for whole the world.

That is - he is the propitiation for the sins of us. Howbeit not

Redemption and Restoration

that of us only, but also for the whole world, *is he the propitiation.*

It is demonstrably clear that, in the Authorised Version translation, the English words “the sins of” are not in the original Greek as they are in italics. Therefore, they should be discounted and, in this case, ought to be thoroughly discarded.

Here, it is a question of advocacy - a paraclete - with the Father. It is a question of one who draws beside to act as a mediator on one's behalf when one cannot speak for oneself. One who, having somewhat himself to offer, may speak and offer appeasement to the offended party on one's own behalf. John broadens the matter to include the whole world, demonstrating to a stricken child who feels unable to approach God, because of sins, the power of the advocacy of Jesus Christ who appeased God on behalf of the entire world. And if so, that Christ appeased God Almighty on behalf of a world which remains ungodly, shall he not also have power with the Father on behalf of a conscience stricken child who feels so deeply that it has offended the Father and feels unable to lift up its head ?

The Lamb of God has taken away the sin of the world. He was made sin for us. But in that he was made sin for us, he was made sin, as such. As the serpent was lifted up in the wilderness by Moses so the Son of man - the Son; of man - was lifted up, that whosoever believeth in him should not perish but have eternal life.

Moses made a serpent of brass, Numbers 21:9, that if any - any at all - of those who had rebelled against God, complaining of God's providence, murmuring against God's goodness, accusing God of bringing them out into the wilderness to die, and had, subsequently, been bitten by a fiery serpent sent of

Redemption and Restoration

God in righteous judgment, then they should look upon the brass serpent lifted up on the pole.

The people spake against God first.

Then the Lord sent fiery serpents to bite them that they should die.

Then much people died.

Then the people confessed their sin and sought of Moses that he should pray for them.

Then the Lord instructed Moses to make a fiery serpent and raise it on a pole and everyone that was bitten, when he looked upon it, should live.

And Moses made a serpent of brass and lifted it up.

It was of God that a serpent caused death in the wilderness.

And it was of God that, by a lifting up, there should be life.

The first word that the Serpent uttered to Eve was, Yea, Genesis 3:1.

He was agreeing with her.

And the man was with her.

God righteously cursed the serpent; multiplied the sorrow of the woman; put the woman under subjection to the man; cursed the ground for man's sake; subjected man to the sweat of labour to gain his food; and returned him to the dust from whence he had been taken.

The Serpent who abused his spiritual position should crawl upon the earth. The woman who had asserted her opinion over the word of God and contrary to the man's instruction should be in subjection to the man and her desire should be to him; the man who chose to work for righteousness rather than

Redemption and Restoration

freely receive the gift of God should work and sweat for his bread rather than gratuitously receive it in providence. All is just.

Showing mercy to Adam and Eve by clothing their nakedness with coats of skins, God nevertheless removed them from the tree of life since they had become as gods, as they had desired, knowing good and evil.

So man was driven out from the garden of Eden to till that ground from whence he had been taken until at the end of his allotted span, he should return to its dust.

Cherubim and a flaming sword, which turned every way, kept the way to the tree of life

But the Son of man was lifted up, made sin; and sin was condemned in him.

Cursed upon a tree, he was made a curse.

Then he died, as man, and was laid in the grave.

And whosoever believeth in him shall not perish, but shall have eternal life.

Appeasing God on the behalf of all the world, as man, Jesus Christ offered up himself, the just for the unjust, the pure for the impure, the faithful for the faithless that mankind, as such, should not perish, but so that mankind, as such, might continue.

God's purposes in creation were sealed up by sin, Revelation 5:1, such that any perceptive man weeps for all that creation has done to its Creator. But the lion of the tribe of Judah, the root of David, has prevailed to open the book. Prophecied in Judah; prophecied in David; the strong one who would

Redemption and Restoration

release all for God is come, but who is he ?

Behold, Revelation 5:6, in the midst of the throne, out of the majesty of God comes the King in the lineage of David. Behold from the midst of the four beasts, from within living creation itself, comes he who shall deliver the creation from its bondage.

A Lamb, as it had been slain.

Thus shall creation be delivered.
Behold the Lamb of God !

None in creation is outside of his influence or outside of the effects of his sacrifice. The whole of creation, the whole world, all that exists - all is released, all is unlocked, all is delivered.

Creation shall continue. Man shall live. Life shall persist.

In Christ, God hath restored all things unto himself.

Because it is so, a ministry of restoration goes forth upon the earth beseeching us that we should be restored unto God.

Then says the apostle Paul to those who, recovered from the depths of Gentile idolatry, recovered from all kinds of sinful behaviour, recovered from woeful ignorance of all that is Divine, recovered from all kinds of offensive behaviour, had, after his departure, slipped back into ways which were inappropriate to the gospel and to the way in which they had been graciously called out to be a people for the living God - to these Paul urges, on the basis of such momentous restoration by Jesus Christ, the very Son of God himself, - to these Paul urges, be ye restored unto God.

Redemption and Restoration

God did not impute the trespasses - *paraptoma* - of the world unto them. *Ptoma* is a corpse or carcase, nothing more, nothing less. I differ from some on the meaning of *para* but I care not to mention it now. It is sufficient to observe that those who minister to the Lord are not to come near a dead body, Leviticus 21:1 and Numbers 6:6. Death has no place in the presence of the Living God.

But God did not impute the state of mankind - dead in trespasses and sins - for in his Son did he see an appeasement. As did he smell a sweet savour when Noah made sacrifice of clean beasts and burnt them on an altar - the only place where the unclean may approach to God. On an earth washed clean of the previous horrors resulting from the evil alliance of men and the sons of God, and washed clean of the likes of Lamech who presumed it was now safe to murder with impunity, God altered conditions drastically for the imagination of man's heart, said God in his heart, is evil from his youth, Genesis 8:21.

In order to demonstrate the real state of mankind, God separated a people - whom he had himself brought forth out of the loins of chosen Abraham - who were representatives of humanity that he might show forth in them what mankind truly was. And show it forth they did. For it was they who crucified the Lord of glory.

Nothing comes forth from man but death.
It is sin that brings in death.

Thus Paul says to the saints at Corinth, Corinthians 5:20, We pray *you*, in Christ's stead, be ye restored unto God. For he hath made Christ *to be* sin for us, who knew no sin; that we might be made righteousness of God in him.

Redemption and Restoration

Be ye restored. Receive this restoration. Look upon the Son of man who was lifted up and cursed on the tree. Be part of this restoration of all things to God in Christ.

Look - and live.

Behold the Lamb of God which taketh away the sin of the world.

Apokatallasso.

As far as I can determine, *katallasso* appears to be a word in common use in the times in which Paul the Apostle used the word. Adding the prefix *apo* to the word has perplexed lexicographers and the AV translators. It may well be that Paul himself invented the word but I am not able to confirm that.

Liddel & Scott's 1854 edition gives "ruin utterly" for *apokatarregnumi* - a superlative; then "make visible by reflection" for *apokataphaino* - an extension of meaning into another dimension; and "reconcile again" for *apokatallasso*.

This illustrates that the *apo* prefix does not mean merely "away" or "away from" as some have, simplistically, supposed.

Apo extends the meaning of the word it prefixes. It may be a superlative, extending the meaning to its utmost expression; it may add another dimension to the verb, enlarging the motion into alternative; it may indicate repetition, expanding the verb into a meaning of perpetual movement.

Some have said that *katallasso* means "reconcile" and therefore *apokatallasso* means "reconcile again". I do not see how that can be the case. If one party is reconciled to another party, then how can they be again reconciled ? Unless, of

Redemption and Restoration

course, they fell out again and were re-united a second time. But that, quite evidently, is not Paul's meaning in the way he uses the word. If one party is at enmity, and is reconciled, there would have to be a second falling out in order to have a second reconciliation. It is abundantly apparent that the restoration expressed by Paul is once and once only.

If Paul desired to use a word "reconciled again" he would clearly use it in II Corinthians 5. He does not. He uses *katallasso* in II Corinthians 5 and he uses *apokatallasso* in Colossians 1:20, Colossians 1:21 and Ephesians 2:16.

Those who assume *apo* to mean only "away" or "away from" can only, surely, say that *apokatallasso* means "reconcile away" or "reconcile away from". Whatever that might mean, I cannot say as I do not agree.

Paul's use of the word *apokatallasso* is nothing short of breathtaking.

Whether or not he invented a new word by adding *apo* to a word already in use, I am not able to determine. I only know that I am prepared to extend an English word into a new word in order properly to give meaning to *apokatallasso*.

I intend, myself, to use the word "restorate".

For *katallasso*, I use the word "restore".

For *apokatallasso*, I use the word "restorate".

"Restorate" is not, at the moment, an English word. Therefore I am free to use it, now and in the future, to demonstrate the difference between *katallasso* and *apokatallasso*.

In Colossians 1:13, Paul speaks of the kingdom, not of Christ, but of the Son of his love. In him, he says, we have redemption

Redemption and Restoration

through his blood, the forgiveness of sins, who is “image of God the invisible” [literal translation]. Who is “firstborn of all creation”.

Then Paul states Colossians 1:16, For by him were all things created that are in heaven and that are in earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created by him and for him.

And he is before all things and by him all things consist.

This One who is the Son of God’s love; the image of God the invisible; the firstborn of all creation; this is the One who is, Colossians 1:18, The head of the body, the church.

He without whom there was nothing made that was made, John 1:3.

All things were made by him. And, also, nothing was made without him.

In a perfection of union did the Father and Son create all things.

All things.

He also is the beginning, the firstborn from the dead, Colossians 1:18. The beginning of a new creation. And, also, the firstborn from the dead.

Formed in the womb of the virgin, there was a new creation, overshadowed by the Highest. But without the Son was nothing made that was made.

Unto us a Son is given, from everlasting, without whom nothing was made that was made.

And unto us, a child is born - a new creation. Isaiah 9:6.

Yet He is one.

Redemption and Restoration

And He is also one with the Father from everlasting.

He is the *arche* - the beginning.

He is the *prototokos* - the firstborn.

That he might be in all things holding the first place - *proteuon*.
Colossians 1:18.

Colossians 1:19 and 20 then read, literally :-

Because all the fulness,
was pleased,
in him,
to dwell;
and by him,
to restore all things under himself;

Having made peace by him,
by the blood of the cross of him.

By him, whether things on earth or things in the heavens.

This restoration is the resolution, the recovery, the re-possession, the reconstruction of all things in earth and in the heavens. Nothing - but nothing - is left unresolved or unrecovered of all that was made.

For the Son of God's love made all things and without him was not anything made that was made. And he shall have pre-eminence over all things.

By man came sin and death.

By man, also shall come resurrection and life.

By this man, the image of God the invisible.

Redemption and Restoration

Apokatalasso is not “reconcile”. Nor is it “reconcile again”.

Apokatalasso is to restore.

To restore is to restore not to a previous good condition. It is to restore to a condition which has not yet existed, but *which was always purposed*.

Insurmountable obstacles appeared to obstruct the purposes of God. Unresolvable issues seemed to make it impossible for God, righteously, to obtain his desires.

Sealed seven times was the book. And godly men wept. Patriarchs believed, hoping against hope. Prophets saw, in visions, what they yearned for but could not fully express. Psalmists wrote what none could interpret. Just and devout men waited for consolation. Widows departed not from the temple, looking for redemption.

These all waited in faith, having not, yet, received the promises.

Having sprung into existence in an alien manifestation, with a mind that was in conflict with all that was of the true God - even as others - yet by faith they looked for what they could not yet see nor even envisage.

For eye hath not seen, nor ear heard nor hath it entered into the heart of man to conceive what God has laid up for them that love him and wait for him.

But first, the resolution of the unresolvable.

For some, in time past, Ephesians 1:11, were Gentiles in the

Redemption and Restoration

flesh, called Uncircumcision by that which is called Circumcision in the flesh made by hands. Aliens from the commonwealth of Israel. Strangers from the covenants (plural) of promise - both the promises made to Abraham of the present earth and also the promises made to Abraham of anything else.

Without any hope, were these. And they were without God. In a world wherein God did not dwell.

The enmity between Jew and Gentile was an impossible barrier; on the one side, God given providence, nationality, heritage and promise; on the other, a thick darkness of idolatry, superstition and unmentionable practices.

Greater than the division of rich and poor; more fundamental than the relationship of male and female; far, far deeper than the separation of other ethnic dissimilarities - the vast gulf between Jew and Gentile made it seemingly impossible to ever gather both of these disparate groups of humanity into one.

However could it be possible for God to gather his own from the Gentiles ? How could those who were not a people, as had been promised by the prophet, ever be a people ? Can they enter their mother's womb a second time and be born again as Jews ? How can they ever inherit promises made to Abraham - and only to Abraham ? How can such people ever be cleansed from their appalling condition ?

And if they could be, what of the Jews ? How can this be fair to them ? Thousands of years of heritage - is it all for nothing ?

"Thou wentest into men uncircumcised," said aghast Jews to Peter. What could the man think he was doing ? It took a trance, a vision repeated three times and an immediate

Redemption and Restoration

providential knock on the door to persuade Peter to go with Gentiles.

What a barrier !

But now, in Christ Jesus, Ephesians 2:13, ye who sometimes were far off are made nigh.

Only by his death; and after his death, the shedding of his blood.

He made peace. None else ever could.

For he abolished in his own flesh the cause of the enmity between Jew and Gentile. For it is the law that works wrath. Where the law operates, there will always be enmity. There will always be some who are holier than others. Stand not by me, they shall say, for I am holier than thou. There will be some who have advantage over others. Flesh will be wrathful at flesh. Flesh will resent flesh. Enmity will reign. There will never be peace.

But Christ Jesus abolished the very cause of the enmity, Ephesians 2:15.

The law of commandments, in ordinances, itself is annulled.

Annulment returns the situation to a condition where it is as though it had never been.

Katargeo - to reduce down to nothing.

It just isn't there any more.

For God nailed the handwriting of ordinances to the cross. Having wiped it clean, Colossians 2:14. It is gone.

[See "Nailed to the Cross", Belmont Publications.]

Now, where is boasting ?

Redemption and Restoration

Now, where are any differences in the flesh ?

Now, where is there any cause for one to envy another ?

Of twain, did Christ make, in himself, one new man.

Thus he made peace.

Blessed are the peacemakers, for they shall be called the children of God.

And he did restore both unto God in one body by the cross, having slain the enmity - in his dead body - thereby, Ephesians 2:16.

Returning to a situation which had never actually existed before. For as soon as there were but two people in the world, there was conflict. The man alone did not trespass. But as soon as there were two it was a different matter.

Given but two created beings, there will be that between them which will spring into existence in answer to their communal existence.

Only in Christ is there peace.

Only under the Father - who generates Life. Only in the Son, in whom is Life. Only as indwelt by the Spirit of Christ.

There is no other way.
Else would Christ not have died.

He restored both Jew and Gentile into one body in himself, under God and the Father.
And if so, then demolished all other differences also.

Redemption and Restoration

For in Christ Jesus there is neither Jew nor Greek, Galatians 3:28, there is neither bond nor free, neither male nor female: for ye are all one in Christ Jesus. For as many as have been baptised into Christ have put on Christ. And if so, it is no longer I that live, but Christ that liveth in me, unto the glory of God and the Father.

Those who were sometime alienated and enemies in their mind by wicked works, yet now by him, in whom all the fulness dwells, have been restored in the body of his flesh through death, Colossians 1:22.

In this particular place, as in verse twenty and as in Ephesians 2:16, the extent and scope of the restoration is such that the superlative extension is used, *apokatallasso*, not merely - if one can say "merely" in this context of momentous events - the more frequently used *kataallasso*. The context here is clear by what follows.

To present you holy and unblameable and unproveable in his sight.

As ever the Father saw them in the Son before all things were made, so are they now. As the will and purpose of God Almighty from everlasting, so are they perfected in Christ Jesus, the firstborn of a new creation and the firstbegotten from the dead. All was taken down into death by him. And all is new in his resurrection life and glory.

From everlasting are the goings of the Ancient of days.
Of old are his purposes, ere ever the mountains were brought forth.

And all things have been restored to that which was ever in the mind and purpose of the Father, that he might bring many

Redemption and Restoration

sons unto glory.

Apokatastasis.

Apokatallasso is only communicated to us by the Apostle Paul. Peter uses another word, *apokatastasis*, when he addresses the people who ran together unto himself and John in the porch that is called Solomon's, Acts 3:11. In verse twenty one Peter said, Jesus Christ was before preached unto you, whom the heaven must receive until the times of restitution of all things.

I accept the use of the word "restitution" in order to make a distinction with *apokatallasso*, however *apokatastasis* requires some attention, as does the word *apostasis* which has been incorrectly translated.

Stasis, the root word, has been translated variously dissension, insurrection, sedition and uproar in the eight places where it has been used in the Greek scriptures, namely Mark 15:7; Luke 23:19; Luke 23:25; Acts 15:2; Acts 19:40; Acts 23:7; Acts 23:10; and Acts 24:5.

It is abundantly clear from the contexts that the word *stasis* means an uprising. When the translators come to look at the word *apostasis*, apostacy, they attempt to dismiss *apo-* as "away" or "away from". But an "uprising away" sounds ridiculous. Therefore they call it a falling away. Thus, in order to enforce their unimaginative idea of *apo-* they give *stasis* the opposite meaning to its proper rendering.

The Greeks were far, far more imaginative and expressive than English translators and lexicographers have perceived. *Apo* extends the verb it prefixes, but it does so in a variety of ways. It may show repetition; it may be a superlative; or it

Redemption and Restoration

may extend the action into another dimension. I understand *apostasis* to be a mass uprising, a superlative sedition. Far from a “falling away” when a great throng will dissent and remove themselves, an apostacy is the uprising of the mass which remains in the very place in which it rises up, thus taking over the place.

Which is exactly what has occurred.

Would that those who rise up, *en masse*, against the doctrine of the gospel did, indeed, fall “away”, preferably with a one way ticket to Antarctica. But this is not what is prophesied of these perilous times in which we live. The apostacy remains in place, taking over the things which are, apparently, of God. Sitting in the temple of God, not outside; uprising with all deceivableness of unrighteousness.

He who has understanding, let him count the number of the beast. For number of man it is and number of it is 666, Revelation 13:18.

Apokatastasis, however, is a matter of raising up something, *stasis*, but in an orderly, proper way, *kata*, under what righteously comes down from headship above. And it is superlative, *apo*, in that what is raised up, righteously, under the headship of Christ under God and the Father is that which was ever in the purpose of God from everlasting. This restitution is a raising up of all that was ever in the mind of the Father to be accomplished through his Son.

This restitution restores all things to that which was ever in the will and purpose of the Father, in his Son, before the foundation of the world and, thus, is not exclusive to the Jews, for now, in a new creation, there is neither Jew nor Greek, bond nor free, male nor female and the middle wall of

Redemption and Restoration

partition - and, therefore, every other lesser division - is broken down for it is not part of that *stasis* which will be raised up in the restitution.

But certain Jews did not appreciate the loss of all that they had naturally and in the flesh so they rose up against the word of the apostles, as we see in Acts where the word *stasis* is most frequently used. Sedition, dissension and uproar were often a result of the apostolic word. But none of this uprising shall make a whit of difference for these things are the purposes of God from everlasting.

Not only so, but Peter makes it clear that this is what was spoken of by all God's holy prophets since the world began, Acts 3:21, for Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

For God's purposes - before the world began - were foretold since the world began. And if so, then were foretold before he called Abraham and made of him a great nation. Before Abraham was, I am, said he who came into the world, John 8:58. Before there was such a thing as Judah, or Israel or a single Jew, or the father of all the Jews. Before God, in righteousness, dealt with mankind in such a way as to demonstrate the law which mankind had, voluntarily, put himself under, in Adam, and to demonstrate, in figure and pattern, the grace which is of himself, personally, apart from law and without law, and to demonstrate the truth - of the gospel - which would come by Jesus Christ.

That which was purposed from everlasting was foretold since the world began, quite apart from the law which was,

Redemption and Restoration

retrospectively, enunciated to the Jews. That which was foretold was fulfilled in Jesus Christ.

Restoration Intimated.

Intimations of that which we see in the apostolic, gospel writings show us that we are not following cunningly devised fables. We are reassured that what we are being taught has been foretold by Moses and the prophets. John the Baptist, Jesus himself, Mark, Luke, John, Paul, Peter, James and Jude all reiterate what is in the word of God from antiquity. Nothing is laid before us for our learning but that which is solidly founded on all that has gone before. Faith goes up by degrees; by progression.

From the beginning are we instructed. Abel, Enoch, Noah, Abraham, Isaac, Jacob and Joseph express the genesis of all things. This is the book of the generations of Adam, Genesis 5:1. Thus and thus only shall we understand the book of the generation of Jesus Christ, the son of David, the son of Abraham. Only by hearkening to the messenger which goes before the face of the Lord shall we enter into the beginning of the gospel of Jesus Christ, the Son of God, Mark 1:1. [See "The Beginning of the Gospel", Belmont Publications.]

In Leviticus 16:29 we read that Aaron, the High Priest, went once a year in clothes not his own - signifying that he figured one who was to come - and only after making sacrifice, first, for himself, then for the sins of the people - signifying that he could never represent nor cleanse others, for he, himself, required an atonement - and thus, once a year, was atonement made for the children of Israel for all their sins.

But remembrance would be made the following year and the ritual would be repeated. For it is not possible that the blood

Redemption and Restoration

of bulls and goats should take away sins, Hebrews 10:4. Then said One, Lo, I come to do thy will, O God. In the volume of the book it is written of me, A body hast thou prepared me.

Until he came, it was necessary that the holy things set apart for Divine service should be cleansed, by a figure, once every year on the Day of Atonement, *Yom Kippur*, that sin might be covered.

Once a year, in the seventh month, on the tenth day of the month, was atonement made when the High Priest entered into the holy place every year with blood of others, Hebrews 9:25, to purify the patterns of things in the heavens.

On this day, every forty nine years, when atonement was made with shed blood - on this very day - a trumpet of jubilee was sounded throughout the land. A *yobel*, a special trumpet, was blown heralding the release of possession and the restoration of all that had been relinquished of the inheritance. For had a man been impoverished and had he sold a portion - or all - of the land he had by right of inheritance as one of the children of Israel, then in the year of Jubilee, Leviticus 25:8 to 17, the portion of inheritance would return to the man and he would dwell again on his own lot.

A sabbath of years was the year of Jubilee, every forty nine years. Then sounded the trumpet on the Day of Atonement when the High Priest went in to the holiest place of all, not without blood, but sprinkling it before him, with incense, as he made atonement for the sins of the people. That he did so every year is a sign, by the Holy Ghost, that the way into the holiest of all was not yet made manifest while still the tabernacle, the figure of heavenlies, still stood, Hebrews 9:8. But Christ is now entered into the heavens themselves, having made a way into the actual presence of God, having shed his

Redemption and Restoration

own blood, having offered himself through the eternal Spirit, without spot, to God, Hebrews 9:14. Thus the conscience may be truly purged by the application of the shed blood of Christ, and entrance may be experienced in reality by a new and living way which he hath consecrated, through the veil, that is to say, his flesh, Hebrews 10:20.

On the day of Jubilee, the children of Israel were to proclaim liberty throughout all the land and every man was to return to his possession. On that day, all would be restored. All other leases, agreements and covenants would be annulled. At the blowing of the trumpet, the *yobel*, every forty nine years.

But the *yobel* does not just sound in the land of Israel, for the word occurs, by the breathings of the Holy Ghost, twenty seven times in the Hebrew scriptures. And if every matter should be established in the mouth of two or three witnesses then, surely, a threefold - Divine - witness is trumpeted, in multiplication, not addition, in proclamation of the restoration of all things under the headship of Christ to the glory of God and the Father. Three times three times three is multiplied the trumpet's note, heralding that all that was sealed is released.

And this trumpet note, *yobel*, will knock flat the walls of Jericho, that city which supposes to resist the armies of the living God. One stands with a sword in his hand, going forth to conquer, over against the city, Joshua 5:13, who is on nobody's side but is come as captain of the host of the Lord. Five times is the word *yobel* mentioned in this passage. Sustained in the wilderness, divinely, the host of the Lord encamps.

Joshua, he whose name combines *Jehovah* and *yeshua* - God himself and salvation - whose Greek equivalent is Jesus - he leads and the priests follow, Joshua 6:6. Not a word comes from their lips for six days, only the blowing of the Jubile. In

Redemption and Restoration

verbal silence they compass the city about six days, in priestly dignity, bearing the ark of the testimony, blowing the Jubilee. They shall not strive, nor cry, nor lift up their voice in the streets. They shall just blow a Jubilee and they shall bear testimony, not speaking their own words.

Upon the seventh day they compassed stubborn Jericho not once, but six times. Upon the seventh, when the priests then sounded the Jubile trump, the people heard the sound of the trumpet and the people gave a great shout. At the sound of the seventh trumpet, the last trump - for the trumpet had sounded seven times, now, on seven different days - and at the noise of the jubilant shout, the walls of that city which stood in the way of God's people inheriting all that God would gratuitously give them - the walls fell flat.

And the city was accursed, Joshua 6:17.
And all that was therein was accursed.

Save one - Rahab the harlot.

For by faith, the harlot Rahab perished not with them that believed not, when she had received the spies in peace, Hebrews 11:31. She believed God. And she believed that God would judge righteously. And she behaved peaceably to them who bore such testimony to God's righteous judgments.

Nor was her faith a dead faith but a living one, by which she was justified, for her works were agreeable to her faith and by faith she did valiantly for she received the spies in peace and sent them on their way and was partaker with the people of God for her faithfulness, God being mindful of her and her household. She has a place, in the true Israel, unto this very day.

Redemption and Restoration

Rahab was a virtuous woman who ensured that all her household were clothed with scarlet, Proverbs 31:21. For she hung a thread of scarlet from her window which thread was given her by the two men whom Joshua sent in secret, Joshua 2:18. Not her own thread, but that which was delivered to her by those sent to her to give it to her. Receiving that which was delivered her, she displayed it.

For the tabernacle; and the vail; and the High Priest's ephod, breastplate, robe and girdle all contained threads of scarlet, along with blue and purple and fine twined linen.

The thread of scarlet is that which saved Rahab. She showed in her window, as did the children of Israel, in another figure, display scarlet blood on their doorposts and lintels on the night of passover. Marked out in scarlet was the fact that judgment was understood, accepted, realised and acknowledged. And by displaying it so, faith was seen to be active.

He whose goings are from everlasting is typified by the High Priest. And as the High Priest progressed in his divine service, his clothing moved upon him. Glimpses of purple could be seen; then fine twined linen. Then the eye would pick out a flash of blue. Royalty, heavenliness and cunning, intricate work were all upon him, glimpsed here - noticed there. They cannot be hid.

And scarlet.

For he should give his life for the sheep.

He whose goings are of old had shown glimpses here and there from antiquity, in his historic progress - his goings. The firstlings of the flock and of the fat thereof, brought by Abel; a ram caught by its horns in a thicket; a man who wrestled with

Redemption and Restoration

Jacob till the day dawned; the likeness of the Son of God in a fiery furnace.

He cannot be hid - he showeth himself through the lattice.

He cannot hide himself for long. And as the eyes of a maiden to her mistress; so are our eyes upon the Lord our God. He spieth upon us. And we can see him, but dimly.

A hand comes forth and a scarlet thread is tied upon it. Then back it goes. And another comes forth, thrusting himself into the world. But wait patiently and he shall come forth with the scarlet, soon.

And though the trumpet sounded on the Mount Sinai, it was altogether on a smoke, like the smoke of a furnace, Exodus 19:18, and the whole mount quaked greatly and the trumpet sounded long and waxed louder. There were thunderings, and lightnings and more noise of a trumpet, Exodus 20:18, and the people removed themselves afar off and wanted only to speak with Moses. But let not God speak with us, lest we die, said they.

So terrible was the sight that Moses said, I exceedingly fear and quake, Hebrews 12:21.

For the Lord himself had said, Exodus 19:13, There shall not a hand touch the mount but he shall surely be stoned or shot through. Beast or man, it shall not live.

Then promised the Lord a thing.

When the trumpet soundeth long, saith he, they shall come up to the mount, Exodus 19:13.

Redemption and Restoration

For he cannot hide himself.

For the trumpets first mentioned are all *shophar* trumpets. At the sound of these did the Mount Sinai quake and tremble and smoke. For there is only sin and death and darkness and a curse and the noise of a trumpet and the sound of words upon that mountain.

But Exodus 19:13 speaks of a different trumpet and a different mount. For it is a jubile trumpet a *yobel*, its first mention in scripture.

At the noise of that Jubilee trumpet shall the people ascend the mount, saith the Lord, who cannot be hid for long.

And what mount is that of which he speaks, pray ?

Why, it is Mount Sion of which he speaks, for no man shall ever ascend Sinai to meet with God, save the one apostle of the first covenant, Moses.

For the writer to the Hebrews tells us, Hebrews 12:22, that, if we be of faith, then it is not Mount Sinai to which we are come, but, Ye are come unto Mount Sion, and unto the city of the living God - not Jericho which is accursed. Come to the heavenly Jerusalem - not earthly Israel's capital. Come to an innumerable company of angels - not hosts of demonic spirits from the smoking pit.

To the general assembly and church of the firstborn, which are written in heaven. To God the Judge of all, who judges righteously and imputes righteousness to every one who believeth on his Son. To the spirits of just men made perfect, who sojourned as we do and were men of like passions as we are. And we are come to Jesus, the mediator of a better

Redemption and Restoration

covenant than that which curses men to death. To the blood of sprinkling which speaks better things than Abel's - which cried for retribution. The blood of sprinkling speaks of mercy, for God to pass over, when he judges, as he did unto Rahab the harlot.

See that ye refuse not him that speaketh such gracious things.

Follow the thread of scarlet. Follow it all the way to the restoration of all things.

Hear the trumpet of Jubilee that sounds a release from Mount Sinai and ascendancy to Mount Sion. That sounds liberty to Rahab and the end of the city of the earth. That sounds over all the land and sounds a restoration of all and the annullment of all that hindered an inheritance in the land of God.

The trump of Jubilee calls those who are of faith up to Mount Sion. To the restoration of all things unto the will and purpose of the Father, in his Son, from everlasting.

To God be the glory, for ever and ever. Amen.

Nigel Johnstone

Malvern, july, 2012.