

- **The Cross of Christ 3**
- **Justified and Redeemed, Romans 3:24**
- **Justifié et racheté (Romains 3.24)**
- **Gerechtfertigt und erlöst (Römer 3, 24)**

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RÉSUMÉ

Les doctrines de la justification et de la rédemption sont inestimables et pourtant, beaucoup aujourd'hui ne savent pas les apprécier à leur juste valeur: ils ne se rendent pas compte de leurs implications pour la vie chrétienne.

1. Justifiés gratuitement par sa grâce
Après avoir examiné les implications grammaticales de l'expression «étant justifiés», il est rappelé comment la notion de justification a été comprise par Barth, C. K. Barrett, Leon Morris et Emil Brunner.

Lorsqu'on prêche la justification, on bute sur l'obstacle suivant: bien des gens ne reconnaissent pas leur besoin. Et même si nous les convainquons de leur besoin, ils ne veulent pas de la justification. Il est difficile de se soumettre à Dieu pour emprunter le chemin qu'il a tracé. Que l'on pense à ce propos à l'exemple de Luther. Paul souligne que nous ne pouvons apporter aucune contribution personnelle à cet acte du Dieu tout puissant. La justification est un «don», elle ne se mérite pas.

On peut comparer cela à l'amour que nous portons à nos enfants, gratuitement, même lorsqu'ils sont en révolte.

2. La rédemption qui est venue par Jésus-Christ

Le mot «rédemption» désigne une délivrance au moyen du paiement d'une rançon. De l'usage de ce terme, on peut retirer quatre enseignements:

i. Dieu est intervenu en Jésus-Christ pour nous délivrer de notre condition désespérée d'esclaves du péché: la puissance qui nous asservit doit être brisée.

ii. D'après l'apôtre Pierre, le prix qui a été payé est «le précieux sang de Christ». Le contexte suggère que le mot précieux a ici la nuance de coûteux. N'avons-nous pas tendance, parfois, à oublier la valeur de la rédemption par le sang de Christ?

iii. Ceux qui ont été rachetés sont maintenant esclaves de Jésus-Christ: «Vous ne vous appartenez plus, car vous avez été rachetés à grand prix». Qu'en est-il de nous?

iv. «La croix est le signe de la défaite du diable» (Brunner). Le diable, comme l'a dit Luther, «est tombé dans le piège que Dieu lui tendait» (cf. Col 1.13; Ac 26.18). Cette vérité peut s'illustrer à l'aide de trois images: celle d'un captif enchaîné attendant la délivrance, celle du fils prodigue loin de la maison paternelle, et celle de la conquête d'une épouse.

Les chrétiens doivent aujourd'hui lutter contre des forces démoniaques. La société qui nous entoure est mue par des puissances qui rendent les hommes et les femmes esclaves. La puissance qui jaillit de la rédemption accomplie par Jésus-Christ est-elle suffisante pour briser ces chaînes? L'Église n'est-elle pas en danger de se laisser prendre au piège par des forces qui lui feront virtuellement attribuer une grandeur divine à de simples choses?

Le message de la rédemption demeure une nécessité aujourd'hui.

ZUSAMMENFASSUNG

Mit den Lehren von der Rechtfertigung und der Erlösung stehen uns zwei Schätze zur Verfügung, die heutzutage bedauerlicherweise von vielen weder richtig verstanden noch angemessen gewürdigt werden. Vor allem die Bedeutung dieser Lehren für das Leben als Christ wird dabei nicht erkannt.

1. Wir werden ohne Verdienst gerecht aus seiner Gnade
‘Wir werden gerecht . . .’ Ich gehe zuerst auf die Implikationen der grammatikalischen Konstruktion ein. Was bedeutet es, gerecht zu werden (vgl. in diesem Zusammenhang Karl Barth, C. K. Barrett, Leon Morris und Emil Brunner)? Wenn wir Rechtfertigung predigen, besteht das größte Problem darin, daß den Leuten nicht klar ist, daß sie der Rechtfertigung bedürfen. Und selbst wenn wir sie davon überzeugen können, haben sie noch immer kein Interesse an der Rechtfertigung. Sich Gottes Wegen zu unterwerfen ist nicht einfach, wie u. a. das Beispiel Martin Luthers verdeutlicht. Paulus betont, daß wir nichts zu der Gerech-Erklärung durch den allmächtigen Gott beitragen. Sie ist ein unverdientes Geschenk (δωρεαν). Dem vergleichbar ist, daß wir unsere Kinder bedingungslos lieben, und zwar selbst dann, wenn sie widerspenstig sind.

2. Die Erlösung, die durch Christus Jesus geschehen ist
Erlösung bedeutet “Errettung durch Freikauf” (vgl. Morris, Cranfield und Barrett). An dieser Stelle wollen wir auf vier Aspekte der Erlösung eingehen:

(1.) Gott hat durch Christus eingegriffen, um uns aus unserer hilflosen Situation der Versklavung an die Sünde zu erretten: die Macht, die uns bindet, mußte gebrochen werden.

(2.) Die Schuld ist beglichen, wie Petrus deutlich macht, wenn er davon spricht, daß wir mit dem teuren Blut Christi erlöst worden sind. Vergessen wir aber nicht manchmal den Wert der Erlösung durch das Blut Christi?

(3.) Diejenigen, die erlöst worden sind, sind nun Sklaven Jesu Christi. ‘Euer Leib gehört nicht Euch selbst. Ihr seid teuer erkauf’t. Sind wir uns dessen bewußt?

(4.) ‘Das Kreuz ist das Zeichen für die Niederlage des Teufels’ (Brunner). Der Teufel ‘ging Gott in die Falle’, wie Luther betonte.

Christen sind dazu berufen, gegen dämonische Mächte zu kämpfen; denn die moderne Gesellschaft ist in der Gewalt von Mächten, die Mann wie Frau zu Sklaven machen. Haben wir als Folge der von Christus erwirkten Erlösung genügend Macht, um diese Ketten zu sprengen? Oder steht die Kirche in der Gefahr, von diesen Mächten, die bloßen Dingen einen nahezu ‘göttlichen Status’ beimessen, umgarnt zu werden? An diesen Fragen wird deutlich, wie dringend wir der Botschaft von der Erlösung bedürfen.

Some years ago I knew a very ordinary and uneducated man who had been astonishingly successful as a scrap merchant and had become extremely wealthy. His home was furnished lavishly and was littered (and I mean littered), with very expensive ornaments. Moreover, because he had been told they were a good investment for his money, he had bought and hung on the walls of his drawing room

several extremely valuable paintings—they must have been worth hundreds of thousands of pounds. When he showed them to me, however, it was painfully obvious that he had absolutely no awareness of their beauty as art. His sole interest in them was their monetary worth and how much they had appreciated in value since he bought them. Worse still, beside them he had very bad paintings of race

horses—because gambling on horses had become the passion of his life.

We come this morning to two great aspects of the Cross of Christ. The first describes what took place on the Cross as ‘justification’ and the second describes it as ‘redemption’. Here we have priceless treasures, worth infinitely more than the most costly of any earthly treasures. How few, it seems to me at times, have learned to appreciate the meaning and glory of these two aspects of the work of Christ. How many of God’s people are like the scrap merchant, possessing priceless treasure but with little if any understanding either of its implications for their Christian living or of its eternal value.

1. Being justified freely by his grace

‘Being justified . . .’ is a present participle and grammatically we would expect it to go with ‘all’ in the previous verse, ‘all have sinned’. However, there is a problem with that since while Paul undoubtedly means that all have sinned he doesn’t mean that all are justified. John Murray takes it that v. 23 is parenthetical, therefore ‘being justified’ refers to ‘all who believe’ in v. 22.

But how are we to understand ‘being justified’ and what did the apostle Paul mean? There are so many eloquent descriptions of ‘justification’ by theologians, for example, by Barth, Brunner, C. K. Barrett, John Murray, Leon Morris, C. E. B. Cranfield, James Denney and many others—theologically trained minds struggling, wrestling with the challenge of describing in simple terms this majestic mystery, this act of God, whereby guilty sinners are declared to be righteous in his sight.

Barth, as we would expect, emphasises the divine declaration:

‘God declares. He declares his righteousness to be the Truth behind and beyond all human righteousness and unrighteousness. He declares that He has espoused our cause, and that we belong to Him. He declares that we His enemies are His beloved children. He declares His decision to erect His justice by the complete renewal of heaven and of

earth. This declaration is *creatio ex nihilo*, creation out of nothing’.²

C. K. Barrett emphasises the eschatological aspect of justification: ‘God’s righteousness is an eschatological quantity . . . it implies the verdict of the last judgement’, and the verb ‘to justify means an anticipation of this verdict’. He goes on to argue that the verb means ‘to make righteous’ but only on the understanding that righteous ‘does not mean “virtuous”, but “right”, “clear”, “acquitted” in God’s court . . . Far from being a legal fiction, this is a creative act in the field of divine-human relations’.³

Leon Morris, who has done much work on justification, insists on the forensic meaning of the word: ‘There should be no doubt that *δικαιωω* means “to declare righteous”, not “to make righteous”. Usage is decisive. It is the ordinary word for “to acquit”, “to declare not guilty”. When the accused is acquitted he is not “made righteous” but declared to be righteous’.⁴ It is because Barrett emphasises the relational meaning of ‘righteous’ he is able to maintain the verb means ‘to make righteous’. On the other hand, because Morris is persuaded that ‘righteous’ is predominantly a forensic term, for him it must mean ‘to declare righteous’. Cranfield makes a helpful distinction between ‘what is signified’ by the action of acquittal and ‘the condition resulting from the action of acquittal’.⁵ His distinction perhaps harmonises the forensic and relational views.

A final quotation from Brunner: ‘Men lack the one thing which alone could make them righteous: the righteousness of God, the splendour, the glory of the divine life. That they are sinners and that they lack this glorious life of God is obviously one and the same thing. They just live “down in the dark”, not in the divine sunshine. This has now been changed. God has done the thing whereby men come to share in what they lack; namely, God’s righteousness. How does this impossible thing happen? It happens through God removing that which separates men from himself, that is, guilt, and acknowledging

those who were no longer his own as his own. He justifies the unrighteous, he grants to them what they do not have, which they have lost to all his eternity: his unconditioned love. He says to them the opposite of what he should have said to them had he wished to judge according to the Law. You are righteous in my sight. He receives them, the apostates, into his fellowship. Why? Because he wishes to. On what basis? Purely in the form of a gift, on the basis of his grace . . . This grace, which indeed costs man nothing, costs God his Son'.⁶

In our teaching and preaching, what is the great barrier which those of us who seek to bring this mighty doctrine home to the hearts of men and women must first overcome? It is the absence of a sense of guilt. Men and women say quite blandly, 'But I have no **need** of justification. I am perfectly happy as I am, thank-you very much'. The complacency which a materialistic, post-modern society engenders within the human heart is a colossal obstacle to surmount. We all have friends, good people, pleasant, friendly, kind citizens, who have absolutely no awareness of their need of God. Because they have no biblical world-view, they have no idea of a Creator God from whom they have turned and against whom they are in outright rebellion and whose laws they constantly violate. Of course that takes us back to the first part of this chapter and the verdict of universal guilt before God.

But just say we communicate to such people something of their **need** of God's mercy on that final day of judgement, and they begin to admit that they have sinned and are falling short of the divine glory—in Brunner's phrase, that 'they live "down in the dark", not in the divine sunshine'. We still have another major obstacle before us in bringing them to that faith in Jesus Christ through which the divine righteousness is conferred. It is that by nature they do not **want** to be justified by God. Saul of Tarsus, we have every reason to believe, knew very well of his **need** of that divine declaration which anticipates the verdict of the day of

judgement. But he didn't **want** it—not if it was going to come through the shame of the Cross on which a Nazarene itinerant teacher had hung in hideous, disgusting nakedness. Paul could hardly conceive of a more repugnant way of receiving the divine acquittal and declaration of acceptance before God. In the same way, men and women do not want God's righteousness any more than Naaman wanted to bathe in the River Jordan to be cleansed of his leprosy.⁷

Isn't that close to the root of the problem we all have? We long to establish our own goodness, our own righteousness. We long to prove to others, and not least to ourselves, that we have reformed and are now being good Christians who are pleasing to God. We are even tempted to try and demonstrate our righteousness to God himself! What fools we are and how all pervasive is our self-deception! When we ultimately not only acknowledge our need of justification and at last with all our hearts long for it, then the final apparently insurmountable hurdle is that we are **unable** to submit to it in God's way, which is the only way!

History furnishes us with a dramatic example of that inability to find God's way of righteousness in the story of Martin Luther. He knew his need. He longed to be accepted by God. Not many have yearned for the divine righteousness with the intensity he did. But he could not see his way to attaining that righteousness. 'Look to the wounds of Christ', Staupitz told him. But when we are blinded by our resolve to establish our own righteousness, we simply cannot see how the wounds of Christ can bring us that divine declaration for which we long!

What a struggle you and I can have before at last we prostrate ourselves before the Lord God and lie in dust and ashes at the foot of the Cross, in submission to the crucified Christ, accepting the divine verdict: 'God justifies the wicked!'⁸ He acquits the guilty! There is nothing to do. Christ has done it all! In him alone is the righteousness of God and the righteousness *from* God set forth!

Paul hastens to say, 'by his grace as a gift' (RSV) or 'freely by his grace' (NIV). He is emphasising that we contribute nothing to this declaration by Almighty God. 'As a gift, δωρεαν'. The same word is used in John 15:25, where the Lord says he has been hated 'without a cause, δωρεαν', which brings out the meaning of the word as something to which we contribute absolutely nothing. 'Grace' of course is unmerited favour, kindness shown to one who is utterly undeserving. It comes to us not only when we do not deserve it, but when we hate God, resent him, are his enemies, struggling and fighting against him.

Some of us have had children who have gone through some very troublesome times. They have seen us, their parents, as little better than gullible nuisances who stand in the way of their progress and who have no understanding of the world with its demands and pressures. One young man recently said to me: 'There are two stages in growing up: the first when *children* are a severe trial to their parents; the second, when *parents* become a severe trial to their children!' We parents have been subjected to our children's tantrums, insults and rebellion. Yet all the time, they have had little or no idea of the hurt and grief they have brought to us. Nevertheless, we have loved them in spite of their aggression towards us. We have longed to take them in our arms to reassure and comfort them. We don't want them to bring us some gift or suddenly to become good sons and daughters before we will acknowledge they are our offspring! In spite of all their rebellion, we love them and love them and love them. May I adapt words of our Lord? 'If you, though you are evil, know how to love your children freely, how much more does your heavenly Father love you freely?' He justifies us freely by his grace.

2. The Redemption that came by Christ Jesus

We come then to the second great descriptive word in our text of what happened on

the cross: 'through the *redemption* that came by Christ Jesus'. There is no need to go into the terminology of redemption, save to say that it has been established that the meaning is 'deliverance by payment of a price'. We are indebted to the likes of Leon Morris for his work on this concept. Although Cranfield states that here redemption may mean either 'deliverance through a ransom being paid', or merely 'deliverance' in the sense of 'emancipation', he holds that 'an absolutely confident assertion of either view cannot be justified'. C. K. Barrett, on the other hand, is of the opinion that 'the connection with blood and death suggests it has not lost its original sense of "ransoming", emancipation by the payment of a price'.

[i] Following those who take it that redemption means deliverance through payment of a price or ransom, I want to draw four implications for believers from Paul's statement that 'we are justified . . . through the redemption that came by Christ Jesus'. The first is this: God has intervened through Christ to deliver us from our helpless state of slavery to sin. We have just seen that at first we deny we need God's intervention. Then when we see our need for God, we do not want him—because we are in that state of apostasy which Brunner defines as wanting both to have our freedom and to be 'like God' but without any dependence on God.¹² Yet, even when our pride begins to be subdued and the hardness of our hearts broken, we are still unable to come to him, which is why the power that binds us must be broken so that we can be emancipated.

I recall a young woman called Joy who had only ever entered a church once in her life. But she had a friend who had recently become a Christian and who constantly invited her to attend church. For months, Joy refused—she neither needed, nor wanted God in her life. But though she saw the vibrant faith of her friend she remained obdurate until one day she called her friend and asked if she could attend Church with her the next Sunday. 'What has made you change your mind?' asked her friend. The strange story Joy

told was that she had had the same dream two successive nights: in her dream she had been standing in a church building all alone except for Christ who was there at the front calling her to come to him and find rest. But she couldn't move though she longed to respond and go to him. She woke from her dream deeply distressed that she had been quite unable to respond to his call even though in her dream she had wanted to respond. I should complete the story by telling you that she did go to church with her friend the next Sunday and had only been in the church building for a few minutes, when, before ever the service began, while bowed silently in prayer she responded to Christ's call and was soundly converted. A few months later she became a communicant of that congregation where at the time I was minister.

He breaks the power of cancelled sin and sets the prisoner free!

That then is the first effect of the redemption Christ has secured for us. It truly is a deliverance from the thralldom of our sin which has so totally alienated us from God, separating us from the life and love of God and imprisoning us in its stranglehold. The chains that bind us are broken and we are released to respond and bow before the Lord in adoration and surrender.

[ii] The second implication arising from redemption is the price that has been paid. Peter writes that we have been redeemed from the futility of our former life, not with silver or gold, but with the precious blood of Christ. The word he uses (τιμιος) can mean either 'highly honoured' or 'costly'. However, since he contrasts the blood of Christ with silver and gold, it must surely be the *costliness* of Christ's blood which he wants to convey, especially as in an earlier verse in the same passage he has spoken of the believers' faith as more precious than gold.¹³ Later in the same letter he speaks of Christ himself as being precious to God and precious to those who believe.¹⁴

I want to ask if we sometimes forget the infinite value of our Saviour and the

incomprehensible cost to God of his Son's blood. Do we become so clinically professional in our handling of theology and the scriptures that the first ardent love we bore for Christ when we entered into the release from the bondage of our sins grows faint and even cold? Do we value him beyond all else and all others? Do we fear to grieve him because we love him so dearly. Is he still 'precious' to us as he was to the big fisherman who still wrote years later of the precious blood that had redeemed him? If not, then what has taken away our love of our Lord? Do we need again to know the power of that redeeming blood which breaks the chains that enslave us? It's all too easy again to become enslaved to those from which things his blood was shed to release us.

[iii] The third implication of Paul's words are that those who are redeemed are now slaves of Jesus Christ. It's an obvious corollary of redemption, isn't it? The Hebrew word used so often in the OT for 'worship' (*abad*) means 'service', service as bond-slaves. The Hebrews were not released from slavery to Pharaoh in order to please themselves. Their release, their redemption at the cost of God's right hand stretched out in emancipating power, was a covenantal act. They were redeemed to belong to God, to bow down and serve him only and exclusively.¹⁵ And Paul draws the same implication from our purchase by the blood of Christ: 'You are not your own; you are bought with a price. Therefore honour God with your body' (1 Cor. 6:19f.)

So how is it working out for us? How is it with our bodies? and with our minds and souls? Do we renew our vows day by day? Do we remember that rightly we are slaves of Jesus Christ? Do we love our Master and affirm that we will be his slaves forever? Or do we feel the pull of this lustful old world and all its enticements and long to shake off the light and easy yoke of Christ? Paul speaks of our 'deceitful lusts' (Eph. 4:22). How they deceive us with their false promises of satisfaction and pleasure if only we will yield ourselves to them. But we are slaves of Christ! Bought at an infinitely costly price! Therefore, glorify Christ in your bodies!

[iv] The fourth implication has been brought to my mind by Brunner: 'The Cross is the Sign of the Devil's defeat, and a continual reminder of Him who conquered him . . . because Satan is a supra-human reality, the work of redemption of Jesus Christ is a real conflict, and redemption is a real victory. The crucifixion of the Son of God . . . is the supreme point at which the abysmal hatred of the devil for God achieved its supreme and most direct manifestation; at the same time, it was the Event which secured his defeat. The devil, as Luther puts it, "fell into God's trap".'¹⁶

Paul makes a direct link between redemption and this deliverance from Satan's power in Colossians 1:13: 'For he has rescued us from the dominion of darkness, and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins'.¹⁷ The apostle relates in Acts 26:18 how his great commission from the Risen Christ was to turn men and women from darkness to light, and from the power of Satan to God. It is clear that the NT sees men and women as held in the powerful grip of a terrible tyrant whose power is that of death. And it is also from the stranglehold of this merciless devil that Christ has redeemed us.

James Philip, writing on this aspect of redemption, suggests three pictures evoked by the twofold deliverance of sinners from the power of sin and the power of Satan.¹⁸ The first is that of a captive languishing in chains in a dark dungeon, longing for his freedom. The Holy Spirit has opened the prisoner's eyes and he now clearly sees what formerly he never saw—the chains that bind him. Until now he has been strangely bewitched with a blindness and deception of hearts that has been all pervasive. But at length redemption is applied and the chains fall off, the dungeon flames with light and he rises and follows the One who has set him free.

The second picture is of the prodigal son far from home, alienated and estranged from his father. Likewise, we sinners had drifted far from God until the Spirit

brought to our hearts that divine restlessness and turned our thoughts to home. So by the Spirit's constraint, we left the swine's husks and in our rags limped back to the father's house, the power of our alienation at last broken.

Philip's third picture is the winning of a bride. Not only does Christ have to break down the barriers of our total indifference to him, even our resentment of his attentions, he must win us from the power of Satan and all his baubles and trash to which we have given our affections. And so the breaking of the devil's hold upon our souls leads at length to our love of our Redeemer and our betrothal to him. It is then that joy comes to the heart. This joy of which Paul speaks in Romans 5:11, 'We also rejoice in God through our Lord Jesus Christ', may well be described as nuptial joy:

O the love that sought me! O the blood
that bought me!
O the grace that brought me to the fold!
Wondrous grace that brought me to the
fold!

Christians are called today, as much as they have ever been, to do battle with demonic forces. Who can deny that modern society is held in a vice-like grip by powers which make slaves of men and women. Colin Gunton has defined this modern battlefield of spiritual warfare in the following terms: 'Theologically, we must see the origins of the bondage in the idolatrous worship of that which is not God. When we give any part of the created world the value of God, we thus far come into the power of a reality which, because it is not divine, operates demonically'.¹⁹ And again, 'The demonic is what happens when what is in itself good is corrupted into its opposite'.²⁰ We have the expression of something very near to what Gunton is describing in the UK in our National Lottery. The British Prime Minister, John Major, whose government introduced the national lottery, called it 'a bit of fun'. But when one watches the programmes reviewing the changed lifestyles of lottery winners, and when one evaluates the portrayal of the effects of

winning a vast fortune, one sees vividly illustrated that 'the demonic is the claim of something finite to infinity or to divine greatness'.²¹

Is there power enough in the redemption accomplished by Christ to break these chains which, along with so many evils of our modern materialistic society, hold so many in such powerful bondage? Or is the church herself in danger of being ensnared by forces which claim virtual 'divine greatness' for mere things which one day will all be burned up? Instead of holding forth the Redeemer in all his power, is our proclamation blunted and weakened by our own compromise with the demonic forces of our generation? Not that we are any different from those whom the apostle has described as 'exchanging the glory of the immortal God for images' and serving 'created things rather than the Creator' (Rom. 1:23, 25). Rather that we are too easily enticed into thinking and acting as worldly people and not as those whose eyes are on the City whose architect and builder is God.

The need for the message of redemption is as great today as it has ever been. But the messengers, you and I, must be those who are living in the rich blessing of the Redeemer and his deliverance from that idolatry which falsely gives to some aspect of creation the value of the divine. It comes down at the end of the day to the very personal questions, 'Who or what has the love of our hearts? Whom do we adore? What binds us and holds us?' Only when the answer to such questions is a humble acknowledgement of the daily Lordship of Christ in our lives will our message ring out with authenticity and conviction. So God help us all to an honesty with him and a surrender to him which is his gift to those whom he has redeemed by his own blood.

Notes

- 1 John Murray, *The Epistle to the Romans* (Marshall, Morgan & Scott, London 1967) 113f. Leon Morris suggests, 'The meaning appears to be that all who are justified are

justified in this way... The use of the participle rather than the indicative links this closely with the foregoing: "being justified" in the way that follows is evidence that all are sinners and come short of God's glory'. *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988) Note 113, 177.

- 2 Karl Barth, *The Epistle to the Romans* (London: OUP, 1933) 101f.
- 3 C. K. Barrett, *The Epistle to the Romans*, Harper, New York, 1957, 75f.
- 4 Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988) 145, Note 175.
- 5 C. E. B. Cranfield, *Romans, A Shorter Commentary* (Edinburgh: T&T Clark, 1985) 21.
- 6 Emil Brunner, *The Letter to the Romans* (London: Lutterworth Press, 1959) 29f.
- 7 2 Kings 5:10 ff.
- 8 Rom. 4:5.
- 9 Leon Morris, *The Apostolic Meaning of the Cross* (Tyndale Press, 1955) ch. 1.
- 10 *Op. cit.*, 71.
- 11 *Op. cit.*, 76. Also holding that redemption here means deliverance by payment of a ransom price are, F. F. Bruce, *Romans*, Tyndale NT Commentaries (Grand Rapids: Eerdmans, 1994) 98; James D. G. Dunn, *Romans 1-8*, Word Bible Commentary (Dallas: Word Books, 1988) 169; D. M. Lloyd-Jones, *Atonement and Justification*, Banner of Truth (Edinburgh: 1970) 60; John Murray, *The Epistle to the Romans* (London: Marshall, Morgan & Scott, 1967) 115f.; Sanday & Headlam, *Romans*, (ICC, T&T Clark, 1895) 86 *in loc.*, *et al.*
- 12 Emil Brunner, *Dogmatics*, Vol. 2 (London: Lutterworth, 1966) 92f.
- 13 1 Peter 1:7, 18f.
- 14 1 Peter 2:4, 7.
- 15 See the First and Second Commandments, Ex. 20:3-4.
- 16 *Op. cit.*, 145. For a critique of Gustav Aulén's *Christus Victor*, see Colin Gunton, *The Actuality of the Atonement* (Edinburgh: T&T Clark, 1988), ch. 2, 53ff.
- 17 See also, Jn. 12:31f., 2 Cor. 4:4; Eph. 1:21, 2:1f., 3:10; Phil. 2:10; 1 Jn. 3:8, etc.
- 18 James Philip, *The Death of Christ* (Aberdeen: Didasko Press, 1985) 46ff.
- 19 Colin Gunton, *The Actuality of the Atonement* (Edinburgh: T&T Clark, 1988) 70.
- 20 *Op. cit.*, 71.
- 21 Paul Tillich, *Systematic Theology* (London: Nisbet, 1968) Vol. III, 109, quoted by Gunton