

the sending away of the scapegoat, described in the sixteenth chapter of Leviticus, is only an object-lesson. The sins confessed over and so laid upon the scapegoat, were simply supposed to be borne away, and banished to a place removed from contact with the people.¹

Atonement signifies at-one-ment; redemption signifies deliverance. Hence atonement suggests harmony, while redemption suggests recovery. The first means getting our relation right; the second means having our condition safe. A freezing man is atoned to the sun when he connects himself with its direct rays; he is redeemed by the sun when he is restored to comfort by it. In like manner, a person is atoned to God when he puts himself right with God, but he is redeemed by him when he is delivered by his power from sin.

Therefore, atonement expresses a relationship, whereas redemption expresses a state. The one is a personal relation, the other is a personal condition. The former implies a surrender of self to the will of God; the latter implies a control of self by the grace of God. Atonement is equivalent to reconciliation, and redemption is equivalent to salvation. Consistently with this explanation, the author of Romans speaks in chapter 3:24 of redemption in Christ, but in chapter 5:11 of reconciliation through Christ. So it is wrong to use the one term for

¹ See Oehler's "Old Testament Theology," Am. ed., p. 313.