

Redemption Q+R Transcript

Jon: Hey, Tim.

Tim: Hey, Jon Collins. Hello.

Jon: Hello.

Tim: Hi.

Jon: We're doing a question-and-response episode—

Tim: Yes, we are.

Jon: Because we just finished the Redemption series.

Tim: Hmm. Mhm. Yeah. We—our past selves did—

Jon: Our past selves did.

Tim: And the, the present podcast just released those episodes. We were—

Jon: Yeah.

Tim: Just having a conversation, though.

Jon: That's right.

Tim: Yeah.

Jon: Maybe a, a peek behind the curtain—

[Laughter]

Jon: Because our animation studio and everyone who works on resources for every theme study—they need a lot of time.

Tim: Yeah. Yeah.

Jon: To build everything. So we've had these conversations—a year ago?

Tim: A—yeah. It’s—we had a hard time remembering—

[Laughter]

Tim: Quite how long ago it was. It was just that long ago.

Jon: Yeah.

Tim: So what that means is that it was such a great refresher to come back to all of your questions that were being sent in over the last few weeks. And it was fun to read through them all. And also I had to actually go back and re-listen to some of our —

Jon: Yeah.

Tim: Conversations—

Jon: To remember.

Tim: To remember.

Jon: Great.

Tim: So thank you. That’s the peek behind the curtain. So we just finished releasing the podcast episodes on redemption. The video’s coming out s—soon-ish.

Jon: Yeah, the video is releasing this week.

Tim: It’s wonderful.

Jon: Yeah.

Tim: So cool.

Jon: With a bunch of other resources that the Scholar team puts together, our editorial team puts together—

Tim: Yes. Yep.

Jon: All the wonderful people. So it’s all, it’s all ready.

Tim: One thing about—that I do remember, even though it was a year ago-ish, about these series of conversations on redemption in the story of the Bible, is that this

topic and this theme in the Bible is one that I was—part of why I assigned it to us was because I wanted to push for greater clarity—

Jon: Yeah.

Tim: Deeper understanding in my—for myself.

Jon: Yeah.

Tim: So I, I think that happened.

[Laughter]

Jon: Did you find some more clarity?

Tim: I think so, yeah. And I think the video and the final episodes of the po—of the podcast kind of show where we, uh, achieved that. And so a number of the questions that came in—as always, I read them all. I look for theme—repeated themes because we c—can't answer them all. But a number of the questions relate to the issues that I feel like we—

Jon: We ended in.

Tim: We ended in.

Jon: Yeah.

Tim: So I'm excited to actually—

Jon: And that's where I feel like it got a little messier.

Tim: Oh.

Jon: And by messy, I mean just more complex, and more mystical, and more nuanced —

Tim: Yeah.

Jon: And textured.

Tim: Yeah. Yes. I agree. In one sense, though. My memory is that it ended up feeling more simple—

[Laughter]

Jon: Okay. Great.

Tim: And with more—

Jon: Let's get there again.

Tim: Clarity. So we're going to, I, I guess, re—re-do the whole series right here—

[Laughter]

Tim: In a Q-and-R episode, by interacting with all of your thoughtful and insightful questions. So with all that said, shall we dive in?

Jon: Yeah.

Tim: Okay. Let's start with a question from David in Ontario, Canada.

[Part 1: David's Question (2:54—24:26)]

David: Hi, Jon and Tim. My name is David, and I live in Timmins, Ontario, Canada. In my faith tradition, Jesus' death is often referred to as a payment for the penalty of sin. How does this payment relate to redemption? If there is no payment to the powers that hold humans as slaves, why does God demand a payment? Thanks for your fantastic work.

Tim: Great question. Just hitting the nail on the head, I think, for how many people experience the imagery in the Bible, especially in the New Testament, of Jesus dying
—

Jon: Yeah.

Tim: For our sins.

Jon: Right.

Tim: That's a very common phrase used by the Apostles.

Jon: Yes.

Tim: And then also the frequent use in Paul, Peter, the letters of the Hebrews—of Jesus' death as a redemption—a redemption payment. And then a handful of places where Paul will talk about the wages of sin as death or sin as a debt in the Lord's Prayer: "Forgive us our, our debts as—"

Jon: Yeah.

Tim: "We forgive those indebted to us." Sin as a debt. So you can take all of those ideas and kind of wrap them together and make a story—

Jon: Uh-huh.

Tim: Of: "Sin is when we do wrong, then we're indebted to God. Somebody has to pay the debt. Somebody has to die because the wages of sin is death. So Jesus dies at the demand of God's justice—"

Jon: Yes.

Tim: "To pay back what humanity owes to God."

Jon: Yes.

Tim: That's a very common way—

Jon: Very common.

Tim: That's how I was introduced—

Jon: That's how—

Tim: Even—

Jon: I was introduced too.

Tim: When I was a brand-new Christian. Yeah.

Jon: And I think a reflection for me after doing the series with you was: that is a very straightforward explanation—

Tim: Oh. Mhm.

Jon: Of Jesus' death.

Tim: Right.

Jon: It's kind of easy to understand.

Tim: Mhm. It's true.

Jon: Right?

Tim: G—and it relates to our normal day-to-day experiences of failing in some way—

Jon: Yeah.

Tim: Now, we owe somebody.

Jon: We owe someone.

Tim: They demand that we pay them back.

Jon: Okay.

Tim: Maybe I can't pay them back. Someone else pays them back for us.

[Laughter]

Tim: And we're like: "Oh, that's, that's probably happened to all of us in some way—"

Jon: Yeah.

Tim: "Big or small, before."

Jon: So you presented a big wrinkle in that, which—from the very beginning, which was: in what way does God owe death or the Satan anything—

Tim: Right.

Jon: Really?

Tim: S—so redemption language—

Jon: Yeah.

Tim: All the way back to the beginning of the series, is about something that ought to be in my possession or in rightful possession by somebody, has wrongfully gone out of their possession—or maybe tragically. And the reclaiming, the process of reclaiming—restoring that person or thing to rightful possession, that’s what the word redemption refers—

Jon: Yeah.

Tim: To in the Bible. And often, there is an item of value that—of exchange—

Jon: Mhm.

Tim: Given.

Jon: Yeah.

Tim: So—

Jon: Because redemption is a marketplace metaphor.

Tim: It’s a, it’s a metaphor that comes, yeah, from the economic world of buying—

Jon: Yeah.

Tim: And e—and exchanging. Mhm.

Jon: Yeah.

Tim: That’s right.

Jon: So if you’re going to use a marketplace metaphor to talk about the death of Jesus —

Tim: Right.

Jon: Then, you can tell this kind of straightforward story that yo—we just told.

Tim: That’s right. It, it is possible to get that straightforward story out of a whole variety of passages in the New Testament. But the question is: if you look at each of those passages in context, if you look at the roots of redemption language in the story of the Bible, does that story really accurately reflect how Jesus would talk about it—how Paul talks—

Jon: Right.

Tim: About it?

Tim: And—

Jon: That's—

Tim: I think what I—we discovered—

Jon: Yeah.

Tim: What I tried to point out is that it doesn't.

[Laughter]

Tim: That actually doesn't match—

Jon: God—

Tim: Uhm—

Jon: Isn't demanding a payment.

Tim: God isn't demanding a payment. You won't find that language anywhere in the New Testament.

Jon: Yeah.

Tim: Unh-un. That's one thing. In fact, not only is God not the one demanding a payment, God is the one who gives the payment.

Jon: Hmm.

Tim: God is giving the payment.

Jon: Okay. And then—and—

[Laughter]

Jon: So you're still using the payment metaphor.

Tim: Right, yeah.

Jon: So in which way are you using it then?

Tim: Mhm. Okay. So David, you're referencing this phrase: "Jesus' death pays the penalty for our sins." So that language is primarily rooted in a handful of lines in Paul's letter to the Romans. And it comes specifically from the end of Romans chapter six, where Paul has this line: "The wages of sin is death. The gift of God is eternal life in Messiah Jesus our Lord." The word redemption doesn't appear here, but the economic ideas are here.

Jon: Yeah, that you o—that you owe a wage or a compensation.

Tim: Well, what's interesting—because wages is, is what we think of—it's what you get paid for—

Jon: Right.

Tim: As a result of your labor.

Jon: Oh, yeah.

Tim: And that is the, the word. J—Paul is using that word—

Jon: Okay.

Tim: But in the sense of an outcome. Like, if you work and do—

Jon: Mhm.

Tim: A whole bunch of things, there is an expected—

Jon: Exchange of—

Tim: Uh—

Jon: Value.

Tim: Ex—hmm. There's an expected consequence.

Jon: Oh.

Tim: There's an expected result that's coming—

Jon: Recompense.

Tim: Your way.

Jon: Yeah.

Tim: Yeah. If I work eight hours for an employer—

Jon: Yeah.

Tim: The outcome—the expected outcome—

Jon: Okay.

Tim: Is that I'll get, you know, a, a—the wage—

Jon: So you're saying the—

Tim: Of that day.

Jon: Wage is just talking about an expected outcome.

Tim: Yes.

Jon: Okay.

Tim: Yeah. So if I fail to love God and others, that way of existing in the world will produce a very predictable outcome—

[Laughter]

Tim: Like a bunch of broken relationships. And I'm going to die because I'm not connected to God's eternal life.

Jon: Okay.

Tim: If I fail to love God and love others, I'm disconnected from God and from others.

Jon: Now, I'm sure there is a more generic word for "consequence" that's not a marketplace term. You're saying this term—

Tim: Oh.

Jon: Is more—

Tim: I see.

Jon: Of an economic term?

Tim: I—it is, yeah. Wage, pay, compensation.

Jon: Okay.

Tim: But the idea is that a life of sin, that—and the word means failure—

Jon: Yeah.

Tim: Moral failure. A life of failing to love God and others, as it were, produces a whole bunch of effects and consequences—

Jon: Okay.

Tim: That become my wage. It's what I get in return for—

Jon: It's what you get in return for what you have done.

Tim: A life of failing to love God—

Jon: Okay.

Tim: And others.

Jon: Mhm. Mhm.

Tim: And wh—uh, that is dying.

Jon: Hmm.

Tim: A—and death is the ultimate cutting off of all my relationships and it's separation from God's infinite life that he wanted to give me and wants to offer me, but that I refuse.

Jon: Yeah. "To the dust you return."

Tim: Yeah. So that's the point.

Jon: Okay.

Tim: Uhm, that's like—exhibit A: human history.

[Laughter]

Jon: Yeah.

Tim: Like, the wages of sin is death.

Jon: Ah. Okay.

Tim: It's actually a really straightforward observation about human life and history.

Jon: Yeah, okay.

Tim: But God's really not satisfied with his human image-bearing partners, uh, having that fate. And so what God has given is a gift that is eternal life. And how did that eternal life make its way to human beings? Through the Messiah, Jesus our Lord.

Jon: Hmm.

Tim: So my whole point in summar—this whole commentary—

Jon: Yeah, yeah, yeah.

Tim: On Romans 6:23, is even to say the idea that Jesus died as a payment for the penalty of sin doesn't quite, I think, accurately even state what Paul's trying to say in Romans—

Jon: I see.

Tim: 6:23.

Jon: Yeah. Yeah. Okay.

Tim: We'll, we'll get to redemption in a moment, but—

Jon: Got it.

Tim: Uhm, what he's saying is that—not that Jesus' death and resurrection paid off God—

Jon: Right.

Tim: For what I owe God. It's rather that we are all getting the outcome of our choices of moral failure to love God and others. And outside of reciprocity and exchange, God didn't pay anything. He gave a gift—just straight up gave a gift that breaks the whole—

Jon: And that gift—

Tim: Economics of exchange.

Jon: Is the opposite of death.

Tim: Exactly. It's life. Yeah.

Jon: Oh, it breaks the economics of exchange.

Tim: God doesn't give us what we owe—God doesn't pay off God.

Jon: Right.

Tim: That's not Paul's—

Jon: That's not in there.

Tim: Point here. Unh-un.

Tim: It's: we're dying as the outcome of our choices. And God is so generous that he just gives this a—amazing gift of infin—eternal life. Mhm.

Jon: Okay.

Tim: Yeah.

Jon: So is—Jesus' death is never talked about as a payment specifically. It is talked about as a ransom.

Tim: It's talked about as the redemption—

Jon: The *kopher*.

Tim: Price.

Jon: Yeah, the *kopher*.

Tim: The price of redemption.

Jon: And I think there was a moment where that landed for me when we were talking about: Jesus going through death, death did cost him.

Tim: It cost him his life.

Jon: It cost him his life.

Tim: Yes.

Jon: And all the suffering—

Tim: Yes.

Jon: And all the anguish. And so to think of that as an exch—ah, an exchange of value or some sort of—a costly thing that he offered.

Tim: That's right.

Jon: Yeah.

Tim: So, yeah. Mark 10:45: "The Son of Man—son of Adam—"which Jesus is referring to himself—"Didn't come to be served but to be th—a servant—"

Jon: Yeah.

Tim: And to give his life as a—"and the Greek word's: "*Lutron*," which we talked about. It's the item of exchange. It's the dollar bill—

Jon: Yeah.

Tim: That you give to the corner store owner to get the lollipop or whatever.

Jon: Okay.

Tim: Are Lollipops a dollar? No—

Jon: Yeah.

Tim: That might be cheap—

Jon: Probably.

Tim: For a lollipop. Anyway. So the—right? The lollipop's owned by the store.

Jon: Yeah.

Tim: I want it to be in my possession.

[Laughter]

Jon: Yeah.

Tim: I give a price of redemption to transfer it from the store's possession into my own.

Jon: Okay, so now as soon as you're in that marketplace kind of metaphorical world —

Tim: Mhm.

Jon: When you're there, it's so easy because the trail's so worn for me, to then take that marketplace metaphor and then tell the simple, clean story.

Tim: Right. Yeah.

Jon: "I owe God my life because of the things I did."

Tim: That's right. Or God demands—

Jon: And he's demanding—

Tim: That s—

Jon: Some sort of payment.

Tim: That somebody die.

Jon: And so if—yes.

Tim: Yeah.

Jon: "I need to die. Maybe the way through this is God could punish someone else."

Tim: Right.

Jon: "And that's what Jesus did."

Tim: Right. And that's not how this language works in the New Testament.

Jon: So—

Tim: Mhm.

Jon: When Jesus is using a word that clearly means the item of exchange—

Tim: That's right, yeah.

Jon: Like, what am I supposed to be imagining?

Tim: Yes. So—and this is why the Exodus story is the foundation for all of this language. And that's why we spent so much time—

Jon: Yeah.

Tim: In the Exodus story. Is—it's about redeeming someone from slavery. It's primarily the—where this language is rooted in. And the foundation story for that is Israel's slavery to Pharaoh in Egypt.

Jon: Mhm.

Tim: And that “redeem” is first used—

Jon: Yeah.

Tim: In the story of the Bible to talk about God transferring Israel out of wrongful possession to Pharaoh in slavery into God’s f—covenant relationship and family.

Jon: And we talked about, in that story—there were a couple of different ways to think about the *kopher* or—

Tim: Exactly.

Jon: The *lutron*.

Tim: Yeah. On one level, God doesn’t ever pay Pharaoh.

Jon: Right.

Tim: Pharaoh never gets an item of exchange. God just takes his people.

Jon: Yeah. In a way, you could think of that as, uhm: him exerting his power and showing his power over creation was the *lutron* or the—

Tim: That’s right.

Jon: Like, item of exchange.

Tim: That’s right.

Jon: Like—

Tim: Because it’s wrongful possession.

Jon: Mhm.

Tim: Right? Pharaoh wrongfully possesses Israel.

Jon: Right.

Tim: So to—God doesn’t owe anybody. That—and that’s why in that passage in Exodus six, God says: “I’m going to redeem them,” but there’s all these other verbs connected. “I’m going to snatch—”

Jon: Oh, right.

Tim: “Them out.”

Jon: Yeah.

Tim: "I'm going to rescue them."

Jon: Yeah. Yeah.

Tim: It's just another way of saying: I, I just go into the store and say: "Hey, store, you ac—that's actually my lollipop. You don't own on it. It's actually mine. I'm going to just take it."

Jon: "I'm just going to take it."

Tim: That's right. S—

Jon: "And I'm going to show you proof that I can take it."

Tim: That's right.

Jon: And that showing proof, which God did with the plagues—

Tim: That's right.

Jon: Is all Pharaoh really should have—

Tim: That's right.

Jon: Needed.

Tim: So that accounts for the word "redeem."

Jon: Okay.

Tim: But, yeah, what you're flagging now is: "Oh, but what a—"

Jon: "What's the item of exchange?"

Tim: "Wha—why would Jesus use this word for item of exchange?"

Jon: Yeah.

Tim: Yeah. That's right. So here, then, the primary location of this language—it seems to be located in the Passover and the role of the Passover lamb, which the, the word in context of—like, you won't read—you can go read the Exodus account of Passover in Exodus 12 and 13. You won't see this word "redemption-price," but you will find that every generation after the Exodus whose ancestors—the firstborn son's life was spared on the night of Passover—that every generation was to replay that night, as it were, every time a, a firstborn son is born. And there is an item of

exchange that gives that son back to the family because that son belongs to God. So the basic storyline is that Pharaoh had been taking the sons of Israel and killing them. And Passover is God's claim that: "Actually, all life belongs to me." And at this point, all of human life, as outside of Eden—hmm, sorry, this is getting complicated.

Jon: Right?

[Laughter]

Jon: This is the point.

[Laughter]

Tim: This is the point.

Jon: The point is, I could tell you a really clear story.

Tim: Yeah. Yeah—

Jon: "I owe—"

Tim: Yeah.

Jon: "God—"

Tim: Yeah.

Jon: "A payment."

Tim: Yeah.

Jon: God is going to take it from Jesus instead."

Tim: Yeah.

Jon: That's simple.

Tim: It is simple. The problem is you, you actually don't find that simple story if you sit down and read sections of the Bible.

Jon: Yeah, yeah, yeah.

[Laughter]

Jon: And so we—and we did—

Tim: Yeah.

Jon: And you kind of feel that—

Tim: Yeah.

Jon: But then it's so hard because that's such an ingrained story—

Tim: Yeah.

Jon: And it is so simple—

Tim: Yeah, yeah.

Jon: That then I want to replace it with something that feels—

Tim: Equally simple.

Jon: Equally simple.

Tim: Sure.

Jon: And I think—

Tim: Sure.

Jon: The reality is—

Tim: Yeah.

Jon: It's not. There's a bigger story.

Tim: Mhm.

Jon: It's an ancient story. You got a slavery in Egypt. You got a Passover lamb.

Tim: Yeah. Yeah.

Jon: You've got all this stuff that you need to think about.

Tim: Yeah.

Jon: You got: "The blood is the life."

Tim: Mhm.

Jon: And somehow the blood is protecting us.

Tim: Yeah.

Jon: And you got all this stuff—

Tim: Yeah, that's right.

Jon: And it's, like, not so simple.

Tim: Yeah, that's right. So—thank you for that meta moment.

[Laughter]

Tim: On the night of Passover, God hands all of Egypt and all of its inhabitants, Egyptian, and Israelite, and anybody else, over to the consequences of human failure up to that point in the story, which is death. And it's this plague. So God is the one allowing the plague—right—to spread, but God is also the one—

Jon: Giving the gift.

Tim: Who gives the gift of this blameless Passover lamb's life-blood—is painted on the door of the house. And it's not that God's paying off God. God's not even paying off death. Rather—and this was the clarity we achieved—

Jon: Okay.

Tim: Is that, when the death-plague comes to that house, it sees a life that doesn't belong to it. Ri—a blameless life that is fully surrendered over to God, which is what that blood symbolizes—is a life over which death has no authority. It can't possess it.

Jon: Hmm.

Tim: So it's not like death comes up to the door and sees the blood and is like: "Yeah —"

Jon: "Finally—"

Tim: "Finally, somebody died."

Jon: "Finally got my blood."

Tim: It's the opposite. It's: death comes to the door and says: "That doesn't belong to me, even though it was surrendered over to death as a gift."

Jon: It cost the lamb something.

Tim: Yeah, it cost the lamb something, uhm, but it doesn't belong to death and, just, death has to move along. And that is the complex—

Jon: Okay.

Tim: Story—

Jon: And so within there—

Tim: Underlying—

Jon: Within there is the mystery, though—

Tim: Yeah.

Jon: Is: why did the lamb have to die? Right?

Tim: Oh—

Jon: Right?

Tim: Sure, sure.

Jon: So the simple story is: "Well—had to die because someone had to die."

Tim: Hmm. Or you could say it this way: the lamb died because we are all dying.

Jon: The lamb joined us in our death.

Tim: Mhm.

Jon: Yeah. We're all dying here outside of Eden. And the whole story of what Pharaoh's doing to Israel in Egypt is an very powerful image of what humans do to each other when they fail to love God and neighbor. And we're all dying. And, uh, the death plague is the natural outcome, as it were, in the story, I—the wages of the whole—

Jon: Yeah.

Tim: Human train wreck up to that point. But God gives a gift in the form of a blameless life over which death has no authority or possession.

Jon: And the blameless life, then, you're saying, joins us in our death.

Tim: Yeah. Yeah.

Jon: And then we can join Jesus—

Tim: Yeah.

Jon: In his life—

Tim: Yeah.

Jon: Which means then, when we go through death, we can then also have Jesus' life.

Tim: Yeah. If I'm, as it were, covered by the blood of—that is, with the blameless life of the Messiah who loved me and gave himself for me, as Paul will say in Galatians, then all of a sudden my death is no longer an ultimate end. It's a passageway into the, the resurrection life that God gave to me as a gift.

Jon: Yeah.

Tim: The gift of God is eter—is eternal life.

Jon: Okay. Can I try on then, maybe this simple alternative?

Tim: Please.

Jon: Which—

Tim: Yeah.

Jon: Still has, I think, some texture to it.

Tim: Yeah.

Jon: I love how you said the natural consequences or the wages of just the way we exist is leading everything to death. And God is allowing that. And there's a sense of independence that he gave us.

Tim: Yeah. Yes. Because it's our choice. Adam and Eve chose, and—right?

Jon: Yeah.

Tim: It's what every generation has been choosing since then.

Jon: But God's not happy with that. We don't belong to death. He wants to snatch us out of death, bring us back into life. And the way that he did that was to come and be with us in a form of human and divine connected in, in which death has no claim—

Tim: Unh-un.

Jon: At all.

Tim: Over the life of the Son of God—

Jon: Yeah.

Tim: Nope. No claim.

Jon: And, and will not descend into death.

Tim: Mhm.

Jon: But Jesus, that human-and-divine, joins us in our death and goes through death with us. And that cost him—

Tim: Yeah.

Jon: It cost him his life.

Tim: Yeah. Yeah.

Jon: And in a way, it was him surrendering and giving something of value.

Tim: Mhm.

Jon: And you can think of that as a payment, but on—not if you're thinking he's paying someone off.

Tim: That's right.

Jon: But a payment if you're thinking it cost him something.

Tim: That's right. In human interactions, paying someone is because I owe.

Jon: Yeah.

Tim: But now with the Son of God giving his life as a redemption-price—for God to redeem something is just completely different because God doesn't owe anybody anything.

Jon: Right.

[Laughter]

Tim: But still—the metaphor is useful—

Jon: Yeah.

Tim: I think.

Jon: Okay.

Tim: So—

Jon: And then by joining us in his death, we can join him in his life and somehow get pulled through death.

Tim: Yeah. The So—the Son of God offers, as a gift, his own surrender to the Father as a representative life into which we can be—what? Wrapped in. Enfolded.

Jon: Covered by the blood.

Tim: Covered, covered by the blood, yeah. There's so many metaphors for it. Uhm—

Jon: Yeah.

Tim: I think it's after we finished the series—because we kept talking about it. I remember for—

Jon: Oh.

Tim: A week or month or so afterwards—

Jon: Yeah.

Tim: You know, we'd, whatever, come into the office and be like: "You know, I wa—I was thinking this. Try this on."

Jon: Yeah.

Tim: And it was either in my head—I don't know if I said it out loud to you, but there is this perennial way—common way that we think of asking the question: "Why did Jesus have to die?"

Jon: Yes.

Tim: And usually that “have to” implies that there’s something between Jesus, the Son, and God the Father, and that God demanded or h—

Jon: Right.

Tim: Had to make something happen—

Jon: Yeah.

Tim: Implied in that “have to.” And I, I think a way to honor the way the biblical authors—the Apostles talk about it is that Jesus had to die because we are dying. And we are the ones that God loves and wants to recover and restore to life. So Jesus dies because we are dying. That’s the best way I can find in English to reflect what the Apostles are trying to say in, in these passages that we covered in the series.

Jon: Yeah. And this gets back to then my question, which was: “Why can’t Jesus pull us out of death without going through death with us?” And we had a really interesting conversation about that.

Tim: Yeah. In fact, the language you’re using is the exact language of the next question—

Jon: Perfect.

Tim: Uhm, that was sent into us from, uh, Kayra in the country of Turkey, across the planet from us.

Jon: Wonderful.

Tim: Yeah. Let’s hear, uh, Kayra’s question.

[Part 2: Kayra’s Question (24:26—36:54)]

Kayra: Hi, Tim and Jon, this is Kayra from Istanbul, Turkey. I’ve really enjoyed wrestling through this theme, uh, with you guys. Uh, I have two questions. One is: you talked about Jesus pulling us through death from the other side. My question is, why did it have to be such an awful, gruesome death of the crucifixion? Couldn’t any death have accomplished the same thing? My second question is: you talked about a

redemption and release or forgiveness almost as if it was two sides of the same coin rather than a prerequisite of: the price has been paid on the cross of redemption, so now God can forgive us. I would love to hear more of your thoughts on how forgiveness fits around this topic. Thank you so much. God bless.

Tim: Hmm.

Jon: Hmm. Yeah.

Tim: It's great.

Jon: Wonderful.

Tim: On point.

Jon: Yeah.

Tim: S—

Jon: These are great questions.

Tim: Really great questions. So there's two—there's two questions.

Jon: Yeah.

Tim: First is this idea of Jesus pulling us through death from the other side.

Jon: Yeah.

Tim: He can go through death because death has no rightful claim on him.

Jon: Yeah.

Tim: So as he says in, in John: "I—no one takes my life from me. I lay it down and I'll pick it right back up again."

Jon: Okay. Before we get to her question, I think my question was: why did Jesus just have to go through death? Why couldn't he pull us out on this side?

Tim: Mhm.

Jon: And I think when we talked about that, I think we just talked about how we have to go through death.

Tim: Mhm.

Jon: At this point, there's no—

Tim: Yes.

Jon: Other choice, we, we, we, kind of, have—h—

Tim: Yeah.

Jon: Have to. Like, God can't grant us eternal life in the state that we're in? He—or doesn't want to? There's something about—you know, we talked about how Jesus could heal people or even resurrect people, but then they're going to die again.

Tim: Right. Yeah, yeah.

Jon: And so, so really it's like: there's no other way to eternal life but through death at this point.

Tim: Mhm. Yeah. I think I would want to back away from the language of: "God can't."

Jon: Okay. Right. I hear that.

[Laughter]

Tim: And just say: "Because of—"and here I'm just trying to reflect on the way the Eden story works. Because of the genuine partnership that God wants to engage with in creation and with human images as his—as God's partners, the arena of freedom that God has given to humans—

Jon: Yeah.

Tim: Uh, allowed us a choice into how we would partner with God or not. And we mostly choose not.

Jon: Yeah.

Tim: That's how the story goes. And so that not-partnering-with-God creates a set of wages and outcome and a wh—creates a whole world—

Jon: Yeah.

Tim: That is, in the biblical story, life outside of Eden. And so life outside of Eden is life characterized by mortality—of coming from the dust and we go back to the dust. And even, like, our, our mode of exi—our material mode of—

Jon: Yeah.

Tim: Existence is all dust-bound.

Jon: Yeah.

Tim: So this mode of existence is actually too weak and frail—

Jon: Yeah.

Tim: To actually inherit the full reality of infinite life.

Jon: So no matter what, we have to go through death.

Tim: Yes. So death is the reentry back into the garden—means passing by the Cherubim, and the fire, and the sword.

Jon: It's a form of death—

Tim: And it means a giving up of what we are accustomed to as calling reality or life.

[Laughter]

Tim: And we've got to give up a whole bunch of this to transcend into the next level, whatever, of what God has in store. And what we'll find on the other side is—the Apostle is so insistent—so is Peter—that it's not a disembodied non-physical existence. It's some form of an embodied existence, but it's a transformed—

Jon: Yeah.

Tim: Like Jesus' resurrection body.

Jon: Right.

Tim: And so in that sense, we have to die. But that death—

Jon: Okay.

Tim: Is a rebirth.

Jon: Well, thank you. And I want to, I want to have five more hours of conversation about that—

Tim: Yeah. But—

Jon: But—

[Laughter]

Jon: That is good enough for now.

Tim: Yeah.

Jon: Now, then, to the question—to Kayra's question.

Tim: Yes.

Jon: "Why'd it have to be so gruesome?"

Tim: Okay. That's right. So Jesus pulled us through death so that death for us now, life for him, becomes a rebirth.

Jon: So let's take for granted Jesus went through death for us.

Tim: Yeah, yeah, yeah.

Jon: We, we get that.

Tim: S—bu—isn't this a fa—

Jon: But why—

Tim: Isn't this a great little mental exercise then?

Jon: Why—yeah. What's the deal with the like: "Oh, because I think the story—the simple story will say: 'Well, it's gruesome because, whew, you know, like, that's what you deserved. You deserved worse.'"

Tim: Oh.

Jon: You know?

Tim: Yeah. Sure.

Jon: ""Think of all the, think of all the fiery torment that you're getting escaped out of.""

Tim: Sure, got it. In other words, the awfulness of Jesus' death becomes an image of what would happen to me—

Jon: Yeah.

Tim: Had God not done that.

Jon: Right.

Tim: Fascinating. Yeah.

Jon: Haven't you heard that preached?

Tim: I guess the pro—uh, probably. I think the problem with that is that you just wouldn't find Jesus or the Apostles ever saying anything like that—

Jon: Yeah, it's an, it's an inference.

Tim: In the New Testament. Mhm. When you do find the awfulness of Jesus' death being focused and reflected on, as you do in the Gospel narratives—but then the Apostle Paul in his letters to the Corinthians specifically talks about the foolishness—the scandal of the crucifixion.

Jon: Yeah.

Tim: What he's talking about is that the way that God chose to love and rescue the world was so counter and opposite of how humans would ever think to solve a problem—

Jon: Yeah.

Tim: That it's actually God's wisdom to do something that looks weak, and foolish, and despicable.

Jon: Yeah.

Tim: It's God's wisdom so that n—no one could look and say: "Ah, see, like, I knew God would do it that way."

[Laughter]

Tim: Or that no one could look and say: "Hey, look how God saved the world. That's pretty close to how I would save the world." Like, it's just counter. That—that's how Paul talks about it in First Corinthians two.

Jon: That's really, that's cool.

Tim: It is cool. It's—and maybe underneath that, there is this portrait in the Hebrew Bible about the snake crusher—

Jon: Yeah.

Tim: From Genesis three that—he'd get bitten by the snake—

Jon: Yeah.

Tim: As he crushes the snake. And that metaphor becomes a way to describe how God consistently uses people who are in places of weakness, suffering—and that he loves to exalt and use those people to accomplish his purposes in the world. And Joseph is the first kind of suffering deliverer character—

Jon: Yeah.

Tim: In, in Genesis.

Jon: Okay.

Tim: And then Moses becomes a rejected—

Jon: Yeah.

Tim: S—kind of suffering leader. The people constantly oppose him.

Jon: You talk about Job as—

Tim: Job—

Jon: That kind of character.

Tim: Yeah. He suffers enormously, but then he's able to pray for and play this priestly role for his friends at the end of the story. So it's, it's also this image of—that God wants to show to us that the ways that we think are normal to be human, and create societies, and—are actually so destructive that even when he comes among us to give us a gift, we destroy God.

[Laughter]

Tim: And that itself shows us the reality of our need for the gift of God in, in the Messiah Jesus. Something like that.

Jon: It a—it, it highlights our foolishness, but then there's also something which—it gives us a peek into the upside-down wisdom of God.

Tim: Right. Yes. Yeah. That's right. Yeah. Yep. Which is what I was name—b—what Paul's trying to name in First—

Jon: Yeah.

Tim: Corinthians—

Jon: Okay.

Tim: Chapter two, especially if anyone wants to follow up. So I—it's—but it's such a great question, Kayra. Wha—why, why couldn't Jesus have gone to a peaceful death and just joined us—

[Laughter]

Tim: In mortality?

Jon: Yeah, yeah, yeah.

Tim: There's s—something about—and, and Jesus appealed to the Scriptures. He said it, it had to be this way.

Jon: Yeah.

Tim: And he quotes from—right—the Prophets, he quotes from the Psalms—

Jon: Yeah.

Tim: Which are all building up this portrait of the Messianic deliverer as somebody who dies as a rejected one.

Jon: Hmm. Hmm.

Tim: It's really interesting.

Jon: Yeah. And then, I'm picking up on something new for me, which is, while it is gruesome and gory, and you get things like the Passion of the Christ movie, which really highlights that—

Tim: Yeah.

Jon: What I think I heard you saying is, more so, it's humiliating. It was a humiliating death.

Tim: Oh, yes. The purpose of crucifixion wasn't just to kill somebody.

Jon: It wasn't to be gory.

Tim: No.

Jon: But it was to like—

Tim: That's great.

Jon: Make that person l—look like a fool and humiliate them.

Tim: Yeah.

Jon: And—

Tim: Mhm. And to, and, uh, to subjugate them, to show that they are dominated by the, the one doing the crucifixion, which is the, you know, the Roman Empire.

Jon: Yeah.

Tim: Yeah. So having said all that, Kayra, it's a really important question.

Jon: Yeah.

Tim: I'm just so glad you asked it. And—

Jon: So glad you asked that.

Tim: I found myself feeling like: "Hmm, that's—there's some questions in life that you—hmm, in the Christian faith, they're not like meant to just get answered."

Jon: Yeah.

Tim: The question itself is meant to take you somewhere—

Jon: It's an entry in.

Tim: That you're really never supposed to leave.

Jon: Hmm.

Tim: And this feels like one of those types of questions for me.

Jon: And that's just her first question.

[Laughter]

Tim: Totally. Yeah. So many great questions. Okay, second is: are “redemption,” and “forgiveness,” or “release” two sides of the same coin?

Jon: Yeah. This was such an aha for me as we talked—that the word “forgiveness” is —

Tim: The word “release.”

Jon: The word “release.”

Tim: Yeah. Yeah.

Jon: Which is the idea behind a redemption.

Tim: That’s right. The Greek word is, uh—

Jon: I’m being—

Tim: *Aphesis*.

Jon: Redeemed from my sins. I’m being released from my sins. I’m—

Tim: Yeah.

Jon: Being forgiven of my sins.

Tim: That’s right.

Jon: I’m being rescued, snatched out of death, which is the, the sin—

Tim: Yeah.

Jon: The failure.

Tim: Yep. That’s right. So we focused on specifically the Gospel of Luke, how Jesus talked about—he appealed to the language of the Isaiah scroll in Luke chapter four to describe his mission. It’s: he’s the anointed one to bring good news to the suffering, and the poor, and the, the hurting, and the blind, and to announce release for the captives. And that word “release” is the word then, in Luke, he goes on—teach in the Lord’s prayer: “Forgive us our sins—”

Jon: Same word.

Tim: “As we forgive.” A—“release us from the consequences of our sins as—”

Jon: Yeah.

Tim: “We release others from the consequences of their sins.” So “release” and “redemption” are different ways of talking about the same thing.

Jon: I love that.

Tim: Mhm. Yeah. And—so in a similar way, you can forgive somebody without them giving you a payment for what they owed you.

Jon: You can release them.

Tim: Mhm. Yeah. And in a way, that is what God has done.

Jon: Hmm.

Tim: That’s what Paul’s point—all the way back to Paul’s point, is that we—

Jon: “You deserve death—”

Tim: Yeah. “You deserve death—”

Jon: “But God gave you a gift.”

Tim: And: “It’s what you’re getting.” It’s what every human generation is getting when they die. But—

Jon: But God wants you released.

Tim: Yeah. But God just gave a gift, mhm, in the life, and death, and resurrection of the Son. So I guess it’s just a—an affirmation, Kayra, that “redemption” and “release” are two sides of the same coin. “Release” is another synonym for “forgiveness.” And so in that sense, God does just choose to forgive humans, but the way that he forgives humans—

Jon: To join us.

Tim: Is in the person of the Son of God, to become human, to live and die with us, though death has no rightful claim on his life—and to pull us through—

Jon: I see.

Tim: Death out on the other side.

Jon: Back to your point of: you can forgive someone ev—when they don't pay you anything.

Tim: Mhm. Yeah.

Jon: But likely, in that relationship, you're not going to, hmm, have a relationship with that person very—well—

Tim: Oh, yeah, it's going to be—it could be a complicated relationship.

Jon: It could be a complicated relationship.

Tim: Yeah.

Jon: Yeah, yeah.

Tim: Mhm.

Jon: Okay.

Tim: Great. Uhm, I love how the questions are kind of feeding along with our actual, just, conversation that we're having—

Jon: Yeah, it's wonderful.

Tim: Right now. We're kind of summarizing it again. Uhm, so the next question that I think fits in at this point is from Nathan in Indiana.

[Part 3: Nathan's Question (36:54—43:16)]

Nathan: Understanding Jesus' death in the model of the Passover lamb and understanding redemption as a transfer of possession is echoing through my understanding at many different spiritual concepts. And one of those that keeps coming to mind is how Jesus delivers those who are possessed by evil spirits. Is it appropriate to view these individuals as undergoing a redemption of sorts and transitioning from being under the possession of sin, and death, and the evil one, and then into the possession of God? Or are these events better understood as I've

always in the past understood them, as Jesus just simply removing these entities from those who are being controlled by them? Thank you.

Jon: Hmm. Thanks, Nathan. It's a great question.

Tim: Yeah. Really, really thoughtful question. And we did actually talk about this. I think it was in our—

Jon: Yeah.

Tim: Episode on Luke. So I just thought it's great to bring it up again. So I agree with you, Nathan. I think your—what you call it, uhm, “the redemption” is echoing and having this effect on all kinds of other ideas i—that you've had as a Christian and thinking about the Bible. So I agree with you that redemption language is an appropriate way to think about Jesus' healings of people or his, you know, exorcisms of evil spirits. And often, those are—

Jon: Connected.

Tim: Connected—

Jon: Yeah.

Tim: To each other. In fact, in the Gospel of Luke, Jesus calls it that. Like, that's actually what he calls it. Uhm—

Jon: He calls a healing a redemption?

Tim: Yeah. So there's a story. We went to it, but I'll just recall it again. This is in Luke chapter 13, where Jesus comes across a woman who has something wrong with her back, but she's like permanently bent over or like hunched over. She can't straighten up. And so Jesus just says to her—this is Luke chapter 13 verse 12: “Woman, you are released from your—a sickness—from your infirmity. He put his hands on her, and she, all of a sudden, stood straight up and started praising God. And then Jesus—”

Jon: And that's the word “redeem?”

Tim: Hmm. It's a synonym—

Jon: Synonym.

Tim: To “redeem—”

Jon: Okay.

Tim: But it means to release out of possession—

Jon: Okay.

Tim: To set free.

Jon: Okay.

Tim: They were trapped or enslaved—

Jon: Yeah.

Tim: In a bad situation.

Jon: To her infirmity.

Tim: Set free, liberated. Then, when Jesus describes it in verse 16 of Luke chapter 13, he says: “This woman is the daughter of Abraham and the Satan has bound her—” like, ti—

Jon: Held her captive?

Tim: Tied ropes around her is the metaphor—“For eighteen long years. And she has been set free—and what day of the week is it? It’s the seventh day—”

Jon: Hmm. It’s the seventh day.

Tim: “It’s the Sabbath day—from the thing that bound her.” So this is both a release from a physical infirmity—but the physical infirmity is itself a sign of her living outside of Eden under the influence—

Jon: That we’re all dying.

Tim: Of the snake—

Jon: Yeah.

Tim: That it’s a sign of her dying body. So he healed her—

Jon: Yeah.

Tim: But, you know, she eventually died again.

Jon: Yeah.

Tim: So in that sense, he didn’t completely liberate—

Jon: Got it.

Tim: Her.

Jon: Right.

Tim: But on this side of his death and resurrection, it was a redemption—

Jon: Yeah.

Tim: From authority under the snake. And I guess you could say what Jesus did in his whole life, and death, and resurrection was due for all of creation, and permanently what he did for that woman temporarily on that Sabbath day. Something like that. But he calls it a release.

Jon: Yeah.

Tim: So what does that do? How, how does that—other than just being cool?

Jon: Right.

Tim: Right?

Jon: Well, I think it just keeps us in this world of: we are captive by death. Well—and then also captive by this evil.

Tim: And mor—and mortality, right? I mean, t—having mortal bodies—

Jon: Yeah.

Tim: That breakdown, and—

Jon: Right.

Tim: Parts don't work, and—

Jon: Yeah, as part of being captive to death.

Tim: Mhm. That's right.

Jon: And there is this agent of chaos, the Satan, that is using the power of death to, like, bind us, I suppose.

Tim: Yeah.

Jon: There's something there.

Tim: Mhm.

Jon: And that the ultimate redemption is to be completely pulled through that.

Tim: Yeah.

Jon: But when Jesus comes and heals this woman, he is, in some way, enacting that kind of freedom from death even though it isn't a completed, final redemption.

Tim: Yeah. Yeah. That's right. Yeah. In one of, uhm, the Apostle Peter's speeches in Acts, in the early chapters of Acts, you know, when—after Pentecost happened, when he retells the story of Jesus, more than once, he talks about Jesus' healings and exorcisms. He uses a phrase from the Hebrew Bible. He calls them "signs and wonders—"

Jon: Hmm.

Tim: That Jesus performed. And the word "sign" means exactly what it means in English, which is one thing—

Jon: That's pointing to another thing.

Tim: That points to a bigger thing, but that is, itself, a little mini instance of the ultimate thing. So the healings of Jesus are a sign of the arrival of a healed, restored creation.

Jon: Yeah. The ultimate Sabbath day.

Tim: That's right. But it was just a, a little foretaste of that, a sign of, of the coming Kingdom of God. I think which is why he did these healings, as a little foretastes and pointers forward as opposed to just, you know, magic tricks that demonstrated that he's God.

Jon: Yeah.

Tim: I, I think they do demonstrate his identity, you know—

Jon: Yeah.

Tim: As the Son of God, but they do a lot more alongside that.

Jon: That's great.

Tim: So yeah, redemption is a way to imagine the healings and exorcism power of Jesus that we see in the gospels. And that enriches the bigger story of redemption in, in the whole of the Bible. So that was, I don't know, a significant insight for me in the course of our conversations—

Jon: Yeah.

Tim: That I think is cool to think about.

Jon: Great. Thank you, Nathan.

Tim: Mhm. Let's go skip down to Cody's question.

Jon: Okay.

Tim: I think this will—

Jon: Oh, Wilsonville.

Tim: Spark something interesting.

[Part 4: Cody's Question (43:16—52:18)]

Cody: Hello, Tim and Jon. This is Cody, from Wilsonville, Oregon. Thank you for your rich exploration of redemption as a transfer of possession back to the rightful owner. I'd love your insight on a related and foundational question: What does it mean to be saved? Is being saved simply another way of saying being redeemed? Or are there meaningful distinctions between the two? Does seeing salvation primarily as redemption shift how we interpret verses about being saved? And does it challenge the common assumption that salvation only means avoiding hell someday? I would absolutely eat up hearing you two riff on: "What does it mean to truly be saved?" Thank you for all you do. You guys mean more to me than you'll ever know.

Jon: Oh, thanks, Cody.

Tim: Yeah. Thanks, Cody.

Jon: Uh, Wilsonville—I was just there—

Tim: Hmm. Oh, yeah.

Jon: Uh—

Tim: The s—

Jon: For a soccer tournament—

Tim: Oh, yes. A s—

Jon: We had a, we had a final there.

Tim: It's a suburb of, of Portland, Oregon.

Jon: It is a suburb of Portland.

Tim: Whoa.

Jon: Really big stadium.

Tim: Yeah. Uhm, Cody, also, maybe just—I—we've never met, but, uhm, you may already have a career in radio—

Jon: Oh, right. Right?

Tim: Or something.

Jon: He's got the mic.

Tim: But man, you have a very—

Jon: Yeah. Oh, the voice too.

Tim: Yeah. You have a great, a great announcer voice. Some, you know, radio—something like that.

Jon: Yeah.

Tim: Anyway. Thank you. That was both a well-worded question and well pronounced.

Jon: Well delivered.

[Laughter]

Tim: Well delivered.

Jon: Okay.

Tim: Okay.

Jon: What does it mean to be saved?

Tim: Salvation and redemption.

Jon: Yeah.

Tim: Mhm. We also touched on this at different, different points in the conversation —

Jon: Oh, did we?

Tim: But I thought it'd be good to bring, bring it—

Jon: Yeah.

Tim: Around again.

Jon: You often just re-translate salvation to the word rescued.

Tim: Yes, yeah.

Jon: And I think you do that to help us maybe take away any baggage we have of what that—what salvation might mean, and just to put us in the world of being rescued from slavery or being rescued from something, snatched out of—

Jon: Yeah.

Tim: Danger.

Tim: Yeah. Yeah. Sometimes, to recover what the biblical authors mean by their words, we have to adapt our own English words to help us, you know, shake off—

Jon: Yeah.

Tim: The, the shackles of familiarity. And so the word “save” has all so many layers to so many people in religious communities that I have found the word rescue is both just an accurate synonym, right—in English? If I was saved from drowning—I was rescued from drowning—

Jon: Yeah.

Tim: Right? That—I mean, it's a great—but “rescue,” I think, helps us remember what we're talking about as being rescued from danger.

Jon: Yeah.

Tim: And, uhm, the first time that “redeem” is used in the Bible in God's speech to Moses at the burning bush and in Exodus, it puts both words together: “redeem” and “rescue.” So Exodus 6:6. We looked at this at length earlier in the series. God says to Moses: “Hey, Moses, tell the Israelites: ‘I am Yahweh, and I'm going to bring you out.’”

So that's just: you're inside somewhere and God's going to make you go out. So that's a metaphor for: you're in Egypt in slavery. You're going to go out from under the yoke of the Egyptians. Uh, the next word is: "I am going to—" and the verb in Hebrew is *hitzil*, which means to literally send out your hand and grab something, and then bring it out—

Jon: To snatch.

Tim: Towards yourself. To snatch. Mhm. Yeah. It's used in lots of different ways. So it gets translated—here, I'm just—I have a whole bunch of English translations open. NIV says: "I'm going to free you—"

Jon: Okay.

Tim: "From being slaves." "I'm going to snatch you from being enslaved to them."

Jon: Okay.

Tim: "I'm going to free you." ESV, English Standard Version, has: "I'm going to deliver you." "Deliver" is an interesting English word, isn't it?

Jon: "Deliver you from slavery."

Tim: "From slavery to them." And the New American Standard and the NRSV—

Jon: "Going to deliver you."

Tim: All go with: "Deliver."

Jon: Hmm.

Tim: Mhm.

Jon: Yeah. That's not how you use "deliver" in normal English. Like, you deliver a pizza.

Tim: Oh, yeah.

Jon: Right?

Tim: Yeah. Right.

Jon: Or—

[Laughter]

Tim: Yeah—

Jon: You don't—

Tim: Delivery—

Jon: You don't—

Tim: Of a package.

Jon: Yeah. Or a package.

Tim: Yeah.

Jon: You get a package.

Tim: "I got it delivered."

Jon: "The delivery is here."

Tim: But what that does mean is, it was in the truck. If I say: "Yeah, somebody delivered a package." What I mean is, they brought it out of the truck.

Jon: They snatched it out of the truck.

Tim: Yeah.

[Laughter]

Jon: Okay.

Tim: By hand—

Jon: Oh, okay.

Tim: And took it to my front porch or something.

Jon: Yeah. Yeah.

Tim: It got delivered.

Jon: Hmm.

Tim: But I think we use the word deliver in terms of the process of the carrying.

Jon: Yes.

Tim: Whereas, you could say, the package was delivered from the truck.

Jon: It was bound by the truck.

[Laughter]

Tim: Contained within the truck.

Jon: Yeah.

Tim: Mhm.

Jon: The wages of being bound in the truck was—

Tim: Yeah.

Jon: It was going to exist in there—

Tim: Yep, that's right.

Jon: Forever.

Tim: Yeah.

[Laughter]

Tim: Yeah. So this word that's translated as "free" or "deliver," *hitzil*, is one of the common Hebrew words that's connected with acts of salvation. But it is not yet the Hebrew word that's underneath Jesus' name for salvation.

Jon: *Yeshua*.

Tim: Right. That belongs to later in the Exodus story when, after the Israelites went out of Egypt, but Pharaoh's chasing after them—this is the night at the, at the Sea of Reeds—

Jon: Okay.

Tim: Right? And Pharaoh and his army's, like, charging down the hill. The Israelites are right at the shore, and they've got an army behind them, death on one side, body of water in front of them, death on the other side. What are you going to do? And the Israelites say to Moses—Exodus 14:11: "Is it because there weren't enough graves in Egypt that you just brought us out here to die in the wilderness? Why did you bring us out of Egypt?" And what Moses says is: "Don't be afraid. Stand right here and see the—"and there's our word. Uh, it's Jesus' name: "*Yeshua*," uh, in Hebrew. "The *yeshua* of Yahweh that he's going to accomplish." So this is the foundational salvation moment at its first appearance in the story of the Bible.

Jon: Okay.

Tim: So going out of Egypt is being delivered.

Jon: Being snatched—

Tim: Snatched out. That's one way of thinking about a, a deliverance or a rescue.

Jon: Pulled out.

Tim: Mhm. And, uh, a synonym to that is, here, they're just stuck in a moment that they can't get out of—

Jon: Mhm.

Tim: And it's dangerous. They're going to die. And Yahweh is going to deliver or rescue them—*yeshua*.

Jon: Hmm. Okay.

Tim: So these are our words for rescue. So "redeem" is focusing on that you're owned or possessed by somebody, and you go out of possession into another.

Jon: Redeem is?

Tim: Redeem is. Mhm.

Jon: Yeah, "redeem's" focused on the, the transfer of possession.

Tim: That's right.

Jon: "Rescue" seems to be focused on just the, like, the action or the—

Tim: Mhm.

Jon: Uhm—

Tim: Yeah, the movement out of death and danger.

Jon: Yeah.

Tim: So slavery in the Bible is a non-ideal, death environment.

Jon: Yeah.

Tim: Which is why God's foundational act of revealing himself is to liberate from slavery. But you can also be in danger of dying in all kinds of other terrible ways.

Jon: Yeah.

Tim: In this night at the sea in Exodus 14 is a great example. So they are two ways of describing the same thing, just with different storylines or different emphasis attached.

Jon: Yeah. Yeah, and as soon as you ask: "What have I been s—rescued from?"

Tim: Mhm. Oh—

Jon: Right?

Tim: Right.

Jon: Then, you're talking about slavery to death.

Tim: Yes. H—

Jon: "What am I being rescued for?"

Tim: Mhm.

Jon: Now, you're talking about being the image of God.

Tim: Right. Yeah.

Jon: And so underneath this word of rescue is all the other stories, but it's really just this very concrete, actionable, like—of: "You were in danger, and now you're no longer in danger."

Tim: Yeah.

Jon: But then the questions become like: "Okay, danger from what? What i—what for?" And—

Tim: Yeah.

Jon: Yeah.

Tim: That's great. Yeah. So Cody, your point is this common assumption that salvation is equated with avoiding hell in the afterlife.

Jon: Hmm. Oh, right.

Tim: And so you're, you're right. That's not how, uh, the Apostles use the language of salvation. They use the language of salvation to describe how God rescued us out of slavery to dying. And also, like Romans six, which we meditated on, slavery to patterns of thinking and behaving—

Jon: Oh, yeah.

Tim: That are just destructive—

Jon: Yeah.

Tim: Destroying ourselves and our communities, and we're saved into a whole new kind of life that he describes in Romans six as righteousness, that is, doing right by God and neighbor, being an image of God. So we're saved from slavery to death and patterns of sin that lead to death, and we are saved into being images of God. I liked how you put that.

Jon: Mhm. Mhm.

Tim: So I guess we just riffed on what it means to be saved.

Jon: Okay.

Tim: I hope that was helpful, Cody.

[Laughter]

Tim: It was at least helpful—

Jon: Yeah.

Tim: Helpful to us. Mhm.

Jon: Yeah. Thanks, Cody. Well that was great to go back through—

Tim: Mhm.

Jon: Think about redemption again—

Tim: Right?

Jon: With all those questions.

Tim: Yeah, I agree.

Jon: And, uh, there's many more wonderful questions.

Tim: Mhm.

Jon: Thank you for sending them all in.

Tim: Yeah. Yeah. This was a, a really fun series. Actually, I knew that we were recording this question and response episode a couple—

Jon: Yeah.

Tim: Weeks ago.

Jon: Oh, right.

Tim: So I re-listened, on 1.5—

Jon: Yeah.

Tim: To our past selves so that I could have it top of mind for the Q-and-R. But I really enjoyed this conversation with you, Jon. I th—it was really helpful for me. And the video—it summarizes—

Jon: Let's talk about that real quick.

Tim: Yeah.

Jon: So that video is coming out.

Tim: That video is coming out. It went through the script—

Jon: Oh—

Tim: Probably on the higher end of number of drafts. When we produce videos, sometimes it's three drafts, sometimes it's five. I think this was creeping up to, like, draft seven or eight. We spent a lot of time rewriting—

Jon: Yeah.

Tim: This video.

Jon: And a number of re-storyboarding many scenes.

Tim: Yeah.

Jon: Yeah, there was a lot to figure out with this video.

Tim: Yes. Uh, we hope that for those of you who see it and who followed—

[Laughter]

Tim: This long conversation about redemption, we—we'll be very curious just to hear your feedback and—

Jon: Yeah.

Tim: Uhm, how you experience all of it coming together in the video.

Jon: And we don't just have the video. We have a lot of other resources.

Tim: Hmm. Mhm. Mhm.

Jon: Uhm, there's a lot of content to help you to explore this by yourself or in a community—kind of keep thinking about—

Tim: Yep.

Jon: Reading the Bible in light of redemption.

Tim: Yes. So as always, thank you everybody for both your enthusiasm and support, and—

Jon: Yeah.

Tim: Sending in your questions, and just for getting behind this project.

Jon: Yeah. Why do we do any of this?

Tim: Our goal, Jon, as a nonprofit—

[Laughter]

Tim: Media studio, is to help people understand the Bible—experience the Bible as a unified story that leads to Jesus. And, uh, al—everything we make is just trying to help people—

Jon: Yeah.

Tim: Both, not just understand the Bible, but then to understand and live in the world in—

Jon: Huh, understand ourselves.

Tim: And understand ourselves in light of understanding the Bible. I think that is the whole point. So—

Jon: Is that what you mean by experience?

Tim: Yeah. I think so. We're experiencing the Bible, and then you start to experience your own life—

Jon: Yeah.

Tim: As a part of—

Jon: In light of the Bible.

Tim: The biblical story. So I—that's at least been happening to me as we've talked over the years. And, uhm, we trust that that's happening for y'all too. So thank you for being part of this with us.