

What is the Difference in

REDEMPTION & Reconciliation & REMISSION?

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So in order to answer this question we need to see all the word associations of each of these:

- | 1 | 2 | 3 |
|---------------|-------------------|--------------|
| 1. Redemption | 1. Reconciliation | 1. Remission |
| 2. Redeem | 2. Reconcile | 2. Remit |
| 3. Redeemed | 3. Reconciled | 3. Remitted |
| 4. Redeemedst | 4. Reconciling | |
| 5. Redeemer | | |
| 6. Redeemeth | | |
| 7. Redeeming | | |

Now let's deal with the roots of each word and their synonyms:

- 1) Redeem: (Redemption)
 - a) Purchase
 - b) Buy
 - c) Transfer by Payment
- 2) Reconcile: (Reconciliation)
 - a) Settle
 - b) Reunite
 - c) Merge
 - d) Join
- 3) Remit: (Remission)
 - a) Save
 - b) Drop
 - c) Diminish
 - d) Reduce
 - e) Stay
 - f) Suspend
 - g) Deferral

Next we need to see the Biblical definition of these words:

Redemption:

1. In the Old Testament this was physical (this redemption was in the past, their present and there are future events of this as well):
 - Leviticus 25:24, "And in all the land of your possession ye shall grant a redemption for the land."

- Leviticus 25:51, “If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.”
 - Numbers 3:49, “And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:”
 - Psalms 69:18, “Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.” (Soul in the Old Testament is spoken of as the whole person: notice the physical enemies of David in the passage.)
 - Jeremiah 32:7, “Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.” (“...The right of redemption...” “...to BUY it.”)
 - Hosea 13:14, “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.” (A future physical resurrection.)
2. It is also spiritual in the Old Testament (this redemption is future):
- Psalms 49:8, “For the redemption of their soul is precious, and it ceaseth for ever:”
 - Psalms 111:9, “He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.”
 - Psalms 130:7, “Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.”
 - Isaiah 44:22, “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.”
3. In the New Testament it is also physical (this is future at the resurrection):
- Romans 8:23, “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (A future event.)
 - Ephesians 4:30, “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.” (A future event.)
 - Ephesians 5:16, “Redeeming the time, because the days are evil.” (A past and present event.)
4. It is also spiritual in the New Testament (this was a past event that becomes effectual when you receive the Lord Jesus Christ in your life time):
- 1 Peter 1:18-19 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.” (A past event)
 - Romans 3:24, “Being justified freely by his grace through the redemption that is in Christ Jesus:” (happens at that present time when you trusted Christ)
 - Galatians 3:13, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:” (A past event)
 - Galatians 4:5, “To redeem them that were under the law, that we might receive the adoption of sons.” (you were redeemed at the cross; which became effectual when you received the Lord Jesus Christ.)

- Colossians 1:14, “In whom we have redemption through his blood, even the forgiveness of sins:”
5. There is a major difference between the Old and New Testaments in this:
- Hebrews 9:12, “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”
 - Hebrews 9:15, “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

Reconciliation:

1. In the Old Testament there was both a physical and spiritual side to this. Here is where grace is found in the law:
 - Leviticus 6:29-30, “All the males among the priests shall eat thereof: it is most holy. And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.”
 - Leviticus 8:14-15, “And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.”
 - 2 Chronicles 29:24, “And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.”
 - Ezekiel 45:20, “And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.”
2. In the New Testament it is also both physical and spiritual but the Lord has taken care of both; all we must do is to receive that sacrifice as our own; you must receive Him. After which we now have the ministry of reconciliation.
 - Romans 5:10, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”
 - 2 Corinthians 5:18-20, “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.”
 - Colossians 1:20-22 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh

through death, to present you holy and unblameable and unproveable in his sight.”

- Hebrews 2:14-18, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

Remission:

1. Neither words Remit, Remitted nor Remission are in the Old Testament. The first time the word shows up is the definitive passage of Matthew 26:28:
 - Matthew 26:28, “For this is my blood of the new testament, which is shed for many for the remission of sins.”
 - Acts 10:43, “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”
 - Romans 3:25, “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;”
2. There is a major difference between the Old and New Testament in this:
 - Hebrews 9:22-25, “And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;”
 - Hebrews 9:27-28, “And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”
 - Hebrews 10:16-21, “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God;”

The Tribulation Saints follow a similar pattern with the Old Testament Saints the difference is that in the Old Testament their faith was in God Almighty and then with Moses in Jehovah:

1. The Law contains Grace:

- Exodus 6:3, “And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.”
- Leviticus 23:5-8, “In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.”
- Leviticus 23:12, “And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.”
- Leviticus 23:16, “Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.”
- Leviticus 23:24-24, “Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.”
- Leviticus 23:27-28, “Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.”
- Leviticus 23:34-39, “Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.” (See the study on this called *Doctrine – The Seven Sabbaths* located at <http://biblestudies.av1611kjb.org>)

2. In the New Testament after the cross there is an alteration in things; and another major alteration takes place with the bride of Christ is removed from this earth. What takes places soon after is a time called Jacob’s Trouble (Jeremiah 30:7, “Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.”) Daniel wrote about this time and the Lord Jesus Christ talks about it and refers

to Daniel's prophecies about it. From Revelation 6 to 19 is this time shown in different developments with chapters 12 and 13 being the middle of that time. This issue here is that during this time the Tribulation Saint will have a similar setup as the Old Testament Saints did.

- Revelation 12:17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."
- Revelation 14:12, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

What you have just read if you have kept with this throughout is that these words Redemption, Reconciliation & Remission are not the same at all. They have very different meanings very much like Salvation and Sanctification or like Imputation and Propitiation. All these words are Biblical Doctrinal words with specific meanings and they are all different.

These are the Ation ('sion [zion] but pronounced: āshūn) words that you should not shun. (Pun intended) See the studies Ation Doctrinal Words – [studies] for more information located at <http://biblestudies.av1611kjb.org>

Last words: In the attempt to distinguish between words it is noteworthy to remind the reader that we are NOT to study rightly adding the words of truth; but rightly dividing the words of truth. 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The bottom line for this age (Church Age) is: Romans 3:24-28, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

THE END

Appendix

✓ Acceptation	1 Timothy 1:15
✓ Confirmation	Philippians 1:7
✓ Consecration	Leviticus 8:33
✓ Consolation	2 Corinthians 1:5-7
✓ Conversation	1 Timothy 4:12
✓ Creation	Romans 1:20
✓ Dedication	2 Chronicles 7:9
✓ Dispensation	Ephesians 1:10
✓ Edification	1 Corinthians 14:3
✓ Exhortation	1 Timothy 4:13
✓ Expectation	Romans 8:19
✓ Imputation	Romans 4:6-8
✓ Inspiration	2 Timothy 3:16
✓ Interpretation	Hebrews 7:2
✓ Justification	Romans 5:18
✓ Manifestation	Romans 8:19
✓ Meditation	Psalms 119:99
✓ Moderation	Philippians 4:5
✓ Operation	Colossians 2:12
✓ Preparation	Ephesians 6:15
✓ Proclamation	Isaiah 61:1-2
✓ Propitiation	1 John 2:2
✓ Purification	1 Peter 1:22
✓ Reconciliation	2 Corinthians 5:19
✓ Redemption	1 Corinthians 1:30
✓ Regeneration	Titus 3:5
✓ Remission	Romans 3:25-26
✓ Revelation	Romans 16:25
✓ Salvation	Romans 10:10
✓ Sanctification	1 Corinthians 1:30
✓ Supplication	Ephesians 6:18
✓ Translation	Hebrews 11:5
✓ Vocation	Ephesians 4:1

Having retained one New Testament reference unless there was none; then the spiritual application of the Old Testament word in light of the New Testament alteration in how God deals with men according to the Pauline Epistles firstly and for proper doctrinal understanding.