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RANSOMED/REDEEMED - AT WHAT PRICE?

A STUDY OF THE *λυτρον* GROUP OF WORDS

A Seminar Paper submitted to the Faculty
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by

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Introduction to the Septuagint - EN880

Ransomed/Redeemed - at What Price?

A Study of the *λυτρον* Group of Words

A major problem in word studies is how much of the meanings and implications found in earlier word usage carries over into later usage, or in moving from one language to another. Today when we use the words "ransom" or "redeem" many of the aspects common to their usage 200 years ago will not be inferred or understood by today's average hearer. Nor is it likely that most of the nuances of the corresponding biblical Greek and Hebrew terms for "ransom" and "redeem" would be picked up by today's audience. But was there a significant change in understanding in these respective terms going from the Hebrew of the Old Testament, to the Greek of the Septuagint, and then to the Greek of the New Testament?

The words "ransom" and "redeem" have, in the past, brought to mind some sort of exchange of value or worth to obtain release of someone or something, or an exchange to acquire for possession, either persons or things. Today, when we use the term "redeem" it is most likely to describe taking a piece of paper with a "face value" of \$0.0025 to the grocery store in order to get \$0.50 off the price of a box of cereal. Or, we might go so far as to say one redeemed his honor or good name through some laudable action or actions. That "redeem" may have once involved conditions of indebtedness, a change of ownership of an item because of that indebtedness, or clearing one's indebtedness by buying back what needed to be redeemed, these concepts have faded into the background and are mostly forgotten in our present usage of "redeem". How many people are still familiar with redeeming objects from pawnshops, given the other ways in which one can receive credit and go into debt?

On the other hand, "ransom", which comes to English from Old French, but still from the same Latin word as "redeem", seems to have kept most, if not all of the same meaning and implications which it has had for centuries. Still, there have been some changes in the pictures brought to mind when the word is used today. For the most part, the word ransom is used in cases which involve captivity by force with the promise of freedom for the captive in exchange for something valued fairly highly by the captor(s). Yet, if we hear the word used today we are less likely to assume that the ransom price will be offered to the captors, and we are very skeptical that if the captors do receive what they have demanded that the captives will be safely released.

The changes in the meanings and usage of these two English words concern us mostly when addressing our confirmation classes on the second article of the Apostles' Creed and its explanation. I have yet to encounter teens and preteens in a confirmation class that did not need to have explained to them not only why that article bore the title "Redemption", but also what the concept of 'redemption' was on a secular level. I am also certain that many adults are not too clear on the meaning of the word 'redemption'. But when the word *λύτρον* and its derivatives are used in the New Testament did the initial audience pick up most, if not all, of what the terms may have implied, whether in Greek or as a translation of the Hebrew roots גאל and פדה, and the term כפר?

1. Basic Meanings and Relationships

As noted above both 'ransom' and 'redeem' are derived from the same Latin root, which is *redimere*, to buy back.¹ The main difference between the two has come to be the implications of violence or force bringing about captivity with the former, while poverty or indebtedness is a major factor in the latter. Still, there are current

¹ The Concise Oxford Dictionary of Current English, ed. Allen, R. E. (Oxford: Clarendon Press, 1990) p. 993, 1005.

uses for 'redeem' which could be regarded as primarily figurative and could be considered to diverge significantly from a basic or earlier economic transactional meaning.² It might be helpful later on to note now that implied in the idea of "buying back" would be that the object of the transaction had rightfully belonged at one time to the purchaser. On the other hand, using the word 'ransom' implies a state of warfare, criminal action, or some villain who is depriving a person of his freedom by forcible means, perhaps also illegal means.³ The use of the word *redimere* in Latin covered cases of ransom, prisoners of war, purchasing someone out of slavery, and other redemptive acts.

The Latin word *redimere* in verbal and noun forms is the only word used in the Vulgate New Testament for translating the group of Greek words formed around the root *λυτρ-* (*λύτρον, αντίλυτρον, λυτρόω, λύτρωσις, λυτρωτής, ἀπολύτρωσις*).⁴ This group of words, being led by *λύτρον*, are derived from *λύω*, with the *-τρον* being added to denote a means by which this action is accomplished.⁵ Thus, *λύτρον* is the

² "To have a redeeming feature", or "to redeem oneself from a bad reputation", and the like.

³ We might recall that prisoners of war have often been held as leverage for exchange for other prisoners (e.g., Arab/Israeli exchanges), or for other political purposes. A notable example is Richard I of England, who on returning from the crusades was captured and held first by Duke Leopold V of Austria, then by emperor Henry VI, who finally released Richard following receipt of the bulk of the requested ransom. Holding major figures for ransom seems to have been a common political ploy of that era. There is also the still common legal practice of the option of imprisonment or fine as punishment, in which case the fine would be a ransom from imprisonment for a crime.

⁴ A separate paper was written investigating how Jerome and the Vulgate rendered the Old Testament occurrences of *λυτρ-* words. Besides *redimere* and its related forms, *liberare* and *eripe* are used in the Vulgate to cover *לָגַל* and *פָּדָה*, which the Septuagint may render with *λυτρον* or *ρύσαι*. To cover *כִּפֶּה*, which the Septuagint translates with *λύτρον* 6 out of 13 times, the Vulgate uses *pretium, propitiationem, munus, placationem, and redemptio*.

⁵ F. Büchsel, "λύω, κτλ." Theological Dictionary of the New Testament, Vol. IV. ed. & trans. Bromiley, G. W. (Grand Rapids: Eerdmans, 1967) p. 340. B. B. Warfield, "The New Testament Terminology of 'Redemption'." The Princeton Theological Review, 15 (1917), p. 205.

money which is paid to free someone, *λυτρόω* is the verb which is derived from it and is "to free by paying a ransom". When this verb is in the active voice the subject is the one who will release the captive/slave upon receipt of ransom payment, while the subject of the verb in the middle voice is the one accomplishing release by payment of the ransom.⁶ From a verb such as this it is also possible to derive a noun which is *λύτρωσις*, the action of freeing by means of a ransom payment, and *λυτρωτής* is the one accomplishing the liberation of another by means of paying a ransom, i.e., he is the 'redeemer' of the one being ransomed. The words *ἀντίλυτρον* and *ἀπολύτρωσις* are roughly equivalent to *λύτρον* and *λύτρωσις*, respectively, with the prepositions added to emphasize the relations inherent in the action of buying freedom with a ransom.⁷

Crudely judging by the etymology of this group of Greek words one does not readily infer the implication of prior ownership or relationship between the one offering ransom and the person bought free or the object purchased. Also, the expectation from the etymology would be that the use of the word would emphasize the freedom or liberation achieved through a transaction. On the other hand, from the earliest secular usage of *λύτρον* there is clear and strong connection to a transaction, money or some other value exchanged in return for freedom.⁸ It is certainly possible that one who spoke Koine Greek could have heard any of the words of this group and immediately

⁶ Henry George Liddell, & Robert Scott, *A Greek-English Lexicon*, ed. H. S. Jones. (Oxford: Clarendon Press, 1940), p. 1067. The subject of the verb in passive voice is obviously the one who was released from captivity.

⁷ In Mt. 20:28 and Mk 10:45 we have Christ stating that he is giving Himself *λύτρον ἀντὶ πολλῶν*, the prepositional phrase indicating who benefits from the ransom being paid. In I Tim 2:6 Paul describes Christ as giving Himself *ἀντίλυτρον ὑπὲρ πάντων*, a double emphasis on who benefits. The additional emphasis of *ἀπολύτρωσις* would be to remind us that ransom was an action bringing someone out of or away from slavery or bondage into either freedom or a better master.

⁸ Büchsel, p. 340f.

assumed that all the aspects of a ransom situation were involved.⁹ That is, if one had said that Christ had effected our ἀπολύτρωσις, he would have suggested to the hearer that we had been in slavery or bondage of some sort, and that Christ had delivered us from such by means of purchase price.

1.1. Broadened Meanings and/or Diminished Implications?

This, however, is where a significant problem lies. Would the earliest audiences of the New Testament have indeed assumed all the aspects of the original meanings of these words, the implications of captivity or enslavement, the purchase price, even if the usage did not clearly express such? In view of our own experience with the related English words, surely the possibility exists that these words had been watered down, losing some of the original aspects or being broadened in their meanings through various figurative usages, or that the circumstances to which the words were applied allowed for the neglect of certain aspects of meaning.¹⁰

If it is at all the case that all the aspects of meaning of these λύτρον words were not to be understood in their usage in the New Testament, is the change to be attributed to the writers of the New Testament? Or, can a shift in meaning be detected in the Septuagint as it translates Hebrew words that have relatively strong aspects of transaction, purchase price, slavery or indebtedness, and change of ownership? Or, is it already in the Hebrew of the Old Testament that some of these concepts are set aside or pushed into the background?

⁹ Warfield, 'Redemption', p. 207f. "He who said λυτροῦν, λυτροῦσθαι said λύτρον, and he who said λύτρον not merely intimated but asserted ransom. . . Its one meaning is just 'to ransom'; in the active voice in the sense of to release on receipt of ransom, and in the middle voice in the sense of to release by the payment of a ransom."

¹⁰ Warfield, 'Redemption', p. 234ff, cites A. Ritschl who contended in Justification and Reconciliation that both the λυτρον group and the Hebrew words they translated, had lost the implications of purchase through their usage. Warfield goes on to weaken and essentially disprove Ritschl's contentions. Also Büchsel, p. 350, notes that the application of λυτροῦσθαι in Lk. 24:21 could not have carried the idea of ransom with it, since this was lacking from Jewish messianic expectations.

1.2. Key Hebrew words relating to λύτρον

To pursue this part of the problem further it is necessary to consider at this point the Hebrew words which are behind the Septuagint's usage of λύτρον words, which cover the concept of 'ransom' and 'redeeming' and the various aspects of 'ransom'. Three words are most important in this regard, כפר, גאל, פדה. Their basic meanings and the various aspects of their usage will be covered before going on to see how the Septuagint translated them into Greek.

1.2.1. The root פדה and derivatives

There is agreement that this root has its basic meanings in transactions, generally commercial in nature, where payment is made to secure transfer of ownership or liberation, and that there is substantial support for this meaning and its implications in cognate languages.¹¹ In its usage to describe someone being bought out of slavery, or protecting someone from the sentence of death, or redeeming the first born, the concept of a specified price is clearly established.¹² As well as the idea may be established by the usage in some cases, however, it also must be acknowledged that the issue of a specific ransom price steps into the background in several other cases.¹³

A significant difference between the usage of פדה and that of גאל, is the matter of who may or must carry out the redemption in question. Both words are used in fairly similar situations and in many cases appear parallel to each other. If one examines the cases where it is not God who is doing the redeeming it is clear that with פדה there is no obligation placed upon whoever redeems another to carry through with

¹¹ W. B. Coker, "פדה" Theological Wordbook of the Old Testament, Vol. II. ed. R. L. Harris, G. L. Archer, and B. K. Waltke, (Chicago: Moody Press, 1980), p. 716. Also Ludwig Koehler & Walter Baumgartner, Lexicon in Veteris Testamenti Libros. (Leiden: E. J. Brill, 1958), p. 751. Also Henri Cazelles, "פדה" Theologisches Wörterbuch zum Alten Testament, Vol. VI. ed. G. J. Botterweck, & H. Ringgren, (Stuttgart: Kohlhammer, 1989), col. 515f.

¹² Ex. 13:11-16; 21:7-11; Lev. 27:26-29; Nu. 3:44-48.

¹³ Koehler-Baumgartner, p. 752.

the transaction.¹⁴ With גאל it is specified that the nearest relative is obligated to redeem his kinsman from enslavement or other predicament. Thus, with פדה no prior relation is established or assumed with merely the mention of the word.

There are some significant differences in the usage of פדה when God is the subject in contrast to when man is the subject. The following points are summarized from W. Haubeck's analysis of the usage:

1. When man is the agent ransoming another then the ransom price is clearly present.
2. Though a ransom may be an exchange of ownership, going from one master to another, the exchange is to the benefit of the person or object being ransomed.
3. It is possible for one to ransom himself, and פדה implies no obligation on the part of the subject.
4. When God is the subject the issue of the ransom price recedes into the background.
5. In Dt. special use is introduced to describe God's freeing Israel from slavery in Egypt, to become the possession of Yahweh, which Yahweh was not obligated to do. Life under Yahweh's dominion was considered to be true life.
6. In "late pre-exilic" and "post-exilic" texts analogy is made to slavery in Egypt and projected onto exile in other foreign lands as slavery, from which God should or will ransom Israel. This is still an act of mercy which should cause great joy.
7. Similarly, that God protects from the threat of destruction or enslavement through enemies is indicated with פדה.
8. Also, God rescuing from the threat of death through enemies or illness is rendered with פדה.¹⁵

1.2.2. The root גאל and its derivatives

While Brown-Driver-Briggs offers a meaning which clearly includes the concept of payment of a price for redemption¹⁶ other scholars steer away from including or drawing attention to the issue of price in what for them is mostly a general term of

¹⁴ Wilfrid Haubeck, Loskauf durch Christus. (Giessen; Basel: Brunnen Verlag, 1985), p. 17.

¹⁵ Haubeck, p. 31f. His use of the terms "late pre-exilic" and "post-exilic" refer primarily to passages in Isaiah.

¹⁶ Francis Brown, S. R. Driver, & Charles A. Briggs, Hebrew and English Lexicon of the Old Testament. (London: Oxford University Press, 1907), p. 145.

family law.¹⁷ There does not seem to be much agreement on how this word acquired its meaning, and when approaching the basic meaning from the usage it receives in the Old Testament H. Ringgren must compromise between two different spheres of use to settle on "to restore, to repair," as an 'original' meaning.¹⁸ There is no dispute, however, that the word deals with the family and with protecting or restoring individual members and property to a proper place within it. In contrast to פדה with the גאל it was assumed that a prior relation existed between redeemer and redeemed. That the family ties are a key difference between גאל and פדה can be seen by comparing Ex. 21:8 and Lev. 19:20 where a slave girl is to be redeemed (פדה) with Lev. 25:23-55 where a family member is to be rescued (גאל).

There are four basic situations in which גאל would have appeared. The first deals with a person being sold into slavery, or a field being mortgaged because of indebtedness. The loss of family member or property was to be restored by the next of kin, both as a right and a responsibility. Some indications are that this was to be done by means of purchase, but in the case of Ruth the issue of price is not specifically mentioned (perhaps suggested), instead the focus is on the cost of the commitment to Ruth and a family in her deceased husband's name.¹⁹

The second area where גאל is used involves the 'redeeming' of property or non-sacrificial animals which had been dedicated to Yahweh, as well as the first-born of unclean animals. The ransom price in these cases was stipulated to be 20% added to the animal's market value.²⁰ While this does not involve a familial relationship this

¹⁷ Koehler-Baumgartner, p. 162, list "auf einen Menschen, eine Sache Anspruch machen ... lay claim to a person, a thing » claim back from another's authority, redeem," as the primary meaning.

¹⁸ H. Ringgren, "גאל" Theological Dictionary of the Old Testament, Vol. II. ed. G. J. Botterweck, & H. Ringgren, trans. J. T. Willis, (Grand Rapids: Eerdmans, 1975) p. 351.

¹⁹ Ruth 4:2-6

²⁰ Lev. 27:11-31

case may imply resorting to גאל over פדה when restoration to original owner is to be emphasized.²¹

The third area of usage is the "avenger of blood", which dealt with exercising justice in the case of murder. It was the responsibility of the next of kin of the murder victim to see that payment, life for life, was rendered. There were stipulations and restrictions, involving the cities of refuge, and the intent was not to provoke blood feuds, but to restore an equilibrium to the family as well as to cleanse the land of the blood shed by the murderer, or rather to cleanse the land from the guilt caused by the bloodshed.²²

The final area of usage is one which some perceive as a more figurative sense,²³ and that is someone who will stand up and vindicate his people.²⁴ This area has the least indications of a ransom price involved in the action, but it is not alone in being considered a somewhat figurative usage. In the second portion of Isaiah גאל displaces פדה as a technical term referring back to the Exodus and pre-figuring the return from the Babylonian exile.²⁵ It is considered figurative more from the lack of a specified ransom price, rather than from the standpoint of whether or not this would be a 'family' matter.²⁶

²¹ Haubeck, p. 46, notes that פדה is used in the cultic sphere for the redemption of the first-born, and that it can be explained that from birth the first-born belongs to God. That which can be regained by גאל is that which had been offered to God, and then the redemption is primarily so that the owner can benefit from use of the animal.

²² Ringgren, p. 352. Haubeck, p. 48. Nu. 35:12, 19-27; Dt. 19:6, 12; Josh. 20:2f, 5, 9.

²³ Ringgren, p. 352.

²⁴ R. L. Harris, "גאל" Theological Wordbook of the Old Testament, Vol. I. ed. R. L. Harris, G. L. Archer, & B. K. Waltke, (Chicago: Moody Press, 1980), p. 144. Prov. 23:11; Jer. 50:34; Lam. 3:58; Ps. 119:154; Job 19:25.

²⁵ Haubeck, p. 55ff. It should also be noted that any form of גאל appears only once in Isa 1-39 (ch. 35:9), against 21 times in Isa 40-66. This compares to פדה forms being used 3 times in the first portion and twice in the latter.

²⁶ Haubeck, p. 68, also shows that the use of גאל over פדה in this area is appropriate due to the relationship God had established with Israel before the exile, i.e. an obligation existed prior to the exile, one born of the relation established through the

1.2.3. The word כֶּפֶר

It is necessary to look at the basic meaning of only the one form of this root as it is the only form which is translated with the Greek *λύτρον* and thus clearly connected to the concept of 'ransom'. This word, with the meaning "ransom, hush-money" occurs 13 times in the Old Testament.²⁷ In many of these 13 cases it can be seen that כֶּפֶר is a means whereby the life that is endangered, or through committing manslaughter judged worthy of forfeiture, can be rescued from death. Because the כֶּפֶר is something that can take the place of a life which is to be forfeited the exchange has acquired the term "Existenzstellvertretung" [*substitution in place of another being*]. The word כֶּפֶר takes on the meaning "hush-money" essentially when such an exchange takes place even though it was forbidden (cases of murder and the like).²⁸

1.3. Septuagint translations of Hebrew terms

It is hoped that in examining the correlations between the main Hebrew words for 'ransom', just covered, and the Greek terms used for them in the Septuagint, that one would be able to more carefully discern how the usage of these words were consistent, or inconsistent with their 'original' meanings.

1.3.1. Translation of פֶּדָה

For this word and its primary meaning of 'to ransom', the Septuagint overwhelmingly offers a form of *λυτρ-* for the translation. Of the 67 times the Septuagint translates a form or derivative of פֶּדָה (in two cases no Greek equivalent is given) 54 of those are rendered by *λύτρον* or one of its related words.²⁹ In the remaining twelve occurrences the words *ἀλλάσσω*, *ρύομαι*, *σφίζω*, *ἀφορίζω*, and *συνάγω* are used, the

Exodus. That the issue of price fades into the background is also consistent with what Haubeck had noted in regard to פֶּדָה.

²⁷ Koehler-Baumgartner, p. 453. The vocable also occurs a total of five times with the meanings, "village", "asphalt", and "henna", the latter two apparently relating to the concept of smearing on a coloring or covering.

²⁸ Haubeck, pp. 72-76.

²⁹ See Table 1 in the appendix for a full view of the words translating פֶּדָה. Percentages of usage are given in the table. Reproduced from Haubeck, p. 94.

last two being used only once each. While the bulk of these twelve occurrences are in Isaiah, Hosea, Psalms, and Job, there is also an interesting anomaly in Ex. 13:13a, where the use of ἀλλάσσω to translate פדו may change the meaning of the passage as the change is made from the Hebrew ‘ransom’ to the Greek ‘exchange’. But this divergence from using λύτρον where the transaction is in terms of animals only, may just reinforce the idea that the use of λύτρον is primarily to indicate the payment of money for redemption. Another significant point in the divergence from the use of λύτρ- is that the words σωξω and ρύομαι translate פדו only when God is the subject.³⁰

1.3.2. Translation of לָאָג

If one looks at the distribution of Greek words used by the Septuagint to render לָאָג and derivatives it seems that λυτρ- words do not predominate as they do in translating פדו.³¹ This may at first be surprising, as there was just one major difference noted between the two Hebrew roots, and that was the implication that in the case of לָאָג a near relative was obligated or had the privilege to act in redeeming, and such a condition was not the case for פדו. Some of the surprise is lost after one considers the word group that comes in a close second for translating לָאָג, ἀγχιστεύω, ἀγχιστεία, ἀγχιστεύς, and ἀγχιστευτής. These words are used a total of 39 times (35%) versus 57 times (50%) for the λύτρ- group.

The use of this ἀγχιστ- word group may reinforce λυτρ- as being favored primarily where the basic idea of ransom and the ransom price is intended to be foremost. The usage of the ἀγχιστ- group is very strong in the book of Ruth, translating לָאָג 24 times, where the focus is on the relationship and who it is that performs the duty of the לָאָג. There is also the expression ׀הָ לָאָג which occurs thirteen times, and

³⁰ Ibid, p. 93f.

³¹ See Table 2 in appendix. Ibid, p. 95. While λυτρ- may have a majority in statistical terms these percentages may leave too much room for ambiguity in translation.

is starkly different from a situation where monetary compensation is the main concern. Since this last group of occurrences deals with revenging the murder of a close relative, and since often the discussion is over not accepting money in return for the life of the murder,³² the switch from *λυτρο-* to *ἀγχιστ-* is fairly appropriate. This translation would give the emphasis over to the closeness of the family relationships, the solidarity of the family and the grievous wrong done to it, rather than to economic concerns.³³

Also of possible significance is the use of *ρύομαι* for *לָאָל*, and that occurs primarily in Isaiah 44-63. The ten times this word is used for *לָאָל* are much more frequent than its use in translating *פָּדָה*. This could be taken to indicate that the difference of prior relationship or obligation to redeem is the key difference between *לָאָל* and *פָּדָה*.³⁴ It might also suggest that there was a move away from 'ransom' aspects, particularly the purchase price, by either the original writers of the later prophets, or by the translators. I am inclined toward the former and not so much toward the latter option.

1.3.3. Translation of *כֶּפֶר*

That *λύτρον* translates only 6 out of the 13 occurrences of *כֶּפֶר* which mean 'ransom,' or 'hush money' may suggest at first that *λύτρον* is a secondary meaning for this word *כֶּפֶר*. Yet of the remaining occurrences in question three different Greek words cover this term (with a fourth one derived from one of the first three occurring in a variant reading).³⁵ This leaves *λύτρον* being the most prominent word for translat-

³² Nu. 35:31f.

³³ M. Cimoso, "Translating Go'El ha-Dam: 'The Avenger of Blood'". *The Bible Translator*, 41(1990):320. "In classical and hellenistic Greek, the verb *anchisteuein* means 'be near, be related, be closely connected'; ... The meaning fo the prefix *anchi-*, a poetic form of *engus*, 'near', is historically related to the category of family relationships."

³⁴ Haubeck, p. 97. Also very notable among these Isaiah passages is 44:24 which expresses that God has given birth to Israel.

³⁵ They are *ἐχίλασμα*, *ἄλλαγμα*, *περικαθαρμα*, with the variant of Am. 5:12 having *ἀντάλλαγμα*.

ing כֶּפֶר. More importantly, in these six cases where λύτρον is used the situation is one of a substitute for human life, and in all the other cases some other issue is at hand, and thus another word is used to translate כֶּפֶר.³⁶ It would be safe to say, then, that where λύτρον translates כֶּפֶר there is a fairly strong connection to the idea of 'ransom', payment or exchange of something else (or someone else) for the life/freedom of a person.

2. *Difficulties and questions arising over usage of 'ransom' words*

It had been mentioned earlier that in many occurrences of these Hebrew and Greek words, which are supposed to convey the various aspects of 'ransom', something may seem to be missing. It might be that the issue of the ransom price is uncertain, not mentioned, or even that just to mention it may seem to be out of place. Another which might be lacking is that it might be difficult to determine from whom the person/people/object was ransomed, or to put it differently, to whom could the ransom have been paid?

2.1. Questions arising from Old Testament usage

There are sufficient passages which establish the ground rules for what is to take place in the action described with פָּדָה or λύτρο-, but, it is exactly in such a place where we find the first hints of a broadened meaning or diminished aspects of the word, Ex. 13:11-16. Here one encounters the concept of God 'redeeming' Israel out of Egypt with a mighty hand, or an outstretched arm. It is a concept that is picked up frequently in later books as reference is made to the relation that Israel should have with God because He had redeemed them with an outstretched arm and a mighty hand.³⁷ The problem with this is that it seems to go against the idea that פָּדָה is a transaction where

³⁶ O. Proksch, "λύω κτλ." Theological Dictionary of the New Testament, Vol. IV. ed. & trans. G. W. Bromiley, (Grand Rapids: Eerdmans, 1967), p. 329f.

³⁷ Dt. 9:26; Neh. 1:10; Ps. 77:16; Micah 6:4 are only a few examples of this.

something is exchanged to procure the release of those enslaved. That God badgered Egypt into releasing Israel is not exactly most people's idea of a transaction with an agreed upon exchange price.

Surely it could be granted that Israel's condition in Egypt was that of being enslaved. God's action to bring them out results in a freedom, and an obligation to serve God, which would normally be the case when a great person purchased someone out of slavery. Though these factors conform to expectations in the use of פדה, the most often expressed means of God ransoming Israel out of Egypt is not a payment to some person or power, but the mighty hand and outstretched arm. Still, there are several possibilities of this remaining within the confines of standard use of פדה.

It might be helpful, but maybe not necessary, to consider first how did Israel find itself in slavery in Egypt, by selling themselves as result of indebtedness, or as prisoners of war?³⁸ Though they arrive in Egypt in a manner approximating selling themselves it is not until later that they are made slaves by a hostile king who proceeds to murder many of their children. Thus it is as prisoners of war that they need to be redeemed, and moreover, since they have suffered the injustice of murder as Pharaoh slaughtered their children, Israel was in need of a גאל־הָדָם to take up their cause.

It is thus significant to note that the first mention of God redeeming Israel with an outstretched arm and mighty hand, in Ex. 6:6, uses גאל and not פדה. This passage also follows the establishment of God's prior relationship with the ancestors of Israel (vv. 2-4), making the use of גאל that much more appropriate. This verse also closes with the mention of mighty acts of judgment, which corresponds to the ten plagues, culminating with the striking down the firstborn of Egypt. That the first-born of Egypt die could possibly be construed as avenging the deaths of the many Hebrew boys that

³⁸ If there was any difference in how redemption would proceed in these two cases; or difference in the price to be paid; or how does one go about addressing a hostile power still holding captives in order to redeem them; then this question may help the understanding of whether this has all the proper aspects of redemption.

were drowned under Pharaoh's orders; however, it does not yet seem proper as payment in ransom a situation.³⁹ Nonetheless, in Isaiah 43:3 the statement is made that God has placed Egypt as a ransom for Israel.⁴⁰ Rabbinical thought took this further to suggest that due to her sins Israel was to have suffered in the plagues but that in her place God gave the 'ransom' of Egypt.⁴¹

A further problematic aspect of applying the ransom concept to the Exodus is how is it possible for God to pay the price of the first-born of Egypt to get Egypt to release Israel? Is He paying the ransom price to Himself, to Egypt, to death, or to some other power responsible for holding Israel captive? A possible answer may lie in another problem area, and that is when both *פדה* and *גאל* are used to describe God redeeming us from the grave, from death, or from the pit.⁴² That is, God is offering someone else to death in exchange for Israel, though this is not quite the standard established by those passages which spell out the details of transaction for 'ransom'. Still, it begins to pull things together toward a greater consistency of meaning in the usage of both *פדה* and *גאל*.

From the Exodus it might be best to move on to the Babylonian captivity and how that situation might enlighten the development and exercise of the 'ransom' motif. The problem of what the ransom price might be, or that one is implicit at all times with the usage of *פדה* or *גאל* comes to a head with Isaiah 52:3 where God says that He will redeem Israel without the use of money, having sold them off for nothing. This is

³⁹ Nor does it seem at first glance that the proper person(s) experience the vengeance of the *גאל הקדם* for this act.

⁴⁰ The Hebrew in Isa. 43:3 is *בפיר*, and the Greek translation is *ἀλλαγμα*. The Septuagint translators probably did not see this as exchanging one life for another, as might be the case in the Exodus.

⁴¹ Haubeck, p. 257, quoting a rabbinical exposition: "Die Schrift lehrt, daß Israel eigentlich Züchtigung mit dieser Plage verdient hätte, daß aber der Heilige, gepriesen sei er!, die Agypter als Lösegeld für sie bestimmte. ..."

⁴² Hos. 13:14; Job 33:28

roughly parallel to the earlier mention of commissioning Cyrus to assist in the restoration of Israel, and to do so without compensation.⁴³

This may seem to go against the conditions for proper usage of the 'ransom' words, but there are mitigating possibilities. The first being that it is not to Cyrus that God sells Israel, so Cyrus has no immediate stake in the process, i.e. he is not out anything if he doesn't get paid. The second mitigating possibility concerns the length of stay in the exile which may correspond to serving in slavery for duration between jubilee years.⁴⁴ By the time Cyrus arrives on the scene the period of indentured servitude is almost up and he would be obligated by law to release them, whether or not He receives anything for the loss of their service.

There is at least one more reason why it would not be right to understand Isaiah 52:3 as diminishing the concept of payment of ransom, or that somehow God will rescue and resolve our problems without some sort of expenditure. The simple observation of the text notes that no payment of "silver" is to be made for the redemption. Noting that no payment of silver was to be accepted as כֶּפֶר in the case of murder⁴⁵ something else had to be offered to rectify the situation, and in the case of murder it was the murderer's life to be given into death. With that in mind we might be better able to see in this passage a prophecy that indicates Christ's death for our sins.

Turning again to the issue of translation, it is significant to note how often the translators of the Septuagint diverged from the use of *λύτρον* when various aspects of

⁴³ Isa. 45:13. In the majority of passages on the Babylonian captivity גאֵל is used over פִּדָּה. This might suggest that the emphasis has shifted away from the financial aspects to the relational aspects, that God is the one who is always there for His people. Haubeck, p. 91f.

⁴⁴ Even though the 70 years prophesied (Isa. 1:4-6; Jer. 8:5-10; Dan. 9:2) do not match up with the 49 of the jubilee period it is a term appointed and specified by God because of the sin (indebtedness) of the people, and there may be some significant correspondence between the 49 years (7x7) of the jubilee period and the 70 years (7x10) of the Babylonian exile.

⁴⁵ Nu. 35:31.

'ransom', such as ransom price, or to whom was the price to be paid, were not clearly expressed in the Hebrew of a given text. An interesting example where this seems to be the case is Isa. 29:22 which refers to Abraham as being 'redeemed' (פדה) of God. A conjecture for this passage is that when confronted with the recollection that Abraham never was physically in a situation that might correspond to needing redemption, or having been redeemed (certainly nothing like the Exodus) the translator sought something other than λύτρον. The choice, ἀφώρισεν (set apart, appoint; separate), may correspond better than 'redeem' to a simple understanding of what Abraham experienced, even if that was not what the original author had intended. I would conjecture that, on the other hand, פדה may have been used to put Abraham into the same category as the people of Israel at the time of the Exodus. As well it may be an attempt to invoke the idea that God brought Abraham out of Ur to serve Yahweh, with the emphasis on changing masters which is another aspect to the use of פדה and part of the 'ransom' motif.⁴⁶

Before turning to the New Testament it may be helpful to note a few gleanings from understanding of the 'ransom' motif in the intertestamental period, rabbinic literature as well as Qumran. In whatever way the development of the biblical literature on this matter may be regarded the 'ransom' motif was fairly strong in early Judaism. A stress was placed on purchasing the freedom for Jews wherever they may have been enslaved, and with that the concept of "ransom price" was understood as substitute for the lost freedom, or for the endangered life. Reference to Exodus was made frequently enough, and then with גאל rather than פדה (which was more frequent in

⁴⁶ Edward J. Young, The Book of Isaiah, vol. II. (Grand Rapids: Eerdmans Publishing Co., 1969), p. 330. "There is a difference of opinion as to what is intended by the redemption of Abraham. ... whereas others apply it to Abraham's removal from a land of idolatry. It may be, however, that the word is a general term for deliverance, including the whole calling of Abraham with his separation from the pagan world, ... The word is used also of the deliverance of the Israelites from the bondage of Egypt."

references to the Exodus in the Old Testament). There was also a definite expectation of a future messianic redemption to be accomplished by God, which would be more enduring than any redemption accomplished in the past by flesh and blood. This ultimate redemption would be accomplished in the last judgment.⁴⁷

2.2. Questions arising from New Testament usage

Though perhaps not the most important, one of the first questions to address is whether the New Testament usage for these words flows from the established usage in the Septuagint. We have endeavored to sketch how the Greek words retained virtually all of their original connotations. This has not always been accepted, and not only has it been contended that the Septuagint meanings become more generalized, but also that the New Testament usage follows this trend further.⁴⁸ It must also be considered whether some ideas connected with 'ransom' in the New Testament, notably the substitutionary death providing expiation for sins, stems from early Judaism, or is found in the Old Testament as well.⁴⁹

The possibility of being rescued from death or the grave comes up often enough in the Old Testament and there should be little question that there was a hope for such to happen. But, we could not turn to such a passage as Job 19:25 to show that the rescue was an act of ransoming, for even if one determines that this is definitely a reference to the resurrection, it is not possible to show that it was through the "redeemer" and his actions that Job was liberated from the grave. It is more promising to consider Ps. 49:7ff (48 LXX) where the proposition of ransoming the life of another person is discussed, and it is declared that one person cannot redeem the life of another

⁴⁷ Haubeck, p. 133-135.

⁴⁸ Warfield, p. 234-237, commenting on A. Ritschl.

⁴⁹ Büchsel, p. 341.

from the grave.⁵⁰ The psalmist responds in 49:15 with confidence that God will indeed "redeem" his life from the grave.⁵¹

The other point, that a ransom can provide for cancellation of sins, can be dealt with first by considering again what was discussed in regard to כִּפָּר and λύτρον. Though not equivalent in all their meanings they do correspond where it is an issue of "Existenzstellvertretung," that one person stands as substitute in place of another. But, if that substitute were to then pay the penalty of sin through death the sin of the other should be covered. There is also some scriptural evidence from the Old Testament on this account, namely Isa. 44:22, where God speaks of sweeping away offenses and connects that action to the action of redemption.

In considering some specifics of the New Testament usage of our primary word group the first should be the basis of the group, λύτρον. The passages in question are parallel from the synoptic Gospels, Mt. 20:28 and Mk. 10:45. Here we have Christ posing His life against the life of "many", and the word λύτρον would then indicate that an exchange is to take place in this regard. This would lead one to chose כִּפָּר from any Hebrew word that may lie behind this Greek word,⁵² even though this combination makes up only a third of the cases for λύτρον in the Septuagint.⁵³ Given this correspondence with כִּפָּר it is a stronger case to say that Christ's death brings forgiveness

⁵⁰ It is also important to note that this is one case where the Greek translation of כִּפָּר is somewhat confusing. From our viewpoint we might expect λύτρον since Christ gave His life in exchange for ours. Yet, the Septuagint translators, perhaps understanding an animal or monetary 'ransom', use ἐξίλασμα. This might also have been to emphasize that it is because of sin that we die.

⁵¹ Proksch, p. 333.

⁵² Proksch, p. 239f.

⁵³ See Table 3 in Appendix; Haubeck, p. 98.

of sins.⁵⁴

But, if it is established that Christ's death is a ransom and that it frees us from sin and the consequences of sin, the question must then be asked, to whom does Christ pay the ransom price? There seem to be two possibilities, God or the devil, though some might add a depersonalized "death", or "the law". This question seems to be tied to the similar question in regard to the Exodus. That is, if God is not paying anything to Egypt for the children of Israel to be freed, then it is easier to see Christ not as paying the devil for our release, but someone else, even God Himself.⁵⁵ Perhaps it is necessary at this point to step back and ask if the use of 'ransom' in the Bible is a metaphor or a motif, and whether every possible point of comparison in either metaphor or motif must correlate to the original picture? The earlier reflections on how Israel became enslaved in Egypt were not so overwhelmingly conclusive in helping one determine who would get whatever ransom payment was being offered. Likewise, further pursuit of the details of the 'ransom' motif may not produce a satisfactory answer to this question.

Still, the 'ransom' motif is well represented in the New Testament, with what seems to be all aspects represented. The other citations involving other *λύτρο*- words do a good job of establishing that Christ and His death paid a price which is regarded as a

⁵⁴ Büchsel, p. 343. He is not as confident in establishing the substitutionary nature of these two passages from a standpoint of the Old Testament. He does see it as 'ransom', substitutionary, even saying that Christ experiences death, "as one who is abandoned by God to the derision of His enemies, ... He experiences death as one of the many who have fallen victim to corruption." Werner Grimm, Weil Ich dich liebe: Die Verkündigung Jesu und Deuterocesaja. (Frankfurt/M.: Peter Lang, 1976), p. 234-247, gives even more support for seeing Mk. 10:45 as offering 'ransom' as involving both Christ's death and forgiveness of sins. First, by showing that this passage is more likely a reference to Isa. 43:1-7, than to Isa 53. Next, he covers both the Old Testament understanding of ransom money as well as rabbinical thought on the issue. He also refers us to Mk. 8:37 which reflects Ps. 49:7-9.

⁵⁵ Büchsel, p. 344, uses a possibly better argument that in both Mk. and Mt. Satan does not figure in the passion narrative and is intent on dissuading Christ from going to death.

ransom.⁵⁶ This redemption is fairly well identified as being the forgiveness of sins.⁵⁷ There is also indication that through the ransom which Christ effects there is rescue from danger or oppression.⁵⁸

Next we come to a problem passage, I Cor. 1:30, which includes ἀπολύτρωσις with two other loaded terms, righteousness and holiness (δικαιοσύνη, ἁγιασμός) in a combined description of Christ. As well, there is the reference to "our wisdom from God" (σοφία ἡμῶν ἀπὸ θεοῦ) immediately before this trio. With this context, matched to righteousness and holiness, it is easy to contend that 'ransom' is not to be understood so closely to the conditions of a commercial transaction. However, this verse seems to be of a thematic nature, and we should expect the various elements of this theme statement to appear later on in the letter at various intervals. Indeed, in I Cor. 6:20, at the conclusion of a passage on immorality Paul says that we were "bought for a price. Then glorify God with your bodies."⁵⁹ Then in ch. 7:23 Paul states, "You were bought for a price; don't become slaves of men."⁶⁰ Both of these can readily be shown to be references to 'ransom' or redemption from slavery, and thus in keeping with the thematic statement of ch. 1:30, and this by using terminology closely corresponding to components of 'redeem.'

In both passages the intent is to draw upon the conditions before and after 'ransom' to encourage the kind of behavior appropriate for a Christian. In 6:20 the allusion is to the change of ownership experienced when someone is redeemed, and the obligation to the one who had paid the ransom. In 7:23 the context is much stronger, in that it is a discussion of the concepts of slavery and freedom and what status in prac-

⁵⁶ Eph. 1:7; Heb. 9:12, 15; 11:35.

⁵⁷ Eph. 1:7; Col. 1:14.

⁵⁸ Ro. 8:23; Tit. 2:14; Lk. 21:28.

⁵⁹ ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

⁶⁰ τιμῆς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.

tical terms is more desirable for the Christian. Again, Paul uses the implications in a ransom of change of ownership, from one master to another, from one servitude to the other, in order to address the issue that was causing problems. The use of ἀγοράζω in both passages may weakly suggest the purchase of slaves, but it unquestionably implies a purchase.⁶¹ Likewise, τιμη is definitely the price at which a purchase occurs, but how closely can we connect it to the 'ransom' price?

It will help in this line to note the usage in the Septuagint of τιμη, and particularly where it is used closely with a λύτρον word. In Lev. 27:2-8 τιμη is used seven times, and that to express the price on a person's ψυχή. In Lev. 27:12-13 λύτρον (translating לָקַח) is used twice in regard to redeeming things vowed to the Lord while in this same passage τιμη is used once and the verb form of the word is used twice to indicate the evaluation of the "offering". Again in Lev. 27:14-15 λύτρον is used once and τιμη and its verbal form a total of three times to discuss establishing the redemption price of a house which had been devoted to the Lord. This pattern is repeated in Lev. 27:16-25 where a λύτρον word appears three times to a τιμη form being used six times over matters of land redemption. The most significant occurrence is in Ps. 49:8 (48:9 LXX) where it reads τιμὴν τῆς λυτρώσεως τῆ ψυχῆς αὐτοῦ. Here we have "the price of redemption of his life/soul" giving the strongest connection for our purposes.

Clearly, the various aspects of 'ransom' were not being lost on the audience of the New Testament, even to the point that terms not specific to that action were used to remind the audience of the concepts encapsulated in the specific terms for 'ransom'. A further scriptural reference to bolster this contention is Rev. 5:9; 14:3-4. In the first case we have the hosts of heaven singing to the Lamb (Christ), "You were sacrificed and with Your blood You bought them from every tribe..."⁶² This corresponds very

⁶¹ Liddel-Scott, p. 13, 'to buy in the market place', but also to frequent or haunt the market place. Obviously derived from the meeting place of the people which was where they conducted business, but not necessarily slave trade.

⁶² ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς...

well to the Mk. 10:45 passage as well as to the idea that there was a purchase price. The second passage has again the multitudes of heaven who are described as, "who had been bought from the earth," and "They were bought as the first ones among men to belong to God and the Lamb."⁶³ While there is no mention of price here in this second passage there is still the issue of being bought, as well as being bought out of one condition (the earth) or away from an unfavorable condition into a more favorable one, that of belonging to God. While none of the technical terms for 'ransom' or redemption are contained in these two passages all of the major components of the action are represented.

The preceding may be made more plausible by examining I Peter 1:17-21. In I Pt 1:18 the author tells his readers that they were 'redeemed' out of a situation described as *ματαιός*, "vain, empty, or worthless." While not clearly connected to financial matters, this term modifying one's conduct or way of life readily suggests a moral or spiritual insolvency, something requiring redemption. That it is out of a condition being handed down from the fathers may draw the redemption away from the category corresponding to *לֹאג*, but, as it is to the "Father who judges" that one's conduct is now directed (v. 17), the component of change of fealty and servitude to the one who paid the ransom is clearly present. The ransom price is also very clearly defined in v. 19, and done so in a way which may be an allusion to the equivalence between *λύτρον* and *כֶּפֶר*.

Thus, the author of I Peter is clearly employing most of the various components of the *λύτρον* terms in establishing his paranesis. What is also notable about this, for our purposes, is that the author is generally recognized to be relying heavily on the

⁶³ οἱ ἠγορασμένοι ἀπὸ τῆς γῆς...οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχῇ τῷ θεῷ καὶ τῷ ἀρνίῳ

Septuagint in his quotations from the Old Testament.⁶⁴ The usage here indicates that one who was very familiar with the Septuagint was not thereby influenced to ignore or omit certain components of these terms which seem to be ignored or diminished by Septuagint usage.

3. Conclusions

The examination presented so far suggests that in going from the Hebrew terms for "ransom" and "redeem" almost all of the meaning and background aspects can be assumed, whether in what the Septuagint translators and New Testament authors implied, or what their audience may have understood. The various characteristics and specific aspects of "ransom" continued even after the close of the scripture. The language of "ransom" is used in the early ages of the Church consistent with what had been established in the Old Testament and Septuagint, and continued in the New Testament.⁶⁵ My own very brief examination of Jerome's translation techniques and principles suggested that even into the fourth and fifth centuries the *λύτρον* words and related terms had not been significantly diluted or altered by misuse and figurative usage, and that Jerome's readers had distinct, standard associations with these words and their Latin counterparts.⁶⁶ If reason needs to be given for this consistency and durability of usage and meaning, one suggestion would be that the institutions or social practices

⁶⁴ Francis W. Beare, *The First Epistle of Peter*, 3rd ed. (Oxford: Basil Blackwell, 1970), p.45; Leonhard Goppelt, *A Commentary on I Peter*, ed. Ferdinand Hahn, trans. John E. Alsup. (Grand Rapids: Eerdmans, 1993), p. 50. Both cite the heavy usage of Septuagint quotations as part of the argument against Petrine authorship.

⁶⁵ Warfield, p. 242-249, covers numerous examples of how the church fathers used *λύτρον* words to depict a ransom with price and other aspects, and not just a general liberation or deliverance with no specifics.

⁶⁶ Fritz Schmitt, "Jerome as Translator: His Handling of *λύτρον*, לַגַּל, פְּדָה, כִּפְּרָה." unpublished essay, November 7, 1996, p. 18f. Most significant in this light is Jerome's citation of I Co. 1:30 in his comments on Titus 1:1, which seem to indicate a standard understanding of "redemption."

represented by these terms varied little in the period covered by this investigation. This would be a matter for further investigation, yet, the English usage of "ransom" and "redeem" may be an example of the opposite, that is, a change in meaning and implication due to changes in the nature and conditions of the practice the terms describe.

When it is contended that various passages of the Septuagint may diminish or broaden the aspects specific to 'ransom' it could be argued that these reflect a problem basic to translation and many other communicative tasks. That is, that one is often forced to make choices on which word to use based on what is to be emphasized. What nuances of which word are more important at the given moment to convey what appears to be the intent of the original. Still, the Septuagint translators seem to be fairly consistent in staying with earlier meanings and nuances of the words in question. They refrained from using *λύτρον* words where God is the subject, perhaps because it was hard for them to see what price He would be paying. But, when the nature of the transaction and the price God paid becomes very clear in Christ, then the New Testament authors make ample use of *λύτρον* and associated concepts. Further, that usage seems to be essentially equivalent to and consistent with Septuagint usage. Again, the only thing that may be considered lost from the Hebrew terms is the distinction of or emphasis on familial obligation or solidarity, due to there being a second Hebrew term specifically for redemption of and by family members, and no such term exists in Greek (or Latin, German, and English).

In the course of researching this paper I have also given consideration to the possibility that this concept of 'ransom' or redemption is contained in more passages than are presently acknowledged. In particular, there seems to be some aspects of redemption or ransom to the two parables in Mt. 13:44-46. Also, in Matthew's account of Judas' activities certain elements, those in Mt. 26:14-16 and 27:3-10, suggest themselves to the topic of 'ransom'. Unfortunately, these must wait for some other time to be more thoroughly investigated, and such a study may not greatly improve our understanding of how Christ has redeemed us. My hope, however, is that such study

would solidify the proposition that 'ransom' was a well understood and well used concept, and that all the aspects of it apply very well to our situation: sinners enslaved and under the threat of death, who have been bought out of such slavery by the payment of a high price, the life of Jesus Christ, and who now are obligated to serve Him. This is what is needed, that this concept of being redeemed or ransomed is highlighted and explained more often and more thoroughly for the modern audience which has lost most understanding of the nuances which were once readily understood in the usage of the corresponding terms.

APPENDIX

Tables

Table 1: Septuagint equivalents for the root פדה

	הדה qal	other forms of הדה	פדות	פדוים	פדין	totals
λυτρόω	40 (75%)	2	--	--	--	42 (63%)
ἀπολυτρόω	--	1	--	--	--	1 (1%)
λύτρωσις	1 (2%)	--	2	--	1	4 (6%)
ἐκλύτρωσις	--	--	--	1	--	1 (1%)
λύτρον	1 (2%)	1	--	3	2	7 (10%)
Word Group	42 (79%)	4	2	4	3	55 (82%)
ρύομαι	4 (8%)	--	1	--	--	5 (7%)
σῶζω	2 (4%)	--	--	--	--	2 (3%)
ἀλλάσω	3 (6%)	--	--	--	--	3 (4%)
other words	2 (4%)	--	--	--	--	2 (3%)
totals	53 (100%)	4	3	4	3	67 (100%)
without Greek equivalent	2					2
TOTALS	55	4	3	4	3	69

Percentages in this and the following tables are given by columns; that is, where a percentage is given, that row's entry is the stated percentage of that column's total, not including the figures for occurrences with no Greek or Hebrew equivalent.

Table 2: Septuagint equivalents for the root לאל

	לאל qal	לאל nif	לאל ¹	האל ¹	גאולים	Totals
λυτρόω	28 (61%)	8	5 (12%)	--	3	44 (39%)
λύτρωσις	--	--	--	3 (25%)	1	4 (4%)
λυτρωτής	--	--	2 (5%)	--	--	2 (2%)
λυτρωτός	1 (2%)	--	--	2 (17%)	--	2 (2%)
λύτρον	1 (2%)	--	--	4 (33%)	--	5 (4%)
λυτρ- Word Group	29 (63%)	8	7 (16%)	9 (75%)	4	57 (50%)
ἀγχιστεύω	12 (26%)	--	16 (37%)	--	--	28 (25%)
ἀγχιστεία	--	--	--	2 (17%)	--	2 (2%)
ἀγχιστεύς	--	--	8 (19%)	--	--	8 (7%)
ἀγχιστευτής	--	--	1 (2%)	--	--	1 (1%)
ἀγχιστ- Word Group	12 (26%)	--	25 (58%)	2 (17%)	--	39 (35%)
ῥύομαι	3 (7%)	--	8 (19%)	--	1	12 (11%)
ἐξαιρέω	1 (2%)	--	1 (2%)	--	--	2 (2%)
λαμβάνω word group	1 (2%)	--	1 (2%)	1 (8%)	--	3 (3%)
ἐκλύω	--	--	1 (2%)	--	--	1 (1%)
Totals	46 (100%)	8	43 (100%)	12 (100%)	5	114 (100%)
Without Greek equivalent	1	--	1	2	--	4
TOTALS	47	8	44	14	5	118

¹ These columns treat the substantive participle as a special case; Gen. 48:16 and Ps 103(102):4 are included under לאל qal.

Table 3: Correlation between λυτρ- Group Words in the Septuagint and Hebrew equivalents.

	(ἀπο) λυτρόω	(ἀπό, ἐκ) λύτρωσις	λυτρωτός λυτρώω	λυτρωτής	λύτρον	Totals
גאל root	44 (46%)	4 (44%)	2	2	5 (26%)	57 (45%)
פדה root	43 (45%)	5 (56%)	--	--	7 (37%)	55 (43%)
פדה + גאל	87 (92%)	9 (100%)	2	2	12 (63%)	112 (88%)
גאל - II	1 (1%)	--	--	--	--	1 (1%)
כפר	--	--	--	--	6 (32%)	6 (5%)
מחיר	--	--	--	--	1 (5%)	1 (1%)
פלט piel	1 (1%)	--	--	--	--	1 (1%)
פצה qal	1 (1%)	--	--	--	--	1 (1%)
פרק qal	3 (3%)	--	--	--	--	3 (2%)
פרק peal	1 (1%)	--	--	--	--	1 (1%)
שגב piel	1 (1%)	--	--	--	--	1 (1%)
Totals	95 (100%)	9 (100%)	2	2	19 (100%)	127 (100%)
without Hebrew equivalent	11	4	1	--	1	17
TOTALS	106	13	3	2	20	144

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