

In Romans 3: 24-25 “and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished-. Here Paul tells us where the basis for our justification lies. He says that God gave His own Son as a sacrifice of atonement.

There are various ideas used to describe this work which Christ did for us: that of redemption, that of atonement, that of propitiation, that of expiation, and that of satisfaction. What do these terms mean?

Paul adds that Christ’s work is a sacrifice of atonement through faith in His blood; i.e., of Christ’s atoning work become ours through trust in His redemption.

In Romans 3: 25b and 26 we discover that Christ’s atonement demonstrated God’s righteousness in two or three important ways.

During the time period from Adam to Christ it had looked as though God permitted men’s sins to go unpunished. Although there were sacrifices for sin all during this period, it was obvious to the worshipper who thought about it that the blood of lambs and bulls and goats was not valuable enough in itself to take away sin permanently or even temporarily. Thus these sacrifices looked forward to and anticipated a perfect, complete sacrifice which would be valuable enough to atone for sin once for all. Christ’s atonement displayed God’s punishment for sins (both past and future), and thus demonstrated God’s righteousness and justice.

Looking at it from a slightly different aspect, we see that God’s Law reflects His righteous nature. God’s Law had been broken over and over again, and the penalty promised for transgression was death. Would God keep His promise and execute His Law? Would He be just, and punish sin? Christ’s atonement shows God executing the penalty for sin upon His own Son; thus Christ’s